SRI CHAITANYA-BHAGAVATA

Antya-khanda

By Srila Vrindavana dasa Thakura

Commentary by Srila Bhaktisiddhanta Goswami Prabhupada

Antya-khanda

Chapter 1 The Reunion at the House of Advaita Acarya

Meeting Again at the House of Sri Advaita Acarya

This chapter is the beginning of the Antya-khanda, which mainly deals with Lord Sri Gaurahari's transcendental ecstatic pastimes of preaching the holy name as a sannyasi.

This chapter describes Mahaprabhu's stay in Katwa on the night He accepted sannyasa from Sri Kesava Bharati, the Lord's instructing Mukunda to begin kirtana, the Lord's bestowing love of God on Bharati and His departure towards Nilacala with Bharati, the Navadvipa residents' feelings of separation and a voice from the sky, the Lord's entrance into Radha-desa, His sudden change of direction from westward to eastward, the Lord's arrangement of sending Nityananda to Navadvipa to pacify mother Saci and the devotees, the Lord's arrival in Phuliya and the Navadvipa residents' meeting with Him, the Lord's arrival at the house of Advaita Acarya in Santipura, His hearing about the science of the Absolute Truth from the mouth of Acyutananda, Nityananda and the devotees' arrival at Santipura, the Lord's performance of ecstatic dancing and chanting at the house of Advaita, and the Lord's sitting on the throne of Visnu and revealing His own glories.

After displaying His pastime of accepting sannyasa from Kesava Bharati

in Katwa, Sri Gaurasundara spent that night in Katwa. He ordered Mukunda to perform kirtana, and He personally began to display wonderful symptoms of ecstatic love as He started dancing. In the course of dancing, Sriman Mahaprabhu mercifully embraced Kesava Bharati, and Bharati immediately manifested symptoms of loving devotional service in his body. When early the next morning Sri Gaurahari asked Sri Kesava Bharati for permission to leave, Bharati expressed his desire to accompany the Lord in His ecstatic performance of sankirtana to search for Krsna. Keeping His spiritual master in front of Him, Mahaprabhu proceeded towards the forest with a desire to manifest His pastime of searching for Krsna. He also ordered Candrasekhara Acarya to return to Navadvipa and inform everyone about His departure for the forest to search for Krsna. When Sri Sacidevi, Sri Advaita, and the other devotees of Navadvipa heard from Sri Candrasekhara about the Lord's acceptance of sannyasa and departure for the forest, they became extremely morose. They all thought that they would give up their bodies because of being unable to tolerate separation from the Lord. At that time a voice from the sky informed them that within a few days the Lord would return to enjoy pastimes with them like before. Meanwhile, Gaurasundara along with Nityananda, Gadadhara, Mukunda, and Kesava Bharati began to walk towards the west, and the Lord freely distributed His mercy in the form of the mellows of devotional service to Krsna to those who followed behind Him. As the Lord entered Radha-desa and saw the natural beauty of that place and the cows grazing in the fields, He immediately remembered the pastimes of His previous incarnation and began to loudly chant the name of Hari and dance in ecstasy. Mahaprabhu then expressed a desire to perform the pastime of solitary worship in the secluded place where Vakresvara Siva resides. One night just before dawn, as Gaurasundara was displaying His pastime of taking rest after accepting His meal with the devotees in the house of one pious brahmana, the Lord suddenly left the devotees behind and secretly went to a field outside the village and began to cry loudly in separation from Krsna. The devotees followed the sound of the Lord's crying and thereby located Him. While Mahaprabhu danced in ecstatic love as He listened to Mukunda's kirtana and proceeded towards the west, He suddenly changed direction and proceeded towards the east. The Lord thus began to walk towards the Ganges. On seeing that the provinces He passed through were devoid of devotional service and afflicted by a severe famine of krsna-kirtana, the Lord became so distressed that He resolved

to give up His life. At that time the Lord suddenly heard the chanting of the name of Hari from the mouth of a fortunate cowherd boy and concluded that the chanting of the holy name of Hari was still current at that place because of the glories of the great devotee Ganga, who emanated from Lord Visnu's lotus feet. In the association of Nityananda, Sri Mahaprabhu displayed the pastime of taking bath and offering various prayers in glorification of the Ganges. That night the Lord and Nityananda stayed at the house of one fortunate person. On the next day all the devotees came and joined the Lord. The Lord then departed with His devotees for Nilacala.

Mahaprabhu sent Nityananda to solace the devotee residents of Navadvipa, and He instructed Nityananda to inform everyone that He had decided to go see the Lord of Nilacala and would wait for them at the house of Advaita. After instructing Nityananda to bring all the devotees to Santipura, Mahaprabhu went to Phuliya, the place of Thakura Haridasa. Meanwhile, Nityananda went to the house of Jagannatha Misra in Mayapur and explained everything in detail and variously solaced Sri Sacidevi, who had been fasting for twelve days, who was afflicted with feelings of separation, and who was nondifferent from Mother Yasoda. On hearing the news about Mahaprabhu, all the residents of Navadvipa including children, old people, women, fit, and unfit people became overwhelmed with eagerness to see the Lord and immediately started for Phuliya. Those atheistic people who previously committed offenses at the feet of Mahaprabhu began to repent as they remembered their past offenses. Soon the entire village of Phuliya became filled with a vast crowd of people. Everyone became greatly satisfied by seeing Mahaprabhu. When Mahaprabhu left Phuliya and came to the house of Advaita Acarya in Santipura, Advaita Acarya Prabhu lost conscious in ecstasy. Then Acyutananda, the son of Advaita, came and fell at the feet of Gauranga, and the Lord picked him up and placed him on His lap. The child Acyutananda then spoke a wonderful, conclusive statement. Meanwhile, Srivasa and other devotees from Nadia came with Nityananda to meet the Lord at Santipura. In the Lord's grand festival of chanting and dancing at the house of Advaita, various newer and newer transformations of ecstatic love manifested. Climbing on the throne of Lord Visnu, Mahaprabhu began to personally reveal His own glories. Then, after pacifying all the devotees, winding up His pastimes of opulence, and regaining His external consciousness, the Lord repeated

His Vrndavana pastimes by engaging with the devotees in various pastimes like taking bath and eating meals.

Text 1

avatirnau sa-karunyau paricchinnau sad-isvarau

sri-krsna-caitanya-nityanandau dvau bhratarau bhaje//CB, Antya 1.001//

TRANSLATION

I worship the two brothers, Sri Krsna Caitanya and Sri Nityananda, who have descended in this world as the supreme controllers. They have appeared in covered forms as the embodiments of mercy.

COMMENTARY

See Adi-khanda, Chapter One, verse 3.

Text 2

namas trikala-satyaya jagannatha-sutaya ca

sa-bhrtyaya sa-putraya sa-kalatraya te namah//CB, Antya 1.002//

TRANSLATION

O my Lord, You are eternally existing—in the past, present, and future—yet You are the son of Sri Jagannatha Misra. I offer my repeated obeisances unto You along with Your associates (Your devotee servants), Your sons (Your Gosvami disciples or the processes of devotional service, such as the congregational chanting of the holy name), and Your consorts (who, according to regulative principles, refer to Visnupriya, who is Bhu-sakti, Laksmipriya, who is Sri-sakti, and Navadvipa, which is Nila, Lila, or Durga, and, according to devotional principles, refer to the two Gadadharas, Narahari, Ramananda, Jagadananda, and others).

COMMENTARY

See Adi-khanda, Chapter One, verse 2.

Text 3

jaya jaya sri-krsna-caitanya laksmi-kanta

jaya jaya nityananda-vallabha-ekanta//CB, Antya 1.003//

TRANSLATION

All glories to Sri Krsna Caitanya, the beloved Lord of Laksmi! All glories to Lord Caitanya, who is most dear to Nityananda!

COMMENTARY

The phrase laksmi-kanta sri-krsna-caitanya refers to Sri Caitanyadeva, who is nondifferent from svayam-rupa Vrajendra-nandana and who is the origin of all visnu-tattvas. Therefore He is also worshipable by Laksmi, the goddess of fortune. Since He directs everyone's consciousness towards Sri Krsna, He is renowned as “Sri Krsna Caitanya.” His tad-ekatma manifestations are known as Narayana and Visnu. These manifestations are included in the svayam-rupa, therefore Sri Krsna Caitanya's position as the husband of Laksmi is not incompatible with His pastimes in the renounced order of life.

Text 4

jaya jaya vaikuntha-isvara nyasi-raja

jaya jaya jaya bhakata-samaja//CB, Antya 1.004//

TRANSLATION

All glories to the Lord of Vaikuntha and king of sannyasis! All glories to the devotees of the Lord!

Text 5

jaya jaya patita-pavana gauracandra

dana deha' hrdaye tomara pada-dvandva//CB, Antya 1.005//

TRANSLATION

All glories to Lord Gauracandra, the deliverer of the fallen! O Lord, please place Your lotus feet within my heart.

COMMENTARY

After this verse the following two lines are found in some editions:

jaya jaya sesa rama-aja-bhava-natha

jiva-prati kara prabhu subha drstipata

“All glories to the Lord of Sesa, Laksmi, Brahma, and Siva! O Lord, please glance mercifully on the living entities.”

Sri Krsna Caitanya is most magnanimous and supremely merciful, therefore the author begs at His lotus feet to be fully engaged in His service.

Text 6

sesa-khanda-katha bhai, suna eka-citte

nilacale gauracandra aila ye-mate//CB, Antya 1.006//

TRANSLATION

O brothers, hear with full attention the topics of this Antya-khanda, which describes Lord Gauracandra's arrival in Jagannatha Puri.

Text 7

kariya sannyasa vaikunthera adhisvara

se ratri achila prabhu kantaka-nagara//CB, Antya 1.007//

TRANSLATION

After accepting sannyasa, the Lord of Vaikuntha spent the night in Kantaka-nagara, or Katwa.

COMMENTARY

For a description of Kantaka-nagara one should refer to the purport of Madhya-khanda, Chapter Twenty-eight, verse ten.

Text 8

karilena matra prabhu sannyasa-grahana

mukundere ajna haila karite kirtana//CB, Antya 1.008//

TRANSLATION

Immediately after the Lord accepted sannyasa, He instructed Mukunda to perform kirtana.

COMMENTARY

In the sannyasa order of life there is no sanction for the performance of dancing, singing, or playing of musical instruments, but in the acceptance of sannyasa in the form of renouncing bad association to worship the Lord these three activities are not prohibited; rather, they are accepted as means of serving the Supreme Lord. To check mundane kirtana, Sri Krsna Caitanyadeva ordered the kirtana leader Mukunda to perform hari-kirtana.

Text 9

`bola' `bola' bali' prabhu arambhila nrtya

catur-dige gaite lagila saba bhrtya//CB, Antya 1.009//

TRANSLATION

The Lord called out, “Chant! Chant!” and began to dance. His servants

surrounded Him and all began to sing.

Text 10

svasa, hasa, sveda, kampa, pulaka, hunkara

na jani kateka haya ananta vikara//CB, Antya 1.010//

TRANSLATION

It is impossible to describe the unlimited transformations of ecstatic love like heavy breathing, laughing, perspiring, trembling, hairs standing on end, and roaring that manifest in the Lord.

COMMENTARY

Another reading of sveda is prema, and another reading of ananta (“unlimited”) is premera (“of love”).

Text 11

koti-simha-praya yena visala garjana

achada dekhite bhaya paya sarva-jana//CB, Antya 1.011//

TRANSLATION

The Lord's loud roaring sounded like that of ten million lions. Everyone became frightened as He crashed to the ground.

Text 12

kon dige danda kamandalu va padila

nija-preme vaikunthera pati matta haila//CB, Antya 1.012//

TRANSLATION

The Lord of Vaikuntha lost His danda and kamandalu as He became intoxicated in His own love.

COMMENTARY

Being intoxicated with His own krsna-prema, svayam-rupa Lord Sri Krsna Caitanya displayed indifference towards the symbols of the renounced order of life such as the danda (staff) and kamandalu (waterpot).

Text 13

nacite nacite prabhu gurure dhariya

alingana karilena bada tusta hana//CB, Antya 1.013//

TRANSLATION

While dancing, the Lord grabbed His spiritual master and embraced him with great satisfaction.

Text 14

paiya prabhura anugraha-alingana

bharatira prema-bhakti haila takhana//CB, Antya 1.014//

TRANSLATION

Having received the Lord's merciful embrace, Kesava Bharati became filled with ecstatic love.

Text 15

paka diya danda-kamandalu dure pheli'

sukrti bharati nace `hari hari' bali'//CB, Antya 1.015//

TRANSLATION

Throwing his danda and kamandalu away, the fortunate Kesava Bharati danced and chanted “Hari! Hari!”

COMMENTARY

The phrase paka diya means “whirling and throwing.”

Being intoxicated with krsna-prema, Sri Krsna Caitanyadeva embraced His sannyasa guru, Kesava Bharati, and since Kesava Bharati also became filled with loving devotion as a result, he threw his danda, kamandalu, and cloth far away. Kesava Bharati was not simply a Mayavadi sannyasi. When the devotees realized that he had become a devotee of Gaura, their happiness knew no bounds.

Text 16

bahya dure gela bharatira prema-rase

gadagadi yaya vastra na samvare sese//CB, Antya 1.016//

TRANSLATION

In the mellows of ecstatic love, Kesava Bharati lost external consciousness. He rolled on the ground, and his clothes became disarrayed.

COMMENTARY

The word samvare means “to control.”

Text 17

bharatire krpa haila prabhura dekhiya

sarva-gana `hari' bale dakiyadakiya//CB, Antya 1.017//

TRANSLATION

On seeing the Lord bestow mercy on Kesava Bharati, everyone loudly chanted the name of Hari.

COMMENTARY

Another reading of sarva-gana `hari' bale dakiya is nirantara (niravadhi) hari bole sabe ta'–"everyone continually chanted the name of Hari."

Text 18

santose gurura sange prabhu kare nrtya

dekhiya parama sukhe gaya saba bhrtya//CB, Antya 1.018//

TRANSLATION

As the Lord happily danced with His guru, the Lord's servants all sang with great pleasure.

Text 19

cari-vede dhyane yanre dekhite duskara

tanra sange saksate nacaye nyasi-vara//CB, Antya 1.019//

TRANSLATION

The best of the sannyasis danced with that personality whom the four Vedas are unable to see through meditation.

COMMENTARY

In the Narada-pancaratra (1.1.7 and 1.12.51) it is stated:

stuvanti veda yamsasvat nantam jananti yasya vai

tam staumi paramanandam sanandam nanda-nandanam

"Even after constantly offering prayers to the Supreme Lord Sri Krsna, the Vedas cannot reach the end of His glories. Therefore I offer my obeisances to Nanda's son, who is the personification of transcendental bliss."

yadi veda na jananti mahatmyam paramatmanahna

janima tasya gunyam vedanusarino vayam

“If the glories of the Supersoul are unknown even to the Vedas, then how can we, the followers of the Vedas, understand Your transcendental qualities?”

See also Kena Upanisad (2.1.1).

Text 20

kesava-bharati-pade bahu namaskara

ananta-brahmanda-natha sisya-rupe yanra//CB, Antya 1.020//

TRANSLATION

I repeatedly offer obeisances at the feet of Kesava Bharati, whose disciple is the Lord of innumerable universes.

COMMENTARY

Another reading for bahu (“many”) is rahu (“let me offer”).

In the Purusa-sukta of the Svetasvatara Upanisad (4.4) it is stated as follows:

om etavan asya mahima ato jyayams ca purusah

pado 'sya visva bhutani tri-padasyamrtam divi

“The past, present, and future universes are manifestations of the Lord's powers, but the Lord Himself is much greater. All the living beings of the universe are but one-quarter portion, and the eternal nature in the spiritual sky exists in three-quarters portion.”

In the Narada-pancaratra (2.2.39 and 99) it is stated:

maha-visnos ca lomnam ca vivaresu prthak prthak

brahmandani ca pratyekam asankhyani ca narada

“Innumerable universes emanate from the pores of Maha-Visnu's body. O Narada, vast reservoirs of water issue from His bodily pores and enter each of those universes.”

sa eva ca maha-visnuh krsnasya paramatmanah

sodasamso bhagavatah parasya prakrteh parah

“Lord Maha-Visnu, who is beyond the material creation, is only the one-sixteenth portion of Lord Krsna, the Supreme Soul.” In the Brahma-samhita (5.35) it is stated as follows:

eko 'py asau racayitum jagad-anda-kotim

yac-chaktir asti jagad-anda-caya yad-antah

andantara-stha-paramanu-cayantara-stham

govindam adi-purusam tam aham bhajami

“I worship the Personality of Godhead, Govinda, who, by one of His plenary portions, enters into the existence of every universe and every particle of the atoms and thus unlimitedly manifests His infinite energy all over the material creation.”

Kesava Bharati, whom Sri Caitanyadeva made glorious by acting as his disciple and accepting him as His spiritual master, was most fortunate.

Text 21

ei mata sarva-ratri gurura samhati

nrtya karilena vaikunthera adhipati//CB, Antya 1.021//

TRANSLATION

In this way the Lord of Vaikuntha passed the entire night dancing with His spiritual master.

Text 22

prabhata haile prabhu bahya prakasiya

calilena guru-sthane vidaya laiya//CB, Antya 1.022//

TRANSLATION

In the morning the Lord exhibited external consciousness. He approached His guru for permission to leave.

COMMENTARY

Other readings for laiya (“to take”) are kariya (“to do”) and haiya (“to be”).

Text 23

“aranye pravista muni haimu sarvatha

prana-natha mora krsnacandra pana yatha”//CB, Antya 1.023//

TRANSLATION

“I must enter the forest to search for Sri Krsnacandra, the Lord of My life.”

Text 24

guru bale,—“amiha caliba toma' sange

thakiba tomara sathe sankirtana-range”//CB, Antya 1.024//

TRANSLATION

His guru replied, “I will go with You. I will stay with You and relish the ecstasy of sankirtana.”

COMMENTARY

Another reading for sankirtana is krsna-katha.

Text 25

krpa kari' prabhu sange lailena tane

agre gura kariya calila prabhu vane//CB, Antya 1.025//

TRANSLATION

The Lord mercifully allowed him to accompany Him. Keeping His guru in front, the Lord departed for the forest.

Text 26

tabe candrasekhara-acarya kole kari'

uccaih-svare kandite lagila gaurahari//CB, Antya 1.026//

TRANSLATION

Then Gaurahari embraced Candrasekhara Acarya and began to cry loudly.

Text 27

“grhe cala tumi sarva-vaisnavera sthane

kahi o sabare ami calilana vane//CB, Antya 1.027//

TRANSLATION

“Go home and inform all the Vaisnavas that I am going to the forest.

Text 28

grhe cala tumi duhkha na bhaviha mane

tomara hrdaye ami bandi sarva-ksane//CB, Antya 1.028//

TRANSLATION

“Return home without feeling remorse, for I am always bound within your

heart.

COMMENTARY

Another reading for cala tumi (“you go”) is yaha kichu (“whatever happens”).

Text 29

tumi mora pitamuni nandana tomara

janma janma tumi prema-samhati amara”//CB, Antya 1.029//

TRANSLATION

“You are My father and I am your son. You are My beloved associate birth after birth.

COMMENTARY

The word samhati in the phrase prema-samhati means “associate”, so the phrase prema-samhati means “beloved associate.”

Sri Candrasekhara Acarya is known as Sri Gaurasundara's maternal uncle. Therefore Mahaprabhu addressed him as father and established Himself as the object of Candrasekhara's vatsalya-rasa, or parental affection. He also revealed that in each of His incarnations Candrasekhara Acarya maintained a reciprocation of loving exchanges with Him. Sri Gaurasundara is always bound in his heart, so the Lord told him to return to Mayapur and inform everyone about His departure for the forest. Consenting to the request of Kesava Bharati, the Lord kept him in front and performed sankirtana as He followed behind. The heart of Sri Caitanyacandra was filled with intense feelings of separation for Lord Krsna. He chanted the names of Krsna as He began to walk in search of Krsna.

Text 30

eteka baliya tane thakura calila

murccha-gata hai' candrasekhara padila//CB, Antya 1.030//

TRANSLATION

After speaking in this way, the Lord departed and Candrasekhara fell unconscious to the ground.

COMMENTARY

Another reading of tane (“him”) is tabe (“then”).

Text 31

krsnera acintya sakti bujhane na yaya

ataeva se virahe prana raksa paya//CB, Antya 1.031//

TRANSLATION

The inconceivable potencies of Krsna cannot be understood, therefore even in that state of separation he survived.

Text 32

ksaneka caitanya pai' sri-candrasekhara

navadvipa-prati tinho gelena satvara//CB, Antya 1.032//

TRANSLATION

After shortly thereafter regaining his external consciousness, Sri Candrasekhara immediately left for Navadvipa.

COMMENTARY

The word caitanya in this verse refers to external consciousness.

Text 33

tabe navadvipe candrasekhara ailasaba'

-sthane kahilena,—“prabhu vane gela”//CB, Antya 1.033//

TRANSLATION

When Sri Candrasekhara arrived in Navadvipa, he told everyone, “The Lord has taken sannyasa.”

Text 34

sri-candrasekhara-mukhe suni' bhakta-gana

arta-nada kari' sabe karena krandana//CB, Antya 1.034//

TRANSLATION

On hearing this news from Sri Candrasekhara, all the devotees began to cry pathetically.

Text 35

koti mukha haile o se saba vilapa

varnite na pari se sabara anutapa//CB, Antya 1.035//

TRANSLATION

Even if I had millions of mouths I would be unable to describe their lamentation and repentance.

COMMENTARY

Another reading of se (“that”) is tan (“their”).

Text 36

advaita balaye,—“mora na rahe jivana”

vidare pasana kastha suni' se krandana//CB, Antya 1.036//

TRANSLATION

Advaita Prabhu said, “I cannot remain alive!” On hearing His cry, even stone and wood melted.

Text 37

advaita suniba-matra haila murcchita

prana nahi dehe, prabhu padila bhumita//CB, Antya 1.037//

TRANSLATION

As soon as Advaita heard this news, He fell unconscious to the ground with no sign of life remaining in His body.

COMMENTARY

Another reading of advaita suniba-matra hailais suniya haila matra advaita [both mean “as soon as Advaita heard this news”].

Text 38

sacidevisoke rahilena jada haiya

krtrima-putali yena ache dandaiya//CB, Antya 1.038//

TRANSLATION

In lamentation, mother Saci became stunned. She stood there like a artificial doll.

COMMENTARY

The word dandaiya means “remained standing.” Another reading for soke (“in lamentation”) is bola (“speech”).

Text 39

bhakta-patniara yata pati-vrata-gana

bhumite padiya sabe karena krandana//CB, Antya 1.039//

TRANSLATION

The devotees' wives and other chaste ladies fell to the ground crying.

COMMENTARY

Another reading for ara (“and”) is saba (“all”).

Text 40

advaita balaye,—“ara ki karya jivane

se-hena thakura mora chadila yakhane//CB, Antya 1.040//

TRANSLATION

Advaita Prabhu said, “What is the use of this life when such a Lord has left Me?

Text 41

pravista haimu aji sarvatha gangaya

dine loke dharibeka, calimu nisaya”//CB, Antya 1.041//

TRANSLATION

“Today I will certainly drown Myself in the Ganges. People will stop Me during the day, so I will go at night.”

COMMENTARY

Another reading for aji (“today”) is muni (“I”).

Text 42

ei mata virahe sakala bhakta-gana

sabara haila bada citta ucatana//CB, Antya 1.042//

TRANSLATION

In this way the hearts of all the devotees were agitated with feelings of separation.

Text 43

kona mate citte keha svasthya nahi paya

deha edibare sabe cahena sadaya//CB, Antya 1.043//

TRANSLATION

They could not find any means to pacify their hearts, so they constantly desired to give up their lives.

COMMENTARY

The word edibare means “to give up.” Another reading for cahena sadaya (“constantly desired”) is niravadhi caya (“always desired”).

Text 44

yadyapiha sabei parama mahadhira

tabu keha kahare karite nare sthira//CB, Antya 1.044//

TRANSLATION

Although they were all most sober, none of them were able to pacify any of the others.

COMMENTARY

Another reading for kahare (“anyone”) is ka'ro (“anyone”).

Text 45

bhakta-gana deha-tyaga bhavila niscaya

jani saba' prabodhi, akasa-vani haya//CB, Antya 1.045//

TRANSLATION

When the devotees all resolved to give up their bodies, they heard solacing words from a voice in the sky.

COMMENTARY

Another reading for bhavila ("thought") is janiya ("decided") or bhaviya ("thought"), and another reading for jani ("knowing") is tabe ("then").

Text 46

"duhkha na bhaviha advaitadi-bhakta-gana!

sabe sukhe kara krsnacandra-aradhana//CB, Antya 1.046//

TRANSLATION

"O devotees headed by Advaita, do not feel saddened. You should all happily engage in the worship of Lord Krsna.

Text 47

sei prabhu ei dina-dui-cari vyaje

asiya miliba toma'-sabara majhe//CB, Antya 1.047//

TRANSLATION

"The Lord will return and meet you in two or four days.

COMMENTARY

Since the devotees headed by Sri Advaita were extremely unhappy due to Sri Caitanyadeva's acceptance of sannyasa, they resolved to give up their lives. At that time they heard a voice from the sky telling them that Sri Gaurasundara's enactment of the pastime of giving up the external dress of a devotee was only temporary. His pastime of accepting sannyasa was for giving up the association of nondevotees.

Another reading for dina-dui-cari (“two or four days”) is dui-tina-cari (“two, three, or four”), and another reading for majhe (“amongst”) is samaje (“in the community”).

Text 48

deha-tyaga keho kichu na bhaviha mane

purvavat sabe viharibe prabhu-sane”//CB, Antya 1.048//

TRANSLATION

“Therefore do not think about giving up your bodies. You will again enjoy pastimes with the Lord like before.”

COMMENTARY

Another reading of viharibe prabhu-sane (“will enjoy with the Lord”) is vihariya eka-sthane (“will enjoy together”).

Text 49

suniya akasa-vani sarva-bhakta-gana

deha-tyaga-prati sabe chadilena mana//CB, Antya 1.049//

TRANSLATION

After hearing the voice from the sky, all the devotees gave up their plans to commit suicide.

Text 50

kari' avalambana prabhura guna-nama

saci vedi' bhakta-gana thake avirama//CB, Antya 1.050//

TRANSLATION

Accepting the Lord's qualities and names as their only solace, the devotees constantly remained in the company of mother Saci.

Text 51

tabe gauracandra sannyasira cudamani

calila pascima-mukhe kari' hari-dhvani//CB, Antya 1.051//

TRANSLATION

Thereafter Gauracandra, the crest jewel of sannyasis, headed west while chanting the name of Hari.

COMMENTARY

Another reading of sannyasira (“of the sannyasis”) is sarva-nyasi (“of all sannyasis”).

Text 52

nityananda-gadadhara-mukunda-samhati

govinda pascate, agre kesava bharati//CB, Antya 1.052//

TRANSLATION

Kesava Bharati walked in front of the Lord, Govinda walked behind the Lord, and Nityananda, Gadadhara, and Mukunda walked along with the Lord.

Text 53

calilena matra prabhu matta-simha-praya

laksa koti loka kandi' pache pache dhaya//CB, Antya 1.053//

TRANSLATION

As the Lord walked like an maddened lion, millions of people followed behind crying.

COMMENTARY

Another reading of [the first] pache ("behind") is prabhura ("of the Lord").

Text 54

catur-dige loka kandi' vana bhangi' yaya

sabare karena prabhu krpa amayaya//CB, Antya 1.054//

TRANSLATION

People shed tears and trampled down the forest as they came rushing from all directions. The Lord sincerely bestowed His mercy on them.

Text 55

"sabe grhe yaha giya laha krsna-nama

sabara hauka krsnacandra dhana-prana//CB, Antya 1.055//

TRANSLATION

"Return home and chant the names of Krsna. May Krsnacandra become your wealth and life.

COMMENTARY

Many devotees began to follow Sri Gaurasundara. He told all of them, "You should all return to your houses and worship Krsna by chanting His

holy names. Then you will understand that Krsnacandra is your wealth and life. The demigods are cheated from the mellows of Krsna consciousness. May those mellows of Krsna consciousness enter within mortal beings like you, who have different characteristics than the demigods."

Text 56

brahma-siva-sukadi ye rasa vancha kare

hena rasa hauka toma'-sabara sarire"//CB, Antya 1.056//

TRANSLATION

May your bodies be filled with the mellows of love desired by personalities like Brahma, Siva, and Sukadeva."

COMMENTARY

In Kaivalya Upanisad (1.21) it is stated: apani-pado 'ham acintya-saktih pasyamy acaksuh sa srnomy akarnah—"Although I have no hands or feet, I have inconceivable potencies. I have no eyes, but I see everything. I have no ears, but I hear everything." In His commentary on Srimad Bhagavatam (6.16.11) Sri Madhvacarya has written as follows: acintya-saktitas tac ca yujyate paramesitum—"He is able to rule supreme by His inconceivable energy."

In the Srimad Bhagavatam (10.14.30) it is stated:

tad astu me natha sa bhuri-bhago

bhave 'tra vanyatra tu va tirascam

yenaham eko 'pi bhavaj-jananam

bhutva niseve tava pada-pallavam

"My dear Lord, I therefore pray to be so fortunate that in this life as Lord Brahma or in another life, wherever I take my birth, I may be counted as one of Your devotees. I pray that wherever I may be, even among the animal species, I can engage in devotional service to Your lotus feet."

Text 57

vara suni' sarva loka kande uccaih-svare

paravasa-praya sabe ailana ghare//CB, Antya 1.057//

TRANSLATION

On hearing the Lord's benediction, everyone cried loudly. As they then returned to their homes, they appeared to be controlled by someone else.

Text 58

radhe asi' gauracanadra haila pravesa

adyapiha sei bhagye dhanya radha-desa//CB, Antya 1.058//

TRANSLATION

Gauracandra then entered the province of Radha-desa, which as a result of that good fortune is glorified even today.

COMMENTARY

Another name for Radha-desa is Rastra-pradesa. It was a province situated far away from the administration that controlled it. Radha-desa, situated on the western bank of the Ganges, was called Rastra-pradesa in Gaudapura, the capitol of Bengal.

Text 59

radha-desa bhumi yata dekhite sundara

catur-dike asvattha-mandali manohara//CB, Antya 1.059//

TRANSLATION

The land of Radha-desa was beautified with enchanting banyan trees in

all directions.

Text 60

svabhava-sundara sthana sobhe gabhi-gane

dekhiya avista prabhu haya sei ksane//CB, Antya 1.060//

TRANSLATION

On seeing herds of cows in that beautiful, natural setting, the Lord immediately became absorbed in ecstasy.

Text 61

`hari' `hari' bali' prabhu arambhila nrtya

catur-dike sankirtana kare saba bhrtya//CB, Antya 1.061//

TRANSLATION

The Lord began to dance and chant, “Hari! Hari!” Then all His servants surrounded Him and performed sankirtana.

Text 62

hunkara garjana kare vaikunthera raya

jagatera citta-vrtti suni' sodha paya//CB, Antya 1.062//

TRANSLATION

The hearts of all people in the world became purified on hearing the loud roaring of the Lord of Vaikuntha.

COMMENTARY

The phrase sodha paya means “became purified” or “attained purity.”

Other readings for sodha (“purified”) are sosthya (“healthy”) or sadha (“desire”).

Text 63

ei-mata prabhu dhanya kari' radha-desa

sarva-pathe calilena kari' nrtyavesa//CB, Antya 1.063//

TRANSLATION

In this way the Lord made Radha-desa glorious by dancing in ecstasy on the various paths there.

COMMENTARY

Another reading for sarva-pathe calilena kari' nrtyavesa (“dancing in ecstasy on the various paths there”) is pathe calilena kari' prema-nrtyavesa (“danced down the road in ecstatic love”).

Text 64

prabhu bale,—“vakresvara achena ye vane

tathai yaimu muni thakimu nirjane”//CB, Antya 1.064//

TRANSLATION

The Lord said, “I will go to the forest where Vakresvara is situated and stay there in solitude.”

COMMENTARY

In the place known as Vakresvara, Vakresvara Mahadeva is situated. This place is situated in Radha-desa. The site of Vakresvara is sixteen miles west of Ahmedpura Railway Station in the district of Birbhum. Ahmedpura is 111 miles from Kolkata. Vakresvara is a form of Lord Siva. Every year there is a huge festival during Siva-ratri at this place. There are a few hot water kundas and a few cool water kundas at this place.

This is also a Sakti-pitha [After Sati, the wife of Siva, gave up her body at Daksa's sacrifice, Siva started dancing with her body. The world became threatened from his dance, so Visnu used his Sudarsana cakra to cut Sati's body into pieces. Wherever her bodily parts fell, a temple was erected in commemoration. These pilgrimage sites are called Sakti-pithas.].

Text 65

eteka baliya premavese cali' yaya

nityananda-adi saba pache pache dhaya//CB, Antya 1.065//

TRANSLATION

After speaking in this way, the Lord proceeded on in ecstatic love. The devotees headed by Nityananda followed behind.

Text 66

adbhuta prabhura nrtya, adbhuta kirtana

suni' matra dhaiya aise sarva-jana//CB, Antya 1.066//

TRANSLATION

On seeing the Lord's wonderful dancing and on hearing the wonderful kirtana, everyone came running.

Texts 67-68

yadyapiha kona dese nahi sankirtana

keha nahi dekhe krsna-premera krandana

tathapi prabhura dekhi' adbhuta krandana

dandavata haiya padaye sarva-jana//CB, Antya 1.067-68//

TRANSLATION

Although sankirtana had never been performed anywhere in that province and no one had ever seen anyone shed tears of ecstatic love for Krsna, when people saw the Lord's wonderful crying they fell to the ground offering Him obeisances.

COMMENTARY

Another reading for yadyapiha (“although”) is adyapiha (“even today”).

Another reading of haiya padaye (“fell to the ground”) is haiya pathe pade (“fell on the road”).

Text 69

tathi-madhye keha keha atyanta pamara

tara bale,—“eta kene kandena vistara”//CB, Antya 1.069//

TRANSLATION

Among them, there were a few most sinful people, who asked, “Why does He cry so much?”

COMMENTARY

The phrase tathi-madhye means “among them.”

According to the Medini dictionary: pamarah khala-nicayoh—“the word pamara refers to the cheaters and the wretched.”

Text 70

seho saba jana ebe prabhura krpaya

sei prema sanariya kandi' gadi yaya//CB, Antya 1.070//

TRANSLATION

But now, by the Lord's mercy, even such people began to roll on the ground and cry as they remembered that display of love.

COMMENTARY

Another reading of kandi' (“cry”) is kande (“cry”). The word gadi means “rolling on the ground” or “falling to the ground.”

Text 71

sakala bhuvana ebe gaya gauracandra

tathapiha sabe nahi gaya bhuta-vrnda//CB, Antya 1.071//

TRANSLATION

The entire world was now singing the glories of Gauracandra. Only some ghostly-haunted living entities did not.

Text 72

sri-krsna-caitanya-name vimukha ye jana

niscaya janiha sei papi bhuta-gana//CB, Antya 1.072//

TRANSLATION

Know for certain that anyone who is averse to chanting the name of Sri Krsna Caitanya is a sinful, ghostly-haunted person.

COMMENTARY

Among human beings, those unfortunate people who out of envy do not display any inclination for the service of Sri Krsna Caitanya are sinful and ghostly-haunted. There is no doubt about this. When one lacks interest for achieving love for Krsna, he develops sinful propensities. As a result, that person becomes interested only in sense gratification and falls into a lower species of life.

In this regard one should refer to Caitanya-candramrta (31-32).

Text 73

hena mate nrtya-rase vaikunthera natha

naciya yayena saba-bhakta-gana-satha//CB, Antya 1.073//

TRANSLATION

In this way the Lord of Vaikuntha danced in the mellows of ecstatic love while proceeding with the devotees.

COMMENTARY

Another reading of naciya yayena saba-bhakta-gana-satha is caliya yayena sarva-bhakta-varga satha (both mean "danced along the way with the devotes").

Text 74

dina-avasese prabhu eka dhanya grame

rahilena punyavanta-brahmana-asrame//CB, Antya 1.074//

TRANSLATION

At the end of the day the Lord came to one fortunate village and stayed in the house of one pious brahmana.

COMMENTARY

In the Sabda-nirnaya dictionary the following statement is found: anapekso gunaih purno dhanya ity ucyate budhaih—"When extraordinary qualities are found in an object it is called dhanya by those who are learned."

Text 75

bhiksa kari' mahaprabhu karilasayana

catur-dige vediyasuila bhakta-gana//CB, Antya 1.075//

TRANSLATION

After accepting His meal, Mahaprabhu went to sleep. The devotees slept around Him.

Text 76

prahara-khaneka nisa thakite thakura

saba' chadi' palaiya gela kathodura//CB, Antya 1.076//

TRANSLATION

When three hours of the night remained, the Lord left everyone behind and went some distance away.

Text 77

sese sabe uthiya cahena bhakta-gana

na dekhiya prabhu sabe karena krandana//CB, Antya 1.077//

TRANSLATION

When the devotees finally woke up and were unable to find the Lord, they began to cry.

Text 78

sarva grama vicara kariya bhakta-gana

prantara-bhumite tabe karila gamana//CB, Antya 1.078//

TRANSLATION

The devotees searched throughout the entire village and eventually came

to some vacant land outside the village.

COMMENTARY

The phrase prantara-bhumi means “a vacant plot of land” or “an open pasture.”

Text 79

nija prema-rase vaikunthera adhisvara

prantare rodana kare kari' uccaih-svara//CB, Antya 1.079//

TRANSLATION

In that vacant plot, the Lord of Vaikuntha was loudly crying in the mellows of His own ecstasy.

Text 80

“krsna re prabhu re are krsna mora bapa!”

baliya rodana kare sarva-jiva-natha//CB, Antya 1.080//

TRANSLATION

The Lord of all living entities shed tears as He called out, “O Krsna! O Lord! O My beloved Krsna!”

COMMENTARY

After staying in one fortunate village of Radha-desa, Sri Gaurasundara went at the end of night to a vacant plot outside the village and began to exhibit agitation in separation from Krsna. Krsna is akhila-rasamrta-murti, the reservoir of all pleasure. Therefore He is the object of all rasas. Since Sri Gaurasundara is svayam-rupa Krsnacandra, He is able to perform pastimes in all the various rasas. Therefore when He was in the mood of servitorship, He addressed Krsna as “Prabhu;” and when He was in the mood of vatsalya-rasa, He addressed Krsna as “Bala-gopala.” In this way

He taught various grades of living entities. His crying in separation from Krsna indicated His intense desire to serve the Lord.

Another reading of are (“O”) is ore (“O”), another reading of mora (“My”) is ore, another reading of baliya rodana kare sarva-jiva-natha is bali sarva-jiva natha karena pralapa (“speaking in this way, the Lord of all living entities lamented”).

Text 81

hena se dakiya kande nyasi-cudamani

krosekera patha yaya rodanera dhvani//CB, Antya 1.081//

TRANSLATION

The crest jewel of all sannyasis cried so loudly that the sound could be heard two miles away.

COMMENTARY

Another reading for krosekera (“one krosa”) is krosa eka (“one krosa”).

Text 82

katho-dure thakiya sakala bhakta-gana

sunena prabhura ati adbhuta rodana//CB, Antya 1.082//

TRANSLATION

From a distance the devotees heard the Lord's wonderful crying.

Text 83

calilena sabe rodanera anusare

dekhilena sabe prabhu kande uccaih-svare//CB, Antya 1.083//

TRANSLATION

They followed the sound of that crying and found the Lord weeping loudly.

Text 84

prabhura rodane kande sarva bhakta-gana

mukunda lagila tabe karite kirtana//CB, Antya 1.084//

TRANSLATION

As all the devotees began to cry with the Lord, Mukunda began to perform kirtana.

Text 85

suniya kirtana prabhu lagila nacite

anande gayena sabe vedi' cari bhite//CB, Antya 1.085//

TRANSLATION

When the Lord heard the kirtana, He began to dance, and the others all joyfully sang around Him.

Text 86

ei mate sarva-pathe naciya naciyayayena

pascima-mukhe anandita hana//CB, Antya 1.086//

TRANSLATION

In this way the Lord continually danced the entire way while happily proceeding towards the west.

Text 87

krosa-cari sakale achena vakresvara

sei-sthane phirilena gauranga-sundara//CB, Antya 1.087//

TRANSLATION

When He came within eight miles of Vakresvara, Gaurasundara went in another direction.

Text 88

naciya yayena prabhu pascimabhimukhe

purva-mukha punah hailena nija-sukhe//CB, Antya 1.088//

TRANSLATION

As the Lord was dancing and proceeding towards the west, He suddenly headed back towards the east in His own happiness.

COMMENTARY

Another reading of prabhu (“the Lord”) is punah(“again”).

Text 89

purva-mukhe caliya yayena nrtya-rase

ananta anande prabhu atta atta hase//CB, Antya 1.089//

TRANSLATION

The Lord then joyfully danced towards the east and laughed wildly out of unlimited ecstasy.

COMMENTARY

Another reading for ananta (“unlimited”) is antara (“internal”).

Text 90

bahya prakasiya prabhu nija kutuhale

balilena,—“ami calilana nilacale//CB, Antya 1.090//

TRANSLATION

After regaining His external consciousness, the Lord enthusiastically said, “I will go to Jagannatha Puri.

COMMENTARY

When the Lord came within eight miles of Vakresvara, He changed His plan of going to Vakresvara and expressed a desire to go see the Lord of Nilacala. So instead of going west from Katwa, He proceeded towards the east.

Text 91

jagannatha prabhura haila ajna more

`nilacale tumi jhata aisa satvare'”//CB, Antya 1.091//

TRANSLATION

“Lord Jagannatha has ordered Me, `You should immediately come to Nilacala.'”

Text 92

eta bali' calilena hai' purva-mukha

bhakta saba pailena parananda sukha//CB, Antya 1.092//

TRANSLATION

After speaking these words, the Lord proceeded towards the east, and all the devotees felt transcendental happiness.

Text 93

tana iccha tinho se janena sabe matra

tana anugrahe jane tana krpa-patra//CB, Antya 1.093//

TRANSLATION

Only the Lord knows His own will. One who has achieved His mercy can, by His mercy, also know.

Text 94

ki icchaya calilena vakresvara-prati

kene va na gela, bujhe kahara sakati//CB, Antya 1.094//

TRANSLATION

Who can understand the intention that the Lord had in proceeding towards Vakresvara and why He did not go?

Text 95

hena bujhi kari' prabhu vakresvara-vyaja

dhanya karilena sarva radhera samaja//CB, Antya 1.0905//

TRANSLATION

My understanding is that the Lord made the entire land of Radha-desa glorious on the pretext of going to Vakresvara.

COMMENTARY

With a desire to shower love of God on the Radha-desa residents' barren hearts that were devoid of loving devotional service, Mahaprabhu employed the stratagem of wandering in Radha-desa. Since hard-hearted Mayavadis follow the conception of impersonalism, they can only make a show of being subordinate to Vakresvara. Sri Gaurasundara pretended to approve of the conceptions of such Mayavadi sannyasis by enacting the pastime of going to Vakresvara. Later He went to Jagannatha Puri and preached the philosophy of personalism, as described in Vedanta. Those Mayavadis who imagine that the Absolute Truth is impersonal can only pretend to worship Rudra, who is Lord Visnu's form for destroying this temporary material world. They are misdirected by the pretension of externally taking shelter of a personal form of the Absolute Truth while internally maintaining the desire for liberation. Mahaprabhu's pretentious approval of the impersonal conception maintained by the hard-hearted residents of Radha-desa and His desire to abandon it should be seen only through devotional vision.

Text 96

ganga-mukha haiya calila gauracandra

niravadhi dehe nija-premera ananda//CB, Antya 1.096//

TRANSLATION

As Gauracandra headed towards the Ganges, His body was constantly filled with His own ecstatic love.

Text 97

bhakti-sunya sarva desa, na jane kirtana

karo mukhe nahi krsna-nama-uccarana//CB, Antya 1.097//

TRANSLATION

All those places were devoid of devotional service. No one knew anything about kirtana, and no one ever uttered the name of Krsna.

COMMENTARY

Being conditioned by matter, people averse to Krsna totally forget His service. Therefore, rather than engage in glorifying Krsna, they pass their days discussing worldly topics. Since they reject hari-kirtana, they become engrossed in sense gratification and are thus unable to utter the name of Krsna. The absence of topics related to Krsna in a desert devoid of devotional service results in the absence of the flood of ecstatic love.

Text 98

prabhu bale,—“hena dese ailana kene

`krsna' hena nama karo nasuni vadane//CB, Antya 1.098//

TRANSLATION

The Lord said, “Why did I come to a place where no one utters the name of Krsna?

Text 99

kene hena dese muni karilun payana

na rakhimu deha muni chadon ei prana”//CB, Antya 1.099//

TRANSLATION

“Why did I come to such a place? I will not keep this body any longer. I will give up this life.”

COMMENTARY

The word payana means “exit” or “departure.”

When Sri Gaurasundara went to a place where there was no discussion on topics of Krsna—a place that by visiting one needs to undergo atonement—He resolved to give up His life.

Texts 100-101

henai samaye dhenu rakhe sisu-gana

tara madhye sukrti achaye eka jana

hari-dhvani karite lagila acambita

suniya haila prabhu ati harasita”//CB, Antya 1.100-101//

TRANSLATION

At that time one pious child among a group of cowherd boys suddenly began to chant the name of Hari. When the Lord heard that, He became greatly pleased.

COMMENTARY

The phrase dhenu rakhe means “protector of the cows,” “maintainer of the cows,” or “a cowherd.”

Another reading for dhenu (“cow”) is garu (“cow”).

Text 102

`hari-bola' vakya prabhu suni' sisu-mukhe

vicara karite lagilena mahasukhe//CB, Antya 1.102//

TRANSLATION

When the Lord heard the sound of “Hari bol!” from the mouth of that child, He began to happily contemplate.

Text 103

“dina-dui-cari yata dekhilana grama

kaharo mukhete nasunilun hari-nama//CB, Antya 1.103//

TRANSLATION

“In all the villages that I have passed through in the last two to four days I have not heard anyone vibrate the name of Hari.

COMMENTARY

Other readings for dina-dui-cari (“two or four days”) are dina-tina-cari (“three or four days”) and tina-dina-dhari (“the past three days”).

Text 104

acambite sisu-mukhe suni' hari-dhvani

ki hetu ihara sabe kaha dekhi suni?”//CB, Antya 1.104//

TRANSLATION

“Now I am suddenly hearing a child chant the name of Hari. What is the reason for this?”

COMMENTARY

When Sri Gaurasundara suddenly heard the name of Hari from the mouths of some cowherd boys, He became anxious to know who those children were. Wherever the Ganges flows, one will find preaching of devotional service to Hari. Therefore this is the glory of the Ganges.

Text 105

prabhu bale,—“ganga kata dura etha haite?”

sabe balilena,—“eka-praharera pathe”//CB, Antya 1.105//

TRANSLATION

The Lord asked, “How far is the Ganges from here?” and the children replied, “It is about three hours from here.”

Text 106

prabhu bale,—“e mahima kevala gangara

ataeva eta hari-namera pracara//CB, Antya 1.106//

TRANSLATION

The Lord said, “This is the glory of the Ganges. By her influence one hears the holy names chanted here.

COMMENTARY

Another reading for pracara (“propagation”) is sancara (“appearance”).

Text 107

gangara vatasa asiya lage etha

ataeva sunilana hari-guna-gatha”//CB, Antya 1.107//

TRANSLATION

“Breezes coming from the Ganges blow here. Therefore I heard glorification of Hari's transcendental qualities.”

COMMENTARY

Another reading for asiya lage (“blow here”) is kiba lagiyache (“how nice it feels”).

The waters of the Ganges are directly the nectar emanating from Sri Hari's lotus feet. Any person who is touched by the air flowing over those waters of the Ganges is qualified to perform hari-kirtana. Until one is fixed in Krsna consciousness, his thirst for material enjoyment is not destroyed and he does not develop a taste for the glorification of Lord Krsna.

Text 108

gangara mahima vyakhya karite thakura

ganga-prati anuraga badila pracura//CB, Antya 1.108//

TRANSLATION

As the Lord glorified the Ganges, His attachment increased multifold.

Text 109

prabhu bale,—“aji ami sarvatha gangaya

majjana kariba” eta bali' cali' yaya//CB, Antya 1.109//

TRANSLATION

The Lord said, “Today I will certainly bathe in the Ganges.” Saying this, He started off.

COMMENTARY

The word sarvatha means “certainly.”

Text 110

matta-simha-praya calilena gaura-simha

pache dhailena saba caranera bhrnga//CB, Antya 1.110//

TRANSLATION

The lionlike Gauranga walked like a maddened lion, and the beelike servants of His lotus feet followed behind.

COMMENTARY

Another reading for matta-simha (“maddened lion”) is matta-gaja (“maddened elephant”).

Text 111

ganga-darasanavese prabhura gamana

nagali na paya keha yata bhakta-gana//CB, Antya 1.111//

TRANSLATION

Anxious to see the Ganges, the Lord walked so quickly that the devotees were unable to keep up with Him.

COMMENTARY

The word nagali means “to come near” or “to contact.”

Text 112

sabe eka nityananda-simha kari' sange

sandhya-kale ganga-tire ailena range//CB, Antya 1.112//

TRANSLATION

Taking only the lionlike Nityananda with Him, the Lord joyfully arrived at the bank of the Ganges that evening.

Text 113

nityananda-sange kari' gangaya majjana

`ganga ganga' bali' bahu karila stavana//CB, Antya 1.113//

TRANSLATION

The Lord took bath in the Ganges with Nityananda and repeatedly recited the name of Ganga in the course of offering many prayers.

COMMENTARY

Another reading for bahu (“many”) is prabhu (“the Lord”), and another reading for stavana (“prayers”) is krandana (“crying”).

Text 114

purna kari' karilena ganga-jala-pana

punah-punah stuti kari' karena pranama//CB, Antya 1.114//

TRANSLATION

The Lord drank the water of the Ganges to His full satisfaction, and after repeatedly reciting prayers, He offered obeisances.

Text 115

“prema-rasa-svarupa tomara divya jala

siva se tomara tattva janena sakala//CB, Antya 1.115//

TRANSLATION

“Your divine water is a manifestation of the mellows of ecstatic love. Your glories are known to Lord Siva.

COMMENTARY

Since the water of the Ganges is liquid directly related to Krsna, it is the manifestation of krsna-prema-rasa, the mellows of ecstatic love for Krsna. Rudra, the servant of the Supreme Lord, holds this prema-rasa on his own head.

Text 116

sakrt tomara nama karile sravana

tara visnu-bhakti haya, ki punah bhaksana//CB, Antya 1.116//

TRANSLATION

“One attains devotional service to Visnu simply by hearing your name even once, and what to speak of drinking your water.

COMMENTARY

There is no doubt that by drinking the water of the Ganges one attains supreme auspiciousness. Simply by hearing the name “Ganga” even once, a living entity's propensity for serving the Supreme Lord is awakened. By the mercy of the Ganges, a living entity becomes qualified to chant the name of Lord Krsna.

Text 117

tomara prasade se `sri-krsna' hena nama

sphuraye jivera mukhe, ithe nahi ana//CB, Antya 1.117//

TRANSLATION

“By your mercy a living entity becomes qualified to chant the name of Krsna. There is no doubt about this.

Texts 118-119

kita, paksi, kukkura, srgala yadi haya

tathapi tomara yadi nikate vasaya

tathapi tahara yata bhagyera mahima

anyatrera kotisvara nahe tara sama//CB, Antya 1.118-119//

TRANSLATION

“The good fortune of a wealthy person who lives elsewhere cannot be equated with the good fortune of insects, birds, dogs, or jackals that reside near you.

COMMENTARY

Wild animals, birds, insects, and moths who live on the banks of the Ganges are fortunate. Residents of a place where the Ganges does not flow are not as fortunate, even if they are wealthy.

Another reading for mahima (“glories”) is upama (“comparison”), and

another reading for sama (“equal”) is sima (“limit”).

Text 120

patita tarite se tomara avatara

tomara samana tumi bai nahi ara”//CB, Antya 1.120//

TRANSLATION

“You have incarnated to deliver the fallen souls. There is no one equal to you.”

Text 121

ei mata stuti kare sri-gaurasundara

suniya jahnavi-devi lajjita antara//CB, Antya 1.121//

TRANSLATION

When Sri Gaurasundara offered prayers in this way, Jahnavi-devi felt embarrassed.

COMMENTARY

In the Krsna-sandarbha (68) it is stated:

yo 'sau niranjano devas cit-svarupi janardan

ahsa eva drava-rupena gangambho natra samsayah

“The Supreme Personality of Godhead, Lord Janardana, whose form is completely spiritual and who is always free from material contact, personally appears in the form of the Ganges river water. Of this there is no doubt.” In Sri Hari-bhakti-kalpa-latika (2.3) it is stated:

ananda-nirjharamayim aravinda-nabha-

padaravinda-makarandamaya-pravaham

tam krsna-bhaktim iva murtimatim sravantim

vande mahesvara-siro-ruha-kunda-malam

“I offer my respectful obeisances to Sri Gangadevi. She is a cascade of bliss, a stream of nectar from the lotus feet of Sri Hari, and the personification of devotional service to Sri Krsna. She is like a garland of jasmine flowers situated on the head of Lord Siva.” Also in Sri Hari-bhakti-kalpa-latika (1.14) it is stated:

arudha hara-murdhanam yat-pada-sparsa-gauravat

trailokyam capunad ganga kim tasya mahimocyate

“How can the glories of the Supreme Lord be described? The Ganges, who is carried on the head of Siva and who purifies the three worlds, is glorified by the touch His lotus feet.” In the Srimad Bhagavatam (9.9.9) it is stated:

tatheti rajnabhihitam sarva-loka-hitahsivah

dadharavahito gangam pada-puta-jalam hareh

“When King Bhagiratha approached Lord Siva and requested him to sustain the forceful waves of the Ganges, Lord Siva accepted the proposal by saying, `Let it be so.' Then, with great attention, he sustained the Ganges on his head, for the water of the Ganges is purifying, having emanated from the toes of Lord Visnu.”

In the Srimad Bhagavatam (9.9.15) it is stated:

sannivesya mano yasmin

chraddhaya munayo 'malah

traigunyam dustyajam hitva

sadyo yatas tad-atmatam

“Great sages, completely freed from material lusty desires, devote their minds fully to the service of the Lord. Such persons are liberated from material bondage without difficulty, and they become transcendentally situated, acquiring the spiritual quality of the Lord. This is the glory of the Supreme Personality of Godhead.” In the Mahabharata (Vana-parva

85.90) it is stated:

sarvam krte yuge punyam tretayam puskarah smrtam

dvapare tu kuruksetram ganga kali-yuge smrta

“All holy places bestow piety in Satya-yuga, whereas Puskara is most auspicious in Treta-yuga. Kuruksetra is especially auspicious in Dvapara-yuga, and the Ganges is most auspicious in Kali-yuga.” In the Mahabharata (Vana-parva 85.96) it is stated: na ganga sadrsam tirtham na devah kesavat parah—“There is no holy place like the Ganga, and there is no Deity superior to Lord Kesava.”

In the Srimad Bhagavatam (10.70.44) it is stated:

yasyamalam divi yasah prathitam rasayam

bhumau ca te bhuvana-mangala dig-vitanam

mandakiniti divi bhogavatiti cadho

gangeti ceha caranambu punati visvam

“My dear Lord, You are the symbol of everything auspicious. Your transcendental name and fame is spread like a canopy all over the universe, including the higher, middle, and lower planetary systems. The transcendental water that washes Your lotus feet is known in the higher planetary systems as the Mandakini River, in the lower planetary systems as the Bhogavati and in this earthly planetary system as the Ganges. This sacred, transcendental water flows throughout the entire universe, purifying wherever it goes.” One should also discuss Srimad Bhagavatam (10.41.13-16).

In the Srimad Bhagavatam (5.17.3) it is stated:

tatah sapta rsayas tat prabhavabhijna yam nanu tapasa atyantiki siddhir etavati bhagavati sarvatmani vasudeve 'nuparata-bhakti-yoga-labhenaivopeksitanyarthatma-gatayo muktim ivagatam mumuksava iva sabahu-manam adyapi jata-jutair udvahanti.

“The seven great sages [Marici, Vasistha, Atri, and so on] reside on planets beneath Dhruvaloka. Well aware of the influence of the water of the Ganges, to this day they keep Ganges water on the tufts of hair on

their heads. They have concluded that this is the ultimate wealth, the perfection of all austerities, and the best means of prosecuting transcendental life. Having obtained uninterrupted devotional service to the Supreme Personality of Godhead, they neglect all other beneficial processes like religion, economic development, sense gratification, and even merging into the Supreme. Just as jnanis think that merging into the existence of the Lord is the highest truth, these seven exalted personalities accept devotional service as the perfection of life.” In the Srimad Bhagavatam (8.21.4) it is stated:

dhatuh kamandalu-jalam tad urukramasya

padavanejana-pavitrataya narendra

svardhuny abhun nabhasi sa patati nimarsti

loka-trayam bhagavato visadeva kirtih

“O King, the water from Lord Brahma's kamandalu washed the lotus feet of Lord Vamanadeva, who is known as Urukrama, the wonderful actor. Thus that water became so pure that it was transformed into the water of the Ganges, which went flowing down from the sky, purifying the three worlds like the pure fame of the Supreme Personality of Godhead.” In the Srimad Bhagavatam (9.9.12-14) it is stated:

yaj-jala-sparsa-matrena

brahma-danda-hata api

sagaratmaja divam jagmuh

kevalam deha-bhasmabhih

“Because the sons of Sagara Maharaja had offended a great personality, the heat of their bodies had increased, and they were burnt to ashes. But simply by being sprinkled with water from the Ganges, all of them became eligible to go to the heavenly planets. What then is to be said of those who use the water of mother Ganges to worship her?

bhasmibhutanga-sangena

svar yatah sagaratmajahkim

punahsraddhaya devim

sevante ye dhrta-vratah

“Simply by having water from the Ganges come in contact with the ashes of their burnt bodies, the sons of Sagara Maharaja were elevated to the heavenly planets. Therefore, what is to be said of a devotee who worships mother Ganges faithfully with a determined vow? One can only imagine the benefit that accrues to such a devotee.

na hy etat param ascaryam svardhunya yad ihoditam

ananta-caranambhoja- prasutaya bhava-cchidah

“Because mother Ganges emanates from the lotus toe of the Supreme Personality of Godhead, Anantadeva, she is able to liberate one from material bondage. Therefore whatever is described herewith about her is not at all wonderful.”

Valmiki has written:

tvat-tire taru-kotarantar-gato gange vihango varam

tvan-nire narakanta-karini varam matsyo 'tha va kacchapah

naivanyatra madandha-sindhura-ghata-sanghatta-ghanta-ranat-

kara-trasta-samasta-vairi-vanita-labdha-stutir bhu-patih

“O Ganga, O destroyer of hell, a bird within the hollow of a tree on your shore and a fish or tortoise within your waters are better than a king living elsewhere, even if that king has received praise from all his enemies' wives, who have been frightened by the ringing of the colliding bells on his troop of mad elephants.

uksa paksi turaga uragah ko 'pi va varano va-

varinah syam janana-marana-klesa-duhkhasahisnuh

na tv anyatra pravirala-ranat-kankana-kvana-misram

vara-stribhis camara-maruta vijito bhumi-palah

“Let me become an ox, a bird, a horse, a snake, an elephant, or any

other lowly creature intolerant of the sufferings of birth and death. I do not want to go elsewhere, even as a king fanned with camaras by courtesans whose bracelets sweetly tinkle.

abhinava-visa-valli pada-padmasya visnor

madana-mathana-mauler malati-puspa-mala

jayati jaya-pataka kapy asau moksa-laksmaksa

pita-kali-kalanka jahnavi nah punatu

“She is a young myrrh creeper at the lotus feet of Lord Visnu, and the garland of malati flowers on the headdress of Him, the conqueror of Cupid. All victory to her, whose victory flag is marked with the sign of liberation. May she, Jahnavi, who dispels the contamination of Kali, purify us.

yat tat tala-tamala-sala-sarala-vyalola-valli-lata-

cchannam surya-kara-pratapa-rahitamsankhendu-kundojjvalam

gandharvamara-siddha-kinnara-vadhu-tunga-stanasphalitam

snanaya prati-vasaram bhavatu me gangam jalam nirmalam

“May the pure waters of the Ganges be there every day for me to bathe in. Those waters are covered by the trembling vines and creepers of the tala, tamala, sala, and sarala trees; free from the burning heat of the sun's rays; brilliant like the white conchshell and the halo of the moon; and gently struck by the prominent breasts of the Gandharva, demigod, Siddha, and Kinnara women.

gangam vari mano-hari murari-carana-cyutam

tripurari-siras-cari papa-hari punatu mam

“The waters of the Ganges, emanating from the feet of Murari, enchant the mind. They rest on the head of Lord Tripurari and destroy all sin. May those waters purify me.

papapahari duritari taranga-dhari

dura-pracari giriraja-guha-vidari

jhankara-kari hari-pada-rajo-vihari

gangam punatu satatamsubha-kari vari

“May the always auspicious waters of the Ganges purify me. That water dispels all sins. It is the enemy of distress, it bears many waves, it travels far, it splits open the caves of the Himalaya, it makes a murmuring sound, and it sports in the dust of Lord Hari's feet.”

Sri Sankaracarya has stated:

varam iha nire kamatho minahkim

va tire saratah ksinah

atha va gavyutau sva-paco dinas

tava dure na nrpati-kulinah

“A tortoise or fish in this water, a feeble lizard on the river's shore, and a wretched dog-eater in a nearby pasture are better than a royal prince far away from you.”

Sri Jahnavi incarnated to deliver the inhabitants of the material world, therefore there is nothing equal to the Ganges. Although Sri Gaurasundara is the Supreme Personality of Godhead, He increased the glories of His servants and maidservants.

Text 122

ye prabhura pada-padme vasati gangara

se prabhu karaye stuti,—hena avatara//CB, Antya 1.122//

TRANSLATION

The Lord from whose lotus feet the Ganges emanates offered prayers to the Ganges. Such are the characteristics of this incarnation of the Lord.

Text 123

ye sunaye gaurangera ganga-prati stuti

tanra haya sri-krsna-caitanye rati-mati//CB, Antya 1.123//

TRANSLATION

Anyone who hears the prayers Gauranga offered to the Ganges will develop attachment for the lotus feet of Sri Krsna Caitanya.

Text 124

nityananda-samhati se nisa sei-grame

achilena kona punyavantera asrame//CB, Antya 1.124//

TRANSLATION

In this way the Lord and Nityananda stayed that night in that village in the house of one pious person.

Text 125

tabe ara dine kathoksane bhakta-gana

asiya paila sabe prabhura darsana//CB, Antya 1.125//

TRANSLATION

Sometime the next day the devotees came and found the Lord.

Text 126

tabe prabhu sarva bhakta-gana kari' sange

nilacala-prati subha karilena range//CB, Antya 1.126//

TRANSLATION

Thereafter, the Lord, accompanied by the devotees, happily departed for Nilacala.

Text 127

prabhu bale,—“suna nityananda mahamati!

satvare calaha tumi navadvipa-prati//CB, Antya 1.127//

TRANSLATION

The Lord said, “Listen, O magnanimous Nityananda! Go quickly to Navadvipa.

Text 128

srivasadi kari' yata saba bhakta-gana

sabara karaha giya duhkha-vimocana//CB, Antya 1.128//

TRANSLATION

“Go and mitigate the distress of Srivasa and the other devotees.

COMMENTARY

Another reading for srivasadi kari' yata saba bhakta-gana is srivasadi yata ache bhagavata-gana (both mean “all the devotees headed by Srivasa”).

Text 129

ei saba katha tumi kahi o sabare

ami yaba nilacala-candra dekhibare//CB, Antya 1.129//

TRANSLATION

“Tell everyone that I am going to see the moonlike Lord of Nilacala.

Text 130

sabara apeksa ami kari santipure

rahibana sri-advaita-acaryera ghare//CB, Antya 1.130//

TRANSLATION

“I will wait for everyone at Santipura, where I will stay at the house of Sri Advaita Acarya.

Text 131

tan'-saba' laiya tumi asiba satvare

ami yai haridasera phuliya nagare”//CB, Antya 1.131//

TRANSLATION

“You quickly bring everyone there. I am going to visit Haridasa in Phuliya.”

COMMENTARY

The village Phuliya is situated between Ranaghata and Santipura. From Navadvipa, the devotees went there by boat and joined the Lord.

Text 132

nityanande pathaiyasri-gaurasundara

calilena mahaprabhu phuliya-nagara//CB, Antya 1.132//

TRANSLATION

After sending Nityananda, Sri Gaurasundara went to Phuliya.

Text 133

prabhura ajnaya maha-matta nityananda

navadvipe calilena parama ananda//CB, Antya 1.133//

TRANSLATION

Following the Lord's instruction, the greatly intoxicated Nityananda went in great ecstasy to Navadvipa.

COMMENTARY

Another reading for maha-matta (“greatly intoxicated”) is maha-malla (“the great wrestler”).

Text 134

prema-rase mahamatta nityananda-raya

hunkara garjana prabhu karaye sadaya//CB, Antya 1.134//

TRANSLATION

Lord Nityananda was greatly intoxicated in the mellows of ecstatic love. He constantly roared loudly.

Text 135

matta-simha-praya prabhu anande vihvala

vidhi-nisedhera para vihara sakala//CB, Antya 1.135//

TRANSLATION

Lord Nityananda was overwhelmed in ecstasy like an intoxicated lion. His pastimes are transcendental to all rules and regulations.

COMMENTARY

Another reading for para (“on the other side of”) is para (“beyond”).

In the Srimad Bhagavatam (11.2.40) it is stated:

evam-vratah sva-priya-nama-kirtya

jatanurago druta-citta uccaih

hasaty atho roditi rauti gayaty

unmada-van nrtyati loka-bahyah

“When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated, and chants just like a madman, not caring for outsiders.” In the Srimad Bhagavatam (11.18.28-29) it is stated:

jnana-nistho virakto va

mad-bhakto vanapeksakah

sa-lingan asramams tyaktva

cared avidhi-gocarah

budho balaka-vat kridet

kusalo jada-vac caret

vaded unmatta-vad vidvan

go-caryam naigamas caret

“Giving up the rituals and external regulations pertaining to one's particular status of life, one should act on the transcendental platform beyond rules and regulations. Although most wise, the paramahamsa enjoys life like a child, oblivious to honor and dishonor; although most expert, he behaves like a dull, incompetent person; although most learned, he speaks like an insane person; and although a scholar learned in Vedic regulations, he behaves in an unrestricted manner.”

Text 136

ksaneke kadamba-vrkse kari' arohana

bajaya mohana venu tribhanga-mohana//CB, Antya 1.136//

TRANSLATION

Sometimes He would climb a kadamba tree and play enchanting melodies on a flute while standing in a threefold-bending form.

Text 137

ksaneke dekhiya gosthe gadagadi' yaya

vatsa-praya haiya gabhira dugdha khaya//CB, Antya 1.137//

TRANSLATION

Sometimes He would roll in the pasturing ground, and sometimes He would drink milk from a cow like a calf.

COMMENTARY

Another reading for vatsa (“calf”) is vaccha (“calf”).

Text 138

apana'-apani sarva-pathe nrtya kare

bahya nahi jane dubi' ananda-sagare//CB, Antya 1.138//

TRANSLATION

As He danced alone the entire way, He would lose external consciousness after drowning in an ocean of ecstasy.

COMMENTARY

Another reading for dubi (“after drowning”) is dube (“then drown”).

Text 139

kakhana va pathe vasi' karena rodana

hrdaya vidare taha karite sravana//CB, Antya 1.139//

TRANSLATION

Sometimes He would sit in the middle of the road and cry in such a way that the heart of anyone who heard would break.

Text 140

kakhano hasena ati maha attahasa

kakhano vasire vastra bandhi dig-vasa//CB, Antya 1.140//

TRANSLATION

Sometimes He would laugh loudly, and sometimes He would take off His cloth and wrap it around His head.

Text 141

kakhana va svanubhave ananta-avese

sarpa-praya haiya gangara srote bhase//CB, Antya 1.141//

TRANSLATION

Sometimes in His own ecstatic mood as Ananta He would float in the current of the Ganges like a serpent.

COMMENTARY

Another reading for svanubhave ananta ("in His own mood as Ananta") is svanubhavavesera ("of His own ecstatic mood"). Another reading for srote ("in the current") is majhe ("within").

Text 142

anantera bhave prabhu gangara bhitare

bhasiya yayena ati dekhi manohare//CB, Antya 1.142//

TRANSLATION

In the mood of Ananta, Nityananda Prabhu looked most enchanting as He continuously floated in the waters of the Ganges.

COMMENTARY

Another reading for bhitare (“within”) is upare (“on the surface”).

Text 143

acintya agamya nityanandera mahimatri

bhuvane advitiya karunyera sima//CB, Antya 1.143//

TRANSLATION

The glories of Nityananda are inconceivable and incomprehensible. His compassion is unique within the three worlds.

COMMENTARY

Another reading for agamya (“incomprehensible”) is aganya (“innumerable”).

Text 144

ei mata ganga-madhye bhasiya bhasiya

navadvipe prabhu-ghate uthila asiya//CB, Antya 1.144//

TRANSLATION

While floating in the Ganges in this way, Nityananda Prabhu finally arrived at the Lord's bathing ghata in Navadvipa.

COMMENTARY

From the western bank of the Ganges known as Kuliya, Sri Nityananda

Prabhu floated to Mahaprabhu's ghata on the eastern bank of the Ganges.

Another reading for uthila (“arrived”) is milila (“joined”).

Text 145

apana' samvari' nityananda-mahasaya

prathame uthila asi' prabhura alaya//CB, Antya 1.145//

TRANSLATION

After controlling Himself, Lord Nityananda went straight to the Lord's house.

COMMENTARY

Text 146

asiya dekhaye ai dvadasa-upavasa

sabe krsna-bhakti-bale dehe ache svasa//CB, Antya 1.146//

TRANSLATION

When He arrived, He found that mother Saci had been fasting for twelve days. She was surviving simply on the strength of her devotional service to Krsna.

COMMENTARY

Sri Gaurasundara passed twelve days going from Mayapur to Katwa to take sannyasa and wandering in Radha-desa. Mother Saci abstained from taking any food or drink for those twelve days.

Text 147

yasodara bhave ai parama-vihvala

niravadhi nayane vahaye prema-jala//CB, Antya 1.147//

TRANSLATION

Mother Saci was overwhelmed in the mood of Yasoda. She constantly shed tears of love from her eyes.

COMMENTARY

Another reading for vahaye (“shed”) is vahai (“shed”).

Text 148

yare dekhe ai taharei varta kaya//CB, Antya 1.148//

TRANSLATION

“mathurara loka ki tomara saba haya?

COMMENTARY

Mother Saci asked whomever she met, “Are you from Mathura?

Feeling separation from Sri Gaurasundara, mother Saci would ask everyone, “Are you people from Mathura? Do you have any news about Krsna and Balarama?” She was feeling anxiety thinking about the visit of Akrura, and she would hear the sound of Krsna's flute and Balarama's horn.

Text 149

kaha kaha rama-krsna achaye kemane?”

baliya murcchita hana padila takhane//CB, Antya 1.149//

TRANSLATION

“Please tell me, how are Krsna and Balarama?” Speaking like this, she

would fall unconscious to the ground.

Text 150

ksane bale ai,—“oi venu singa baje

akrura aila kiba punah gostha majhe?”//CB, Antya 1.150//

TRANSLATION

Sometimes mother Saci would say, “Is that the sound of the flute and horn? Has Akrura returned to Vrndavana?”

COMMENTARY

Another reading for venu (“flute”) is suni (“hearing”).

In the Srimad Bhagavatam (10.46.18-19) it is stated:

api smarati nah krsno mataram suhrdah sakhin

gopan vrajam catma-natham gavo vrndavanam girim

“Does Krsna remember us? Does He remember His mother and His friends and well-wishers? Does He remember the cowherds and their village of Vraja, of which He is the master? Does He remember the cows, Vrndavana forest, and Govardhana Hill?

apy ayasyati govindah sva-janan sakrd iksitum

tarhi draksyama tad-vaktram su-nasam su-smiteksanam

“Will Govinda return even once to see His family? If He ever does, we may then glance upon His beautiful face, with its beautiful eyes, nose, and smile.” One should also see Srimad Bhagavatam, Tenth Canto, Chapters 38-39.

Text 151

ei mata ai krsna-viraha-sagare

dubiya achena bahya nahika sarire//CB, Antya 1.151//

TRANSLATION

In this way mother Saci drown in an ocean of separation from Krsna. She lost all external consciousness.

COMMENTARY

Another reading for ei mata ai krsna is ei mata saciai (“in this way mother Saci”).

Text 152

nityananda prabhu-vara henai samaya

aira carane asi' dandavat haya//CB, Antya 1.152//

TRANSLATION

At that time Nityananda Prabhu came there and fell flat at the feet of mother Saci.

Text 153

nityanande dekhi' saba bhagavata-gana

uccaih-svare lagilena karite krandana//CB, Antya 1.153//

TRANSLATION

When the devotees saw Nityananda, they began to cry loudly.

Text 154

“bapa bapa,” bali ai haila murcchita

na janiye ke va padaye kon bhita//CB, Antya 1.154//

TRANSLATION

Mother Saci lost consciousness as she repeatedly called out, “My son! My son!” No one knew who fell in which direction.

Text 155

nityananda prabhu-vara saba' kari' kole

sincilena sabara sarira prema-jale//CB, Antya 1.155//

TRANSLATION

Nityananda Prabhu embraced all the devotees and soaked their bodies with tears of love.

Text 156

subha-vani nityananda kahena sabare//CB, Antya 1.156//

TRANSLATION

“satvare calaha sabe prabhu dekhibare

COMMENTARY

Nityananda informed everyone of the auspicious news and said, “Let us quickly go to see the Lord.

Text 157

santipura gela prabhu acaryera ghare

ami ailana toma'-saba laibare”//CB, Antya 1.157//

TRANSLATION

“The Lord has gone to Advaita Acarya's house in Santipura. I have come

to take you all there.”

Text 158

caitanya-virahe jirna sarva bhakta-gana

purna hailasuni' nityanandera vacana//CB, Antya 1.158//

TRANSLATION

All the devotees had been morose with feelings of separation from Lord Caitanya, but when they heard Nityananda's words, they became joyful.

COMMENTARY

Another reading for jirna sarva (“all were morose”) is saba dagdha (“all were burnt”).

According to the Amara-kosa dictionary: pravayah sthaviro vrddho jino jirno jarannapi—“Pravayah, sthavira, vrddha, jina, and jirna are all synonyms for an old person.” Also according to the Amara-kosa dictionary: samagram sakalam purnam akhandam syadanunake. purnas tu purite—“Samagra, sakala, purna, and akhanda all mean `not deficient,' and purna means `full.'”

Text 159

sabei haila ati anande vihvala

uthila paramananda krsna-kolahala//CB, Antya 1.159//

TRANSLATION

Everyone became overwhelmed with ecstasy, and an ecstatic, tumultuous vibration of Krsna's names arose.

Text 160

ye divasa gela prabhu karite sannyasa

se divasa haite aira upavasa//CB, Antya 1.160//

TRANSLATION

From the day the Lord left to take sannyasa, mother Saci had fasted.

Text 161

dvadasa-upasa tana—nahika bhojana

caitanya-prabhave matra achaye jivana//CB, Antya 1.161//

TRANSLATION

She had fasted completely for twelve days, surviving simply by the influence of Lord Caitanya.

Text 162

dekhi' nityananda bada duhkhita-antara

aire prabodhi' kahe madhura uttara//CB, Antya 1.162//

TRANSLATION

On seeing her, Nityananda felt distressed at heart. To pacify mother Saci, He sweetly spoke to her.

COMMENTARY

Another reading for kahe madhura (“spoke sweetly”) is kichu kahena (“spoke something”).

Text 163

“krsnera rahasya kon na jana va tumi

tomare va kiba kahibare jani ami//CB, Antya 1.163//

TRANSLATION

“What confidential topics about Krsna are unknown to you? What do I know that I can tell you?

Text 164

tilardheko citte nahi kariha visada

vede o ki paibena tomara prasada//CB, Antya 1.164//

TRANSLATION

“Do not feel the slightest distress in your heart. Can the Vedas ever attain your mercy?

COMMENTARY

The Vedic literatures favor those who engage in their study. Those Vedas are desirous of receiving Sacidevi's mercy, because svayam-rupa Bhagavan is her eternal son. The Vedic literatures are always anxious and inclined to worship Sacinandana.

Another reading for nahi kariha visada (“do not feel distressed”) is na kariha avasada (“do not feel despondent”).

Text 165

vede yanre niravadhi kare anvesana

se prabhu tomara putra—sabara jivana//CB, Antya 1.165//

TRANSLATION

“He who is searched after by the Vedas is your son. He is the life and soul of everyone.

COMMENTARY

In the Srimad Bhagavatam (10.87.23) it is stated:

nibhrta-marun-mano-'ksa-drdha-yoga-yujo hrdi yan

munaya upasate tad arayo 'pi yayuh smaranat

striya uragendra-bhoga-bhuja-danda-visakta-dhiyo

vayam api te samah sama-drso 'nghri-saroja-sudhah

“Simply by constantly thinking of Him, the enemies of the Lord attained the same Supreme Truth whom sages fixed in yoga worship by controlling their breath, mind, and senses. Similarly, we srutis, who generally see You as all-pervading, will achieve the same nectar from Your lotus feet that Your consorts are able to relish because of their loving attraction to Your mighty, serpentine arms, for You look upon us and Your consorts in the same way.”

Text 166

hena prabhu buke hata diya apanara

apane sakala bhara laila tomara//CB, Antya 1.166//

TRANSLATION

“With His hand to His heart that same Lord has sworn to personally take all responsibility for you.

Text 167

vyavahara paramartha yateka tomara

mora daya prabhu baliyache bara bara//CB, Antya 1.167//

TRANSLATION

“The Lord has repeatedly declared that He will look after all your worldly and spiritual requirements.

Text 168

bhala haya ye-mate, prabhu se bhala jane

sukhe thaka tumi deha samarpiya tane//CB, Antya 1.168//

TRANSLATION

“The Lord knows best what is beneficial for everyone. Therefore you should simply surrender to Him and live happily.

COMMENTARY

Sri Nityananda told Sri Sacidevi that since her son has taken all responsibility for her, there was no need for her to worry. He is the sole maintainer of both the material and spiritual worlds. The Lord's father and mother, who are the asraya, or abodes, of vatsalya-rasa are fully surrendered to the Lord. Therefore, after realizing this, Sacidevi should act accordingly.

Text 169

sighra giya kara mata, krsnera randhana

santosa hauka ebe sarva bhakta-gana//CB, Antya 1.169//

TRANSLATION

“O mother, satisfy all the devotees. Go quickly and cook for Krsna.

Text 170

tomara hastera anne sabakara asa

tomara upavase se krsnera upavasa//CB, Antya 1.170//

TRANSLATION

“Everyone longs to eat food that has been cooked by you. When you fast, Krsna fasts.

Text 171

tumi ye naivedya kara kariya randhana

mohora ekanta taha khaibara mana”//CB, Antya 1.171//

TRANSLATION

“You should therefore cook and prepare an offering. I have a strong desire to eat.”

Text 172

tabe ai suni' nityanandera vacana

pasari' viraha gela karite randhana//CB, Antya 1.172//

TRANSLATION

On hearing Nityananda's words, mother Saci forgot her lamentation and went to cook.

COMMENTARY

The word pasari means “forgot.”

Text 173

krsnera naivedya kari' ai punyavatiagre

diya nityananda-svarupera prati//CB, Antya 1.173//

TRANSLATION

After making an offering to Krsna, the pious mother Saci placed the offered foods before Nityananda.

Text 174

tabe ai sarva-vaisnavere agre diya

karilena bhojana sabare santosiya//CB, Antya 1.174//

TRANSLATION

Thereafter mother Saci served the prasada to all the Vaisnavas. After satisfying everyone, she then sat down to eat.

Text 175

parama santosa hailena bhakta-gana

dvadasa-upavase ai karila bhojana//CB, Antya 1.175//

TRANSLATION

The devotees were greatly pleased when mother Saci broke her twelve-day fast.

Text 176

tabe sarva bhakta-gana nityananda-sange

prabhu dekhibare sajja karilena range//CB, Antya 1.176//

TRANSLATION

Then all the devotees happily prepared to accompany Nityananda to go see the Lord.

COMMENTARY

The word sajja means “prepared” or “arranged.”

Text 177

e saba akhyana yata navadvipa-vasisunilena //CB, Antya 1.177//

TRANSLATION

“gauracandra haila sannyasi”

COMMENTARY

The residents of Navadvipa soon heard, “Gauracandra has taken sannyasa.”

Text 178

suniya adbhuta nama `sri-krsna-caitanya'

sarva-loka `hari' bali' bale `dhanya dhanya'//CB, Antya 1.178//

TRANSLATION

When they heard His wonderful name, “Sri Krsna Caitanya,” they all chanted the name of Hari and glorified Him.

Text 179

phuliya nagare prabhu achena suniya

dekhite calila saba loka harsa hana//CB, Antya 1.179//

TRANSLATION

When everyone heard that the Lord was in Phuliya, they joyfully went to see Him.

Text 180

kiba vrddha, kibasisu, ki purusa, naria

nande calila sabe bali' `hari hari'//CB, Antya 1.180//

TRANSLATION

Old people, children, men, and women—all happily departed for Phuliya while chanting the name of Hari.

Text 181

purve ye pasandi saba karila nindana

tara o saparikare karila gamana//CB, Antya 1.181//

TRANSLATION

Even the atheists who previously blasphemed the Lord went with their families to see the Lord.

Texts 182-183

gudha-rupe navadvipe labhilena janma

“na bujhiya ninda karilana tana dharma

ebe lai giya tana carane sarana

tabe saba aparadha haibe khandana” //CB, Antya 1.182-183//

TRANSLATION

Realizing that the Lord had secretly taken birth in Navadvipa, they thought, “Without understanding, we have blasphemed His activities. Now if we go and take shelter at His lotus feet, our offenses will be counteracted.

COMMENTARY

Those atheists who were opposed to Sri Mahaprabhu and who blasphemed Him during His residence in Sridhama Mayapur also departed for Phuliya to counteract their offenses when they understood that Sri Mahaprabhu was there.

In the Skanda Purana, Kumarika-khanda of the Mahesvara-khanda, (7.101) it is stated:

tvayi vipratipathasya tvam eva saranam prabho

bhumau skhalita padanam bhumir evavalambanam

“O Lord, as the earth is the only shelter for those who slip and fall, You are the only shelter for misguided people.”

Text 184

ei mate bali' loka mahanande dhaya

hena nahi jani loka kata pathe yaya//CB, Antya 1.184//

TRANSLATION

Speaking in this way, people rushed there in great happiness. No one could understand how many different paths people were taking.

Text 185

ananta arbuda loka haila kheya-ghate

kheyari karite para padila sankate//CB, Antya 1.185//

TRANSLATION

Unlimited millions of people gathered at the boat landing. The boatmen fell into a dilemma about how to get everyone across.

COMMENTARY

The word kheyari refers to a boatman at a boat landing.

During the time of Mahaprabhu the Sarasvati, or Khadiya, River entered the Ganges where the canal known as Vag-devi currently enters the Ganges near Nrsimhapalli. At that time the boat ghata on the Khadiya River was outside Sri Mayapur, past Suvarnavihara, Godruma, and

Madhyadvipa. At that place people from Navadvipa would cross the river to go to Santipura and Phuliya. It seems that Navadvipa was quite vast at that time.

Text 186

keha bandhe bhela keha ghata buke kare

keha va kalara gacha dhariya santare//CB, Antya 1.186//

TRANSLATION

Some people made rafts out of banana tree trunks, some floated on overturned waterpots, and some simply swam across while holding banana trunks.

Text 187

kata va haila loka nahi samuccaya

ye-ye mate pare, sei mate para haya//CB, Antya 1.187//

TRANSLATION

No one could tell how many people there were. People crossed in every possible way.

COMMENTARY

The word samuccaya means “number.”

Text 188

garbhavati nari cale ghana svasa vaya

caitanyera nama kari' seha para haya//CB, Antya 1.188//

TRANSLATION

Pregnant women breathed heavily as they walked. They also somehow crossed the river while chanting the name of Lord Caitanya.

Text 189

andha, khonda loka saba cale sathe sathe

caitanyera namete prasasta patha dekhe//CB, Antya 1.189//

TRANSLATION

The blind and the lame walked together. They found their path was broad and open by the influence of Lord Caitanya's name.

COMMENTARY

The word khondais derived from the word khanja, which means “lame.”

Text 190

sahasra sahasra loka eka naye cade

kata dura giya matra naukadubi' pade//CB, Antya 1.190//

TRANSLATION

Thousands of people would sit in one boat. After going a short distance, the boat would capsize.

Text 191

tathapiha citte keha visada na kare

bhase sarva loka `hari' bale uccaih-svare//CB, Antya 1.191//

TRANSLATION

Still, no one felt discouraged. They all floated in the water and loudly

chanted the name of Hari.

Text 192

hena se ananda janmi' achaye antare

sarva-loka bhase maha ananda-sagare//CB, Antya 1.192//

TRANSLATION

Such ecstasy appeared in their hearts that they all floated in an ocean of great ecstasy.

Text 193

ye na jane santarite, se o bhase sukhe

isvara-prabhave kula paya vina duhkhe//CB, Antya 1.193//

TRANSLATION

Those who did not know how to swim also happily floated. By the mercy of the Lord, they reached the opposite shore without distress.

Text 194

kata dike loka para haya nahi jani

sabe matra catur-dige suni hari-dhvani//CB, Antya 1.194//

TRANSLATION

I do not know from how many directions people crossed the river. The name of Hari was all that was heard in the four directions.

Text 195

ei mata anande calila saba loka

pasariya ksudha-trsna grha-dharma-soka//CB, Antya 1.195//

TRANSLATION

In this way they all forgot their hunger, thirst, household duties, and lamentation as they happily traveled towards Phuliya.

Text 196

aila sakala loka phuliya-nagare

brahmanda sparsiya `hari' bale uccaih-svare//CB, Antya 1.196//

TRANSLATION

As they all came to Phuliya, they chanted the name of Hari so loudly that the vibration filled the entire universe.

Text 197

suniya apurva ati ucca hari-dhvani

bahira haila tabe nyasi-siromani//CB, Antya 1.197//

TRANSLATION

When the crest jewel of sannyasis heard the wonderful, tumultuous vibration of Hari's name, He came out to greet everyone.

Text 198

ki apurva sobha se kahile kichu naya

koti-candra hena asi' karila udaya//CB, Antya 1.198//

TRANSLATION

It is impossible to describe that wonderful scene. The Lord appeared as effulgent as millions of full moons.

Text 199

sarvadasri-mukhe `hare krsna hare hare'

balite ananda-dhara niravadhi jhare//CB, Antya 1.199//

TRANSLATION

As the Lord constantly chanted the Hare Krsna maha-mantra, tears of ecstasy incessantly flowed from His eyes.

Text 200

catur-dige sarva loka dandavata haya

ke kara upare pade nahi samuccaya//CB, Antya 1.200//

TRANSLATION

People in all directions offered Him obeisances. Who can say how many people fell on others?

Text 201

kantaka-bhumite loka nahi kare bhaya

anandita sarva-loka dandavata haya//CB, Antya 1.201//

TRANSLATION

People did not care about the thorns on the ground as they all happily offered obeisances.

Text 202

sarva loka `trahi trahi' bale hata tuli'

e-mata karaye gauracandra kutuhali//CB, Antya 1.202//

TRANSLATION

Everyone raised their hands and exclaimed, “Save us! Save us!” Such are the wonderful pastimes of Lord Gauracandra.

Text 203

ananta arbuda loka ekatra haila

ki prantara kiba grama sakala purila//CB, Antya 1.203//

TRANSLATION

Unlimited millions of people gathered there. All the open places in and around the town were filled with people.

Text 204

nana grama haite loka lagila asite

keho nahi yaya ghara se mukha dekhite//CB, Antya 1.204//

TRANSLATION

People began arriving from various other villages, and when they saw the face of the Lord no one cared to return home.

Text 205

haite lagila bada lokera gahana

`phuliya' purila saba nagara-kanana//CB, Antya 1.205//

TRANSLATION

Huge crowds of people overflooded the town of Phuliya and filled the neighboring villages and forests.

COMMENTARY

The word gahana means “huge crowd.”

Text 206

dekhi' gauracandrera sri-mukha manohara

sarva loka purna haila bahira antara//CB, Antya 1.206//

TRANSLATION

On seeing the enchanting lotus face of Gauracandra, everyone felt internally and externally satisfied.

Text 207

tabe prabhu krpa-drsti kariya sabare

calilena santipura-acaryera ghare//CB, Antya 1.207//

TRANSLATION

The Lord then glanced mercifully on everyone and proceeded to the house of Advaita Acarya in Santipura.

Text 208

sambhrame advaita dekhi' nija-prana-natha

pada-padme padilena hai' dandapata//CB, Antya 1.208//

TRANSLATION

On seeing the Lord of His life, Advaita Prabhu offered respectful

obeisances at the lotus feet of the Lord.

Text 209

arta-nade lagilena krandana karite

na chadena pada-padma dui bahu haite//CB, Antya 1.209//

TRANSLATION

He then began to cry pathetically as He incessantly embraced the Lord's lotus feet with His two arms.

Text 210

sri-carana-abhiseka kari' prema-jale

dui haste tuli' prabhu lailena kole//CB, Antya 1.210//

TRANSLATION

As Advaita washed the Lord's feet with tears of love, the Lord picked Him up with His own hands and embraced Him.

Text 211

acarya bhasilathakurera prema-jale

anande murcchita hai' pade pada-tale//CB, Antya 1.211//

TRANSLATION

Advaita Acarya floated in the waters of ecstatic love. He lost consciousness in ecstasy and fell at the Lord's feet.

Text 212

sthira hai' thakura vasila kata-ksane

uthila paramananda advaita-bhavane//CB, Antya 1.212//

TRANSLATION

After a while Advaita became pacified and sat down, and His entire house became filled with ecstasy.

Text 213

digambara sisu-rupa advaita-tanaya

nama `sri-acyutananda' maha-jyotir-maya//CB, Antya 1.213//

TRANSLATION

Sri Acyutananda, the son of Advaita, was present there in the form of a greatly effulgent, naked child.

Text 214

parama sarva-jna tinho acintya-prabhava

yogya advaitera putra sei mahabhaga//CB, Antya 1.214//

TRANSLATION

He was all-knowing, and his glories were inconceivable. He was most fortunate, being the qualified son of Advaita.

COMMENTARY

In the Mundaka Upanisad (1.1.9) it is stated: yah sarva-jnah sarva-vid yasya jnana-mayam tapah—“He who is all-knowing, from whom the potency of all knowledge comes—He is the wisest of all.” In the Kurma Purana it is stated: sarva-jnah sarva-vijnanat sarvah sarva-mayo yatah—“He is sarva-jna because He has realized knowledge of everything, and He is sarva because He contains everything.”

Text 215

dhula-maya sarva anga, hasite hasite

janiya aila prabhu-carana dekhite//CB, Antya 1.215//

TRANSLATION

Realizing that the Lord had arrived, the child, smiling and covered in dust, came to see Him.

Text 216

asiya padila gauracandra-pada-tale

dhulara sahita prabhu lailena kole//CB, Antya 1.216//

TRANSLATION

He came and fell at the lotus feet of Gauracandra, and the Lord took the dust-covered child on His lap.

Text 217

prabhu bale,—"acyuta, acarya mora

pitase sambandhe tomaya amaya dui-bhrata"//CB, Antya 1.217//

TRANSLATION

The Lord said, "O Acyuta, Advaita Acarya is My father. Therefore we are brothers."

Text 218

acyuta balena,—"tumi daive jiva-sakhasa

bakara bapa tumi ei vede lekha"//CB, Antya 1.218//

TRANSLATION

Acyuta replied, "By Your sweet will You become the friend of all living entities, whereas the Vedas declare that You are the father of all."

COMMENTARY

When Sri Gaurasundara visited the house of Sri Advaita in Santipura in 1431 Sakabda (A.D. 1509), Acyutananda was a five-year-old child. Sri Acyutananda probably took birth in 1426 Sakabda (A.D. 1504). This child said to Mahaprabhu, "You are the friend of all living entities. The Vedic scriptures, however, have established that You are the source of everything." In this way, Sri Acyutananda established Sri Caitanya as the object of the two Vedic statements: dva suparna and yato va imani [The Taittiriya Upanisad (3.1.1) declares: yato va imani bhutani jayante. "The Supreme Absolute Truth is that from which everything is born."].

In both the Mundaka Upanisad (3.1.1) and in the Svetasvatara Upanisad (4.6) it is stated:

dva suparna sayuja sakhaya

samanam vrksam parisasvajate

tayor anyah pippalam svadv atty

anasnann anyo 'bhicakasiti

"Two companion birds sit together in the shelter of the same pippala tree. One of them is relishing the taste of the tree's berries, while the other refrains from eating and instead watches over His friend." In the Gopala-tapani Upanisad (1.18) it is stated: dvau suparnau bhavato brahmano 'msa-bhutas tathetaro bhokta bhavati—"There are two birds. One of them is part and parcel of the Supreme Brahman and is subordinate to Him. He enjoys the fruits, while the other bird simply witnesses." In the Srimad Bhagavatam (11.11.6) it is stated:

suparnav etau sadrsau sakhayau

yadrcchayaitau krta-nidau ca vrkse

ekas tayoh khadati pippalannam

anyo niranno 'pi balena bhuyan

“By chance, two birds have made a nest together in the same tree. The two birds are friends and are of a similar nature. One of them, however, is eating the fruits of the tree, whereas the other, who does not eat the fruits, is in a superior position due to His potency.”

Also in Srimad Bhagavatam (6.4.24) it is stated:

na yasya sakhyam puruso 'vaiti sakhyuh

sakha vasan samvasatah pure 'smin

guno yatha gunino vyakta-drstes

tasmai mahesaya namaskaromi

“As the sense objects [form, taste, touch, smell, and sound] cannot understand how the senses perceive them, so the conditioned soul, although residing in his body along with the Supersoul, cannot understand how the supreme spiritual person, the master of the material creation, directs his senses. Let me offer my respectful obeisances unto that Supreme Person, who is the supreme controller.”

Text 219

hase prabhu bhakta-gana acyuta-vacane

vismaya sabara bada upajila mane//CB, Antya 1.219//

TRANSLATION

The Lord and the devotees smiled on hearing the statement of Acyuta. They were all struck with wonder and thought.

Text 220

“e sakala katha ta' sisura kabhu naya

na jani va janmiyache kon mahasaya!”//CB, Antya 1.220//

TRANSLATION

“A child cannot speak such things. Who can know what great personality has taken birth as this child!”

Text 221

henai samaye sri-ananta-nityananda

aila nadiya haite sange bhakta-vrnda//CB, Antya 1.221//

TRANSLATION

At that time Sri Nityananda, who is Ananta Sesa, arrived from Nadia with a group of devotees.

Text 222

srivasadi-bhakta-gana dekhiyathakura

lagilena hari-dhvani karite pracura//CB, Antya 1.222//

TRANSLATION

When the devotees headed by Srivasa saw the Lord, they began to loudly chant the name of Hari.

Text 223

dandavata haiya sakala bhakta-gana

krandana karena sabe dhari' sri-carana//CB, Antya 1.223//

TRANSLATION

They all offered obeisances to the Lord and began to cry as they held the

Lord's lotus feet.

Text 224

sabare karila prabhu alingana dana

sabei prabhura nija-pranera samana//CB, Antya 1.224//

TRANSLATION

The Lord embraced all of them, for He considered them equal to His own life.

Text 225

arta-nade rodana karaye bhakta-gana

suniya pavitra haya sakala bhuvana//CB, Antya 1.225//

TRANSLATION

The vibration of the devotees' crying in distress purified the entire world.

Text 226

krsna-premanande kande se sukrti jana

se dhvani-sravane sarva-bandha-vimocana//CB, Antya 1.226//

TRANSLATION

Those pious persons cried in ecstatic love for Krsna. By hearing that sound, all material bondage was destroyed.

Text 227

caitanya-prasade vyakta haila hena dhana

brahmadi-durlabha rasa bhunje ye-te-jana//CB, Antya 1.227//

TRANSLATION

The treasure revealed by the mercy of Lord Caitanya enabled everyone to relish mellows of love that are rare for even personalities like Brahma.

Text 228

bhakta-gana dekhi' prabhu parama-harise

nrtya arambhila prabhu nija-prema-rase//CB, Antya 1.228//

TRANSLATION

After meeting the devotees, the Lord became jubilant. He then began to dance in the mellows of His own ecstatic love.

Text 229

satvare gaite lagilena bhakta-gana

`bola bola' bali' prabhu garje ghane ghana//CB, Antya 1.229//

TRANSLATION

The devotees immediately began to sing, and the Lord repeatedly roared, “Chant! Chant!”

Text 230

dhariya bulena nityananda mahabali

alaksite advaita layena pada-dhuli//CB, Antya 1.230//

TRANSLATION

The most powerful Nityananda grabbed Advaita and secretly took dust from His feet.

Text 231

asru, kampa, pulaka, hunkara, attahasa

kiba se adbhuta anga-bhangira prakasa//CB, Antya 1.231//

TRANSLATION

How wonderful was the crying, shivering, hairs standing on end, roaring, loud laughing, and moving of limbs manifest by the Lord!

Text 232

kiba se madhura pada-calana-bhangi

makiba se sri-hasta-calanadira mahima//CB, Antya 1.232//

TRANSLATION

How sweet was the movement of His feet, and how glorious was the movement of His hands!

Text 233

ki kahiba se va prema-rasera madhuri

anande tuliya bahu bale `hari hari'//CB, Antya 1.233//

TRANSLATION

How can I describe the sweetness of the ecstatic love He manifested? He then raised His arms and chanted, “Hari! Hari!”

Text 234

rasa-maya nrtya ati adbhuta-kathana

dekhiya paramanande dube bhakta-gana//CB, Antya 1.234//

TRANSLATION

His ecstatic dancing was so wonderful that the devotees who saw it all merged into an ocean of ecstasy.

Text 235

haraiyachila prabhu sarva bhakta-gana

hena prabhu punar-bara dila darasana//CB, Antya 1.235//

TRANSLATION

That same Lord whom the devotees had lost was now seen by them again.

Text 236

anande nahika bahya kaharo sarire

prabhu vedi' sabhei ullase nrtya kare//CB, Antya 1.236//

TRANSLATION

In their ecstasy, they all lost external consciousness as they happily danced on all sides of the Lord.

Text 237

keba kara gaye pade keba kare dhare

keba kara carana dhariya vakse kare//CB, Antya 1.237//

TRANSLATION

Some fell on others, some embraced others, and some grabbed other's feet and held them to their chests.

Text 238

keba kare dhari' kande, keba kiba bole

keho kichu na jane premera kutuhale//CB, Antya 1.238//

TRANSLATION

Some cried as they embraced others, and some spoke something to others. They all forgot everything in the happiness of their ecstatic love.

Text 239

saparsade nrtya kare vaikuntha isvara

e-mata apurva haya prthivi-bhitara//CB, Antya 1.239//

TRANSLATION

The Lord of Vaikuntha danced with His associates. Such wonderful pastimes took place in this world.

Text 240

“hari bola hari bola hari bola bhai!”

iha bai ara kichu sunite na pai//CB, Antya 1.240//

TRANSLATION

Nothing could be heard other than, “Hari bola, Hari bola, Hari bola, brothers!”

Text 241

ki ananda haila se advaita-bhavane

se marma janena sabe sahasra-vadane//CB, Antya 1.241//

TRANSLATION

Only the thousand-headed Ananta knew the confidential mystery of the ecstasy that manifested in the house of Advaita.

COMMENTARY

The phrase sahasra-vadana refers to Sri Nityananda Prabhu.

Text 242

apane thakura tabe dhari' jane jane

sarva-vaisnavere kare prema-alingane//CB, Antya 1.242//

TRANSLATION

Then the Lord caught the Vaisnavas, one after another, and embraced them all with love.

Text 243

paiya vaikuntha-nayakera alingana

visesa anande matta haya bhakta-gana//CB, Antya 1.243//

TRANSLATION

Having received the embrace of Lord of Vaikuntha, the devotees became especially intoxicated with ecstasy.

Text 244

`hari' bali' sarva-gane kare simha-nada

punah-punah bade aro sabara unmada//CB, Antya 1.244//

TRANSLATION

As they repeatedly roared out the name of Hari like lions, their maddened state increased again and again.

Text 245

sangopange nrtya kare vaikunthera pati

pada-bhare talamala kare vasumati//CB, Antya 1.245//

TRANSLATION

As the Lord of Vaikuntha danced with His associates and devotees, the earth swayed under the weight of His lotus feet.

COMMENTARY

In the Katha Upanisad (1.3.15) it is stated:

anady anantam mahatah param dhruvam

nicarya tam mrtyu-mukhat pramucyate

“He has neither beginning nor end. He is beyond the material world. One who takes shelter of Him escapes the jaws of death.”

In the Srimad Bhagavatam (3.26.25) it is stated:

sahasra-sirasam saksad yam anantam pracaksate

sankarsanakhyam purusam bhutendriya-manomayam

“The threefold ahankara, the source of the gross elements, the senses and the mind, is identical with them because it is their cause. It is known by the name of Sankarsana, who is directly Lord Ananta with a thousand heads.”

One should also refer to Srimad Bhagavatam, Tenth Canto, Chapter Sixty-eight, verse 46. In Srimad Bhagavatam (11.5.32) it is stated:

krsna-varnam tvisakrsnam sangopangastra-parsadam

yajnaih sankirtana-prayair yajanti hi sumedhasah

“In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Krsna. Although His complexion is not blackish, He is Krsna Himself. He is accompanied by His associates, servants, weapons, and confidential companions.”

Text 246

nityananda prabhu-vara parama uddama

caitanya vediya nace mahajyotir-dhama//CB, Antya 1.246//

TRANSLATION

The most effulgent Nityananda Prabhu danced around the Lord with great enthusiasm.

Text 247

anande advaita nace—karaye hunkara

sabei carana dhare—ye paya yahara//CB, Antya 1.247//

TRANSLATION

Advaita danced in ecstasy and roared loudly. Everyone caught hold of whoever's feet they could.

Text 248

navadvipe yena haila ananda-prakasa

sei-mata nrtya, gita, sakala vilasa//CB, Antya 1.248//

TRANSLATION

Such was the ecstasy manifested in Navadvipa in those joyful pastimes of dancing and singing.

Text 249

kathoksane mahaprabhu sri-gauranga-sundara

svanubhave vaise visnu khattara upara//CB, Antya 1.249//

TRANSLATION

After a while Sri Gauranga Mahaprabhu sat on the throne of Visnu in His own ecstasy.

Text 250

yoda-hate sabe rahilena cari-bhite

prabhu lagilena nija-tattva prakasite//CB, Antya 1.250//

TRANSLATION

As all the devotees stood around Him with folded hands, the Lord began to reveal His own glories.

Text 251

“muni krsna, muni rama, muni narayana

muni matsya, muni kurma, varaha, vamana//CB, Antya 1.251//

TRANSLATION

“I am Krsna, I am Rama, and I am Narayana. I am Matsya, I am Kurma, I

am Varaha and Vamana.

Text 252

muni buddha, kalki, hamsa, muni haladhara

muni prsnigarbha, hayagriva, mahesvara//CB, Antya 1.252//

TRANSLATION

“I am Buddha, Kalki, Hamsa, and Haladhara. I am Prsnigarbha, I am Hayagriva, and I am Mahesvara.

COMMENTARY

In this regard one should discuss Srimad Bhagavatam, First Canto, Chapter Three.

Text 253

muni nilacala-candra kapila, nrsimha

drsyadrsya saba mora caranera bhrnga//CB, Antya 1.253//

TRANSLATION

“I am Nilacala-candra, I am Kapila, and I am Nrsimha. All visible and invisible beings are servants of My lotus feet.

COMMENTARY

The phrase nilacala-candra refers to the Supreme Lord, Sri Jagannatha.

In the srutis it is stated:

vasudevah sankarsanah pradyumno 'niruddho 'ham matsyah kurmo varaho narasimho vamano ramo ramo ramah krsno buddhah kalkir ahamsatadhaham sahasradhaham amito 'ham ananto 'ham naivaite jayante naivaite mriyante naisam ajnana-bandho na muktih sarva eva hy ete purna ajara amrtah paramah paramanandah.

“I am Vasudeva, Sankarsana, Pradyumna, and Aniruddha. I am Matsya, Kurma, Varaha, Narasimha, Vamana, the three Ramas [Ramacandra, Parasurama, and Balarama], Krsna, Buddha, and Kalki. Immeasurable and unlimited, I appear in hundreds and thousands of forms, none of which ever takes birth or dies. These forms of Mine are not bound by ignorance, nor do they have to strive for liberation. They are all complete, free from old age, immortal, supreme, and supremely blissful.” In the Srimad Bhagavatam (10.40.17-22) it is stated:

namah karana-matsyaya pralayabdhi-caraya ca

hayasirsne namas tubhyam madhu-kaitabha-mrtyave

akuparaya brhate namo mandara-dharine

ksity-uddhara-viharaya namahsukara-murtaye

“I offer my obeisances to You, the cause of the creation, Lord Matsya, who swam about in the ocean of dissolution, to Lord Hayagriva, the killer of Madhu and Kaitabha, to the immense tortoise [Lord Kurma], who supported Mandara Mountain, and to the boar incarnation [Lord Varaha], who enjoyed lifting the earth.

namas te 'dbhuta-simhaya sadhu-loka-bhayapaha

vamanaya namas tubhyam kranta-tribhuvanaya ca

“Obeisances to You, the amazing lion [Lord Nrsimha], who removed Your saintly devotees' fear, and to the dwarf Vamana, who stepped over the three worlds.

namo bhrgunam pataye drpta-ksatra-vana-cchide

namas te raghu-varyaya ravananta-karaya ca

“Obeisances to You, Lord of the Bhrgus, who cut down the forest of the conceited royal order, and to Lord Rama, the best of the Raghu dynasty, who put an end to the demon Ravana.

namas te vasudevaya namah sankarsanaya ca

pradyumnayaniruddhaya satvatam pataye namah

“Obeisances to You, Lord of the Satvatas, and to Your forms of

Vasudeva, Sankarsana, Pradyumna, and Aniruddha.

namo buddhaya suddhaya daitya-danava-mohine

mleccha-praya-ksatra-hantre namas te kalki-rupine

“Obeisances to Your form as the faultless Lord Buddha, who will bewilder the Daityas and Danavas, and to Lord Kalki, the annihilator of the meat-eaters posing as kings.”

Also in the Srimad Bhagavatam (10.2.40) it is stated:

matsyasva-kacchapa-nrsimha-varaha-hamsa-

rajanya-vipra-vibudhesu krtavatarah

tvam pasi nas tri-bhuvanam ca yathadhunesa

bharam bhuvo hara yaduttama vandanam te

“O supreme controller, Your Lordship previously accepted incarnations as a fish, a horse, a tortoise, Narasimhadeva, a boar, a swan, Lord Ramacandra, Parasurama and, among the demigods, Vamanadeva, to protect the entire world by Your mercy. Now please protect us again by Your mercy by diminishing the disturbances in this world. O Krsna, best of the Yadus, we respectfully offer our obeisances unto You.”

The Srimad Bhagavatam (7.9.38) also states:

ittham nr-tiryag-rsi-deva-jhasavatarair

lokan vibhavayasi hamsi jagat pratipan

dharmam maha-purusa pasi yuganuvrttam

channah kalau yad abhavas tri-yugo 'tha sa tvam

“In this way, my Lord, You appear in various incarnations as a human being, an animal, a great saint, a demigod, a fish, or a tortoise, thus maintaining the entire creation in different planetary systems and killing the demoniac principles. According to the age, O my Lord, You protect the principles of religion. In the age of Kali, however, You do not assert Yourself as the Supreme Personality of Godhead, and therefore You are known as Triyuga, or the Lord who appears in three yugas.”

It is further said in Srimad Bhagavatam (10.8.13):

asan varnas trayo hy asya

grhnato 'nuyugam tanuh

suklo raktas tatha pita

idanim krsnatam gatah

“Your son Krsna appears as an incarnation in every millennium. In the past, He assumed three different colors—white, red, and yellow—and now He has appeared in a blackish color. [In another Dvapara-yuga, He appeared (as Lord Ramacandra) in the color of suka, a parrot. All such incarnations have now assembled in Krsna.]”

In the Padma Purana (Uttara-khanda) it is stated:

dasa-bhutam idam tasya brahmadya sakalam jagat

dasa-bhutam idam tasya jagat sthavara-jangamam

“Everyone in this universe, beginning with Brahma, is meant to serve Him. This whole universe, with all moving and nonmoving beings, is meant to serve Him.”

In his commentary on Srimad Bhagavatam (5.10.11) Sri Madhvacarya has stated: svamitvam tu harer eva mukhyam anyatra bhrtyata—“Only Hari is in the position of real master. Everyone else is a dependent servant.”

One should also see Srimad Bhagavatam (10.68.37).

Text 254

mora yasa, guna-grama bole sarva-vede

mohare se ananta-brahmanda-koti seve//CB, Antya 1.254//

TRANSLATION

“All the Vedas narrate My glories and qualities. Innumerable universes

serve My lotus feet.

COMMENTARY

In the Bhagavad-gita (15.15) it is stated: vedais ca sarvair aham eva vedyo—“By all the Vedas, I am to be known.” In the Srimad Bhagavatam (7.7.50) it is stated:

devo 'suro manusyo va

yakso gandharva eva va

bhajan mukunda-caranam

svastiman syad yatha vayam

“If a demigod, demon, human being, Yaksa, Gandharva, or anyone within this universe renders service to the lotus feet of Mukunda, who can deliver liberation, he is actually situated in the most auspicious condition of life, exactly like us [the mahajanas, headed by Prahlada Maharaja].” In the Srimad Bhagavatam (10.8.45) it is stated:

trayya copanisadbhis ca

sankhya-yogais ca satvataih

upagiyamana-mahatmyam

harim samanyatatmajam

“When Mother Yasoda saw all the universes within Krsna's mouth, she was astonished for the time being. The Lord is worshiped like Indra and other demigods by the followers of the three Vedas, who offer Him sacrifices. He is worshiped as impersonal Brahman by saintly persons who understand His greatness through studying the Upanisads, as the Purusa by great philosophers who analytically study the universe, as the all-pervading Supersoul by great yogis, and as the Supreme Personality of Godhead by devotees. Nevertheless, Mother Yasoda considered the Lord her own son.”

Text 255

muni sarva kala-rupi bhakta-gana vine

sakala apada khande mohara smarane//CB, Antya 1.255//

TRANSLATION

“I am all-devouring time for everyone other than the devotees. Simply by remembering Me, one overcomes all difficulties.

COMMENTARY

In the Srimad Bhagavatam (3.25.38) it is stated:

na karhicin mat-parahsanta-rupe

nanksyanti no me 'nimiso ledhi hetih

yesam aham priya atma sutas ca

sakha guruh suhrdo daivam istam

“My dear mother, devotees who receive such transcendental opulences are never bereft of them; neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor and Supreme Deity, they cannot be deprived of their possessions at any time.” In the Srimad Bhagavatam (12.12.55) it is also stated:

avismrtih krsna-padaravindayoh

ksinoty abhadrani ca sam tanoti

sattvasya suddhim paramatma-bhaktim

jnanam ca vijnana-viraga-yuktam

“Remembrance of Lord Krsna's lotus feet destroys everything inauspicious and awards the greatest good fortune.” See also Srimad Bhagavatam, Twelfth Canto, Chapter Three, verse 45 and Sixth Canto, Chapter Two, verse 19. In the Narada-pancaratra (1.14.24-26) it is stated:

ekangaso na dvitiya iti sarvadi sargatahna hi

nasyanti tad bhaktah prakrti-prakrte-laye

tasya bhaktottamanam ca satatam smaranena ca

ayur-vayo na hi bhavet katham mrtur bhavisyati

na vasudeva-bhaktanam asubham vidyate kvacit

tesam bhaktottamanam ca satatam smaranena ca

“In the beginning of creation there was only the one Supreme Lord. His devotees and material nature are not vanquished at the time of annihilation. The exalted devotees' duration of life does not diminish because of their constant remembrance of Lord Hari, so how will they meet death? The devotees of Vasudeva never face any inauspiciousness. Simply by remembering the exalted devotees of Vasudeva one is relieved from the fear of birth, death, old age, and disease.”

Text 256

draupadire lajja haite muni uddhari

lunjau-grhe muni panca-pandave rakhilun//CB, Antya 1.256//

TRANSLATION

“I delivered Draupadi from being dishonored, and I protected the five Pandavas from the house of lac.

COMMENTARY

The phrase jau-grhe refers to the house of lac.

One should refer to the Mahabharata, Sabha-parva, Chapter Sixty-six, for a description of how Draupadi was saved from embarrassment.

The description of how Krsna protected the five Pandavas from the house of lac is found in the Mahabharata, Adi-parva, Chapters 141-149.

Text 257

vrkasura vadhi' muni rakhilunsankara

muni uddharilun mora gajendra kinkara//CB, Antya 1.257//

TRANSLATION

“I killed Vrkasura and thereby saved Lord Siva. I delivered My servant Gajendra.

COMMENTARY

For a description of how Krsna killed Vrkasura and saved Siva, one should see Srimad Bhagavatam, Tenth Canto, Chapter Eighty-eight.

One should also discuss Srimad Bhagavatam, Eighth Canto, Chapters Two and Three.

Text 258

muni se karilun prahladere vimocana

muni se karilun gopa-vrndera raksana//CB, Antya 1.258//

TRANSLATION

“I delivered Prahlada, and I protected the cowherd residents of Vraja.

COMMENTARY

For a description of how the Lord protected the cowherds, one should refer to Srimad Bhagavatam, Tenth Canto, Chapters Fifteen, Nineteen, and Twenty-five.

In the Srimad Bhagavatam (10.31.3) it is stated:

visa-jalapyayad vyala-raksasad

varsa-marutad vaidyutanalat

vrsa-mayatmajad visvato bhayad

rsabha te vayam raksita muhuh

“O greatest of personalities, You have repeatedly saved us from all kinds of danger—from poisoned water, from the terrible man-eater Agha, from the great rains, from the wind demon, from the fiery thunderbolt of Indra, from the bull demon, and from the son of Maya Danava.”

Text 259

muni se karilun purva amrta-manthana

vanciya asura, raksa kailun deva-gana//CB, Antya 1.259//

TRANSLATION

“I previously had the nectar churned from the ocean. I then deceived the demons and protected the demigods.

COMMENTARY

For a description of how the nectar was churned from the ocean, one should see Srimad Bhagavatam, Eighth Canto, Chapters Seven through Ten.

Text 260

muni se vadhilun mora bhakta-drohi kamsa

muni se karilun dusta ravana nirvamsa//CB, Antya 1.260//

TRANSLATION

“I killed Kamsa, who was inimical to My devotees. I annihilated the wicked Ravana along with his dynasty.

COMMENTARY

For a description of the killing of Kamsa, one should see Srimad Bhagavatam, Tenth Canto, Chapter Forty-four.

A description of the annihilation of Ravana and his dynasty is found in the Ramayana, Lanka-khanda, Chapters 109-111.

Text 261

muni se dharilun vama-hate govardhana

muni se karilun kali-nagera damana//CB, Antya 1.261//

TRANSLATION

“I lifted Govardhana Hill with My left hand, and I chastised the serpent Kaliya.

COMMENTARY

For a description of the lifting of Govardhana Hill, one should see Srimad Bhagavatam, Tenth Canto, Chapter Twenty-five.

For a description of the chastisement of Kaliya, one should see Srimad Bhagavatam, Tenth Canto, Chapter Sixteen.

Texts 262-265

muni karon satya-yuge tapasya pracara

treta-yuge yajna lagi' karon avatara

ei muni avatirna haiya dvapare

puja-dharma bujhailun sakala lokere

kata mora avatara vede o na jane

samprati ailun muni kirtana-karane

kirtana-arambhe prema-bhaktira vilasa

ataeva kali-yuge amara prakasa//CB, Antya 1.262-265//

TRANSLATION

“I taught the process of austerity in Satya-yuga. I incarnated to teach the process of sacrifice in Treta-yuga. I incarnated in Dvapara-yuga to teach

everyone the process of Deity worship. Even the Vedas do not know how many incarnations I have taken. I have now advented to inaugurate the process of chanting the holy names. I relish devotional service in ecstatic love by inaugurating the sankirtana movement. Therefore I have appeared in the age of Kali.

COMMENTARY

In the Srimad Bhagavatam (12.3.52) it is stated:

krte yad dhyayato visnum

tretayam yajato makhaih

dvapare paricaryayam

kalau tad dhari-kirtanat

“Whatever result was obtained in Satya-yuga by meditating on Visnu, in Treta-yuga by performing sacrifices, and in Dvapara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Krsna maha-mantra.” In the Srimad Bhagavatam (11.5.32) it is stated:

krsna-varnam tvisakrsnam sangopangastra-parsadam

yajnaih sankirtana-prayair yajanti hi sumedhasah

“In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Krsna. Although His complexion is not blackish, He is Krsna Himself. He is accompanied by His associates, servants, weapons, and confidential companions.” In the Visnu-sahasra-nama of the Atharva Veda, Third Kanda, it is stated:

ity aham krta-sannyaso 'vatarisyami kalau catuh-sahasrabdopari panca-sahasrabhyantare gaura-varno dirghangah sarva-laksana-yukta isvara-prarthito nija-rasasvado misrakhyo vidita-yogo 'syam.

“I will descend from Goloka-dhama and appear on the earth planet during the first sandhyaof Kali-yuga—after four thousand and before five thousand years have passed—in Mayapur, Navadvipa, on the banks of the Ganges. I will appear in the form of a brahmana with a large, golden-

complexioned body measuring four cubits in height and in breadth, endowed with the thirty-two signs of a maha-purusa, and bearing the title Misra. Then, decorated with all the auspicious qualities of a maha-bhagavata, endowed with renunciation, devoid of worldly desires, and learned in the science of pure devotional service, I will accept sannyasa, as a devotee relishing the mellows of ecstatic love for Krsna."

Text 266

sarva vede purane asraya mora caya

bhaktera asrame muni thakon sarvadaya//CB, Antya 1.266//

TRANSLATION

"All the Vedas and Puranas teach everyone to take shelter of Me. I always reside in the company of My devotees.

Text 267

bhakta bai amara dvitiya ara nai

bhakta mora pita, mata, bandhu, putra, bhai//CB, Antya 1.267//

TRANSLATION

"There is no one more dear to Me than My devotees. They are My father, mother, friend, son, and brother.

COMMENTARY

In the Katha Upanisad (1.2.15) it is stated: sarve veda yat padam amananti—"All the Vedas glorify the Supreme Personality of Godhead." In the Srimad Bhagavatam (3.5.41) it is stated: marganti yat te mukha-padma-nidais chandah-suparnair rsayo vivikte—"The great clear-minded sages, carried by the wings of the Vedas, always search after the nest of Your lotuslike face." In the Srimad Bhagavatam (10.82.29) it is stated: yad-visrutihsruti-nutedam alam punati padavanejana-payas ca vacas ca sastram—"His fame, as broadcast by the Vedas, the water that has

washed His feet, and the words He speaks in the form of the revealed scriptures—these thoroughly purify this universe.” Also in the Srimad Bhagavatam (9.4.63-64) the Supreme Lord declares:

aham bhakta-paradhino hy asvatantra iva dvija

sadhubhir grasta-hrdayo bhaktair bhakta-jana-priyah

“I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me.

naham atmanam asase

mad-bhaktaih sadhubhir vina

sriyam catyantikim brahman

yesam gatir aham para

“O best of the brahmanas, without saintly persons for whom I am the only destination, I do not desire to enjoy My transcendental bliss and My supreme opulences.” In the Narada-pancaratra (1.2.35-36) it is stated:

na hi bhaktat paras catma pranas cavayava

dayahna laksmi-radhika-vani- svayambhu-sambhur eva ca

bhakta-prano hi krsnasya krsna-prana hi vaisnavah

dhyayan te vaisnavah krsnam krsnas ca vaisnavams tatha

“There is no one more dear to the Supersoul, Krsna, than His own devotees. Even His own Self, life, and body, Laksmi, Radhika, Sarasvati, Brahma, and Sambhu are not as dear to Him as His pure devotee. Krsna is the life and soul of His devotees, and the Vaisnavas are the life and soul of Krsna. The Vaisnavas always meditate on Krsna, and Krsna always meditates on the Vaisnavas.” In the Gopala-tapani (Uttara 53) it is stated: yathasriyabhiyukto 'ham tatha bhakto mama priyah—“My devotee is as dear to Me as Laksmi.”

Text 268

yadyapi svatantra ami svatantra-vihara

tathapiha bhakta-vasa-svabhava amara//CB, Antya 1.268//

TRANSLATION

“Although I am fully independent and My activities are also independent, it is My nature to be controlled by My devotees.

COMMENTARY

In the Srimad Bhagavatam (9.4.66) it is stated:

mayi nirbaddha-hrdayah

sadhavah sama-darsanah

vase kurvanti mam bhaktya

sat-striyah sat-patim yatha

“As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control.”

In this regard one should also see Srimad Bhagavatam (9.4.63-68).

Text 269

tomara se janma-janma samhati amara

toma'-saba' lagi' mora sarva avatara//CB, Antya 1.269//

TRANSLATION

“All of You associate with Me birth after birth. I incarnate in this world for your sake.

COMMENTARY

In the Srimad Bhagavatam (3.9.11) it is stated:

tvam bhakti-yoga-paribhavita-hrt-saroja

asse sruteksita-patho nanu natha pumsam

yad-yad-dhiya ta urugaya vibhavayanti

tat-tad-vapuh pranayase sad-anugrahaya

“O my Lord, Your devotees can see You through the ears by the process of bona fide hearing, and thus their hearts become cleansed, and You take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You.” In the Srimad Bhagavatam (10.59.25) goddess Bhumi says:

namas te deva-devesa sankha-cakra-gada-dhara

bhaktecchopatta-rupaya paramatman namo 'stu te

“Obeisances unto You, O Lord of the chief demigods, O holder of the conchshell, disc, and club. O Supreme Soul within the heart, You assume Your various forms to fulfill Your devotees' desires. Obeisances unto You.” One should also see Srimad Bhagavatam, Tenth Canto, Chapter Twenty-seven, verse 11.

Text 270

tilardheko ami toma'-sabare chadiya

kothao na thaki sabe satya jana iha”//CB, Antya 1.270//

TRANSLATION

“Know for certain that I do not leave you to stay elsewhere for even a moment.”

Text 271

ei-mata prabhu tattva kahe karunaya

suni' saba bhakta-gana kande urdhvaraya//CB, Antya 1.271//

TRANSLATION

In this way the Lord mercifully narrated these confidential topics. After the devotees heard Him speak, they began to cry loudly.

COMMENTARY

The word urdhvaraya means “loudly.”

Text 272

punah punah sabe danda-pranama kariya

uthena padena kaku karena kandiya//CB, Antya 1.272//

TRANSLATION

As they repeatedly offered obeisances to the Lord, they humbly recited prayers and cried.

COMMENTARY

The word kaku means “with great humility.”

Text 273

ki ananda haila se advaitera ghare

ye rasa haila purve nadiya nagare//CB, Antya 1.273//

TRANSLATION

The house of Advaita became filled with the ecstasy that was previously relished in the town of Nadia.

Text 274

purna-manoratha hailena bhakta-gana

yateka purvera duhkha haila khandana//CB, Antya 1.274//

TRANSLATION

The devotees became fully satisfied, and their previous distress was mitigated.

Text 275

prabhu se janena bhakta-duhkha khandaite

hena prabhu duhkhi jiva na bhaje ke-mate//CB, Antya 1.275//

TRANSLATION

The Lord knows how to remove the distress of His devotees, so how can a distressed living entity not worship such a Lord?

COMMENTARY

Being afflicted by the distress of the living entities, the Supreme Lord bestows great mercy on them to remove their distress. But because of their ungratefulness, the living entities do not worship Him. Even if the living entities reciprocally worship the Supreme Lord simply as the remover of their distress, they can become free from aversion to the Lord.

In the Padma Purana (Uttara-khanda, 71.270) it is stated:

naham vasami vaikunthe yoginam hrdayena ca

mad-bhaktah yatra gayanti tatra tisthami narada

“My dear Narada, actually I do not reside in My abode, Vaikuntha, nor do I reside within the hearts of the yogis, but I reside in that place where My pure devotees chant My holy name and discuss My forms, pastimes, and qualities.” In the Mundaka Upanisad (3.2.9) it is stated: tarati sokam tarati papmanam—“He [who knows the Lord] becomes free from lamentation

and sins.” In the Srimad Bhagavatam (4.8.23) it is stated:

nanyam tatah padma-palasa-locanad

duhkha-cchidam te mrgayami kancana

yo mrgyate hasta-grhita-padmayas

riyetarair anga vimrgyamanaya

“My dear Dhruva, as far as I am concerned, I do not find anyone who can mitigate your distress but the Supreme Personality of Godhead, whose eyes are like lotus petals. Many demigods such as Lord Brahma seek the pleasure of the goddess of fortune, but the goddess of fortune herself, with a lotus flower in her hand, is always ready to render service to the Supreme Lord.” In the Srimad Bhagavatam (5.18.20) it is stated:

sa vai patih syad akutobhayah svayam

samantatah pati bhayaturam janam

sa eka evetaratha mitho bhayam

naivatmalabhad adhi manyate param

“He alone who is never afraid but who, on the contrary, gives complete shelter to all fearful persons can actually become a husband and protector. Therefore, my Lord, you are the only husband, and no one else can claim this position. If you were not the only husband, You would be afraid of others. Therefore persons learned in all Vedic literature accept only Your Lordship as everyone's master, and they think no one else a better husband and protector than You.” In the Srimad Bhagavatam (11.19.9) it is stated:

tapa-trayenabhihatasya ghore

santapyamanasya bhavadhvanisa

pasyami nanyac charanam tavanghri-

dvandvatapatrad amrtabhivarsat

“My dear Lord, for one who is being tormented on the terrible path of birth and death and is constantly overwhelmed by the threefold miseries, I do

not see any possible shelter other than Your two lotus feet, which are just like a refreshing umbrella that pours down showers of delicious nectar.”

Text 276

karuna-sagara gauracandra mahasaya

dosa nahi dekhe prabhu, guna-matra laya//CB, Antya 1.276//

TRANSLATION

Lord Gauracandra is an ocean of mercy. He does not see anyone's faults, but sees only their good qualities.

COMMENTARY

Since the Lord only accepts the good qualities of the fault-filled living entities, He is known as guna-grahi, He who sees only the good in others. He does not find any fault in others. Unless the fallen souls are inspired by Him, they can never deliver themselves.

In the Srimad Bhagavatam (3.2.23) it is stated:

aho baki yam stana-kala-kutam

jighamsayapayayad apy asadhvi

lebhe gatim dhatry-ucitam tato ’nyam

kam va dayalum saranam vrajema

“Alas, how shall I take shelter of one more merciful than He who granted the position of mother to a she-demon [Putana] although she was unfaithful and she prepared deadly poison to be sucked from her breast?”

Text 277

ksaneke aisvarya samvariya mahavira

bahya prakasiya prabhu hailena sthira//CB, Antya 1.277//

TRANSLATION

After awhile the almighty Lord concealed His opulences. He then regained external consciousness and became peaceful.

Text 278

sabare laiya prabhu ganga-snane gelajah

navite bahu-vidha jala-krida kaila//CB, Antya 1.278//

TRANSLATION

Thereafter the Lord went with the devotees to take bath in the Ganges, where they engaged in various water sports.

Text 279

sabara sahita ailena kari' snana

tulasire pradaksina kari' jala-dana//CB, Antya 1.279//

TRANSLATION

After taking bath, the Lord returned with the devotees. He then circumambulated and watered the tulasi plant.

Text 280

visnu-grhe pradaksina, namaskara kari'

saba' lai' bhojane vasila gaurahari//CB, Antya 1.280//

TRANSLATION

After circumambulating the temple of Visnu and offering obeisances to the Lord, Gaurahari sat down to eat lunch with the devotees.

COMMENTARY

In every brahmana's house and in every Vaisnava's house there was a Visnu temple in which salagrama-silas were worshiped. The temple for demigods in the house of a non-Vaisnava is called Candi-mandapa, and the temple for the Supreme Lord in the house of a brahmana devotee of Visnu is called visnu-grha or tulasi-mandapa.

Text 281

madhye vasilena prabhu nityananda-sange

catur-dige sarva-gana vasilena range//CB, Antya 1.281//

TRANSLATION

The Lord sat down in the middle with Nityananda, and the devotees happily sat around Them.

Text 282

sarvange candana—prabhu praphulla-vadana

bhojana karena catur-dige bhakta-gana//CB, Antya 1.282//

TRANSLATION

The entire body of the Lord was decorated with sandalwood paste, and His face was fully blossomed. The Lord then began to eat in the midst of the devotees.

Text 283

vrndavana-madhye yena gopa-gana-sange

rama-krsna bhojana karena sei range//CB, Antya 1.283//

TRANSLATION

It appeared as though Krsna and Balarama were joyfully taking lunch in Vrndavana in the midst of Their cowherd boy friends.

Text 284

sei saba katha prabhu sabare kahiya

bhojana karena prabhu hasiya hasiya//CB, Antya 1.284//

TRANSLATION

The Lord smiled as He described those pastimes to everyone while taking lunch.

COMMENTARY

For a description of those pastimes, see Srimad Bhagavatam, Tenth Canto, Chapter Thirteen, verses 5-11.

Text 285

kara sakti ache iha saba varnibare

tanhara krpaya yei bolana yahare//CB, Antya 1.285//

TRANSLATION

Who has the power to describe these pastimes? Only one who is favored by the Lord can do so.

Text 286

bhojana kariya prabhu calilena matra

bhakta-gana luthi' khailena sesa-patra//CB, Antya 1.286//

TRANSLATION

As soon as the Lord got up after finishing His meal, all the devotees eagerly took His remnants.

COMMENTARY

In the Visva-kosa dictionary it is stated: prasadan nija-nirmala dane sesanukirtita—“The word sesa refers to the remnants of foods and flower garlands offered to a deity.”

In the Srimad Bhagavatam (11.6.46) it is stated:

tvayopabhukta-srag-gandha-

vaso-’lankara-carcitah

ucchista-bhojino dasas

tava mayam jayema hi

“Simply by decorating ourselves with the garlands, fragrant oils, clothes, and ornaments that You have already enjoyed, and by eating the remnants of Your meals, we, Your servants, will indeed conquer Your illusory energy.”

In the Caitanya-caritamrta (Madhya 15.236) it is stated:

prabhu kahe,——bhala kaile, sastra-ajna haya

krsnera sakala sesa bhrtya asvadaya

“Caitanya Mahaprabhu then said, `Yes, you have spoken correctly. The sastras enjoin that the devotee can partake of everything left by Krsna.'”

Text 287

bhavya-bhavya vrddha saba hailasisumati

ei mata haya visnu-bhaktira sakati//CB, Antya 1.287//

TRANSLATION

Even respectable elderly persons acted like children. This is the potency

of devotional service to Visnu.

COMMENTARY

The word bhavya means “grave” or “sober.”

Despite being situated at a mature age, many grave persons acted like children. As a result of devotional service to Visnu, they exhibited childish restlessness.

According to the Medini dictionary the word bhavya has three meanings —“auspiciousness,” “truthfulness,” and “qualification.”

Text 288

ye sukrti-jana sune e saba akhyana

tahare milaye gauracandra bhagavan//CB, Antya 1.288//

TRANSLATION

Any pious person who hears these topics certainly achieves Lord Gauracandra.

Text 289

punah prabhu-sange bhakta-gana darasana

punar-bara aisvarya-avese sankirtana//CB, Antya 1.289//

TRANSLATION

In this way the devotees again met the Lord and again performed sankirtana with great pomp.

Text 290

sarva-vaisnavera prabhu-samhati bhojana

iha ye sunaye tare mile prema-dhana//CB, Antya 1.290//

TRANSLATION

One who hears about how the Lord took His meal with all the Vaisnavas attains the wealth of love of God.

COMMENTARY

Many ignorant people think that a pompous procession with congregational chanting of the name of Hari in the streets is an exhibition of opulence. To remove that misconception, Sri Gaurasundara performed sankirtana with great pomp and then sat with all the Vaisnavas to exhibit the pastime of sitting and eating with the devotees.

Text 291

sri krsna-caitanya nityananda-canda jana

vrndavana-dasa tachu pada-yuge gana//CB, Antya 1.291//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

COMMENTARY

Thus ends this English translation of the Gaudiya-bhasya of Sri Caitanya-bhagavata, Antya-khanda, Chapter One, entitled “Meeting Again at the House of Sri Advaita Acarya.”

Chapter 2 Sri Caitanya Arrives in Jagannatha Puri

Description of the Lord's Travel Through Bhuvanesvara and Other Places to Jagannatha Puri

This chapter describes Mahaprabhu's journey to Nilacala with devotees headed by Nityananda and Gadadhara, His making the villages Atisara and Chatrabhoga glorious, His acceptance of ferryboat arrangements and other services from the fortunate Ramacandra Khan, His journey in

Orrisa via the Suvarnarekha River, Jalesvara, Remuna, Yajapura, Vaitarani, Cuttack, Saksi-gopala, Bhuvanesvara, Kamalapura, Atharanala, and entry into Puri, Sri Nityananda's pastime of breaking the Lord's sannyasa danda near the Suvarnarekha, the Lord's falling unconscious in ecstasy while attempting to embrace Lord Jagannatha inside the Jagannatha temple, Sarvabhauma's bringing the Lord to his own house, and the Lord's pastimes of regaining external consciousness and then honoring maha-prasada at the house of Sarvabhauma.

When after enjoying pastimes with His devotees at Santipura the Lord one morning expressed His desire to go to Nilacala, the devotees informed Him about the various types of possible dangers He may face on the way. Yet before the strong will of the independent Lord, the devotees headed by Sri Advaita relented. Just before the commencement of His journey the Lord solaced His devotees, who were afflicted by thoughts of separation, by instructing them to worship Krsna. Gaurasundara's devotees felt pangs of separation similar to the pangs of separation felt by the residents of Vraja when Krsna left for Mathura, for they were nondifferent from the residents of Vraja and Gaurasundara was nondifferent from the son of Nanda. Sri Nityananda Prabhu, Gadadhara, Mukunda, Govinda, Jagadananda, and Brahmananda accompanied the Lord. On the way, the Lord asked the devotees if they had any accumulated possessions with them and thereby tested their qualities of indifference and freedom from desires for material opulences. He was very pleased on learning that none of them had brought any accumulated wealth. While instructing the devotees to fully depend on Krsna, the Lord arrived at the house of Ananta Pandita in the village of Atisara and exhibited the pastime of accepting his hospitality. Eventually the Lord came to the holy place named Chatrabhoga and saw the Ambulinga-ghata there. In this connection the author has described the story of Ambu-linga Siva. After taking darsana and bath at Satamukhi-ganga, the Lord became absorbed in His own internal mood. Suddenly, Ramacandra Khan, the administrator of Chatrabhoga village, came there and offered obeisances to the Lord. He was very astonished to see the Lord's intense eagerness to see Lord Jagannatha. On understanding the identity of Ramacandra Khan, the Lord mercifully ordered him to arrange passage for Him to go to Nilacala. Ramacandra Khan requested the Lord and His devotees to first accept a meal at his house, and Mahaprabhu mercifully accepted his invitation. The people of Chatrabhoga thus received an

opportunity to witness the transcendental ecstatic madness of the Lord. After three quarters of the night passed and Mahaprabhu regained His external consciousness, Ramacandra Khan arranged a boat for Mahaprabhu's journey. On the boat, Gaurasundara began to display wonderful symptoms of ecstatic love. Then, on the Lord's order, Mukunda began to sing on the boat, and because of the Lord's dancing the boat came on the verge of capsizing. When the boatman forbade them from performing kirtana by informing them about the danger of pirates and wild aquatics like crocodiles, Mahaprabhu assured the devotees about their safety by narrating to them topics of the infallible Sudarsana cakra, which protects the devotees.

After entering Orissa, Mahaprabhu took bath at a place known as Ganga-ghata and displayed the pastime of offering obeisances to Siva, the King of Vaisnavas, installed there by Yudhisthira. Leaving the devotees in a temple, the Lord went alone to the householders' houses and displayed the pastime of begging alms by spreading the end of His cloth. Jagadananda Pandita cooked whatever foodstuffs the Lord collected by begging. After taking His meal with the devotees, the Lord spent that night performing sankirtana in that village. Early the next morning the Lord again started towards Puri. On the way, a road tax collector obstructed the Lord's path and demanded tax from Him. When he subsequently observed the Lord's uncommon effulgence, he allowed the Lord to pass but asked the devotees to pay tax. Later, on seeing Mahaprabhu's pastime of simultaneous indifference and affection for the devotees, the tax collector became struck with wonder and fell at the Lord's feet, begging forgiveness. After forgiving the tax collector, the Lord gradually came to the Suvarnarekha River and therein took bath with the devotees. As Mahaprabhu proceeded on, the devotees headed by Avadhuta Nityananda and Jagadananda fell far behind the Lord. During the journey Jagadananda had been carrying the Lord's sannyasa danda. When Jagadananda left that danda with Nityananda and went out to beg alms, Nityananda took the danda in His hand and began to think that it could never be fair that the same Lord whom He carries in His heart would carry a danda. Thinking in this way Sri Nityananda broke the Lord's danda into three pieces. This danda-breaking pastime of Nityananda is incomprehensible to the minds of ordinary people; only Sri Nityananda knows the confidential purport of this pastime. Later on, when Pandita Jagadananda approached the Lord with the pieces of the broken

danda, Gaurasundara displayed the pastime of becoming externally angry with Nityananda. He then left the devotees' company and proceeded alone to the place of Jalesvara Siva. Sri Gaurasundara, who is the supreme teacher of all, then manifested His pastime of ecstatic chanting and dancing before Siva, who is the topmost Vaisnava. Meanwhile, Sri Nityananda and the devotees who had been left behind arrived there, and the Lord embraced them with ecstasy, discussed with them various topics, and then narrated the glories of Nityananda.

After spending that night in Jalesvara, the next morning on the way to Bansadaha Mahaprabhu enacted the pastime of conversing with a tantrika-sannyasi. He then came to the village of Remuna, where He chanted and danced before Gopinatha in the association of the devotees. Thereafter the Lord came to Yajapura, and after displaying the pastime of taking bath with the devotees in the river Vaitarani, the Lord suddenly left everyone behind and went somewhere and then again came before their sight. In this way the Lord gradually came to Cuttack, and after taking darsana of Saksi-gopala, He went to Bhuvanesvara. In this regard the author elaborately describes the topics of Bhuvanesvara Siva mentioned in the Skanda Purana. He also describes the glories of the place called Ekamraka, the meaning behind the name Bhuvanesvara, the glories of Puri, and the topics of Siva's position as the protector of the Lord's abodes. When Mahaprabhu arrived there, He danced jubilantly before Bhuvanesvara Siva. From there, the Lord went to Kamalapura. On seeing the flag on top of the Jagannatha temple, the Lord became overwhelmed with ecstasy. When Mahaprabhu came to Atharanala He expressed a desire to go see Lord Jagannatha alone. With intense eagerness He then went ahead alone and entered the temple of Jagannatha. On seeing Jagannatha and meeting the Lord after a long separation, Mahaprabhu became so absorbed in ecstasy that as He was about to embrace Jagannatha He fell unconscious to the ground. At that time Sarvabhauma Bhattacarya was in the temple taking darsana of Lord Jagannatha. On seeing the condition of the new sannyasi, he understood according to the symptoms described in the scriptures that the Lord was an exalted personality. When the temple guards were about to beat the Lord, Sarvabhauma forbade them from doing so and brought Mahaprabhu to his own house. By and by, the devotees headed by Nityananda arrived there. After the Lord regained His external consciousness, He resolved to see Lord Jagannatha only from behind

the Garuda pillar. Then, after taking bath, the Lord displayed the pastime of honoring maha-prasada with the devotees at the house of Sarvabhauma.

Text 1

jaya jaya gauracandra jaya sarva-prana

jaya dusta-bhayankara jaya sista-trana//CB, Antya 2.001//

TRANSLATION

All glories to Gauracandra! All glories to the life and soul of all! All glories to You, the personification of fear for the miscreants! All glories to the deliverer of the devotees!

COMMENTARY

Since Sri Caitanya is svayam-rupa Sri Krsna, He is the life and soul of all living entities. He is the fierce Yamaraja for the miscreants who are envious of Hari, Guru, and Vaisnava. For sober devotees like Prahlada, He is the deliverer from aversion to devotional service. After accepting the renounced order of life, Sri Krsna Caitanyadeva did not accept that the living entities are one with Brahman or that this material world is false. The Mayavadis, who do not discriminate between sinful and sober persons, and the fruitive workers, who do discriminate, are both enthusiastic for material activities born of the three modes of nature, but since Sri Gaurasundara did not approve of such conceptions of the materialists, karmis, jnanis, and yogis, He exhibited the pastime of preaching pure devotional service and distributing ecstatic love of Krsna.

Text 2

jaya sesa rama aja bhavera isvara

jaya krpa-sindhu dinabandhu nyasi-vara//CB, Antya 2.002//

TRANSLATION

All glories to the Lord of Ananta Sesa, Laksmi, Brahma, and Siva! All glories to the best of the sannyasis, who is an ocean of mercy and the friend of the poor!

COMMENTARY

Since the pancopasakas, who worship five deities, and those who worship many deities wrongly conclude that the guna-avataras Siva and Brahma as well as Laksmi, the potency of the Supreme Lord, and Ananta Sesa, the servant of the Lord, are equal to svayam-rupa Krsna, the devotees have established that Krsna alone is the Lord of all demigods and servants of those who are subordinate to Him. So that no one would consider that Mahaprabhu was not the preacher of a maha-bhagavata's pastimes by considering Him an ordinary karmi- or jnani-sannyasi, who are both forced to enjoy the fruits of their karma, Mahaprabhu was the only friend of the karmis, jnanis, materialists, and fallen souls; He was the friend of the devotees; He was most merciful; He was the Lord of all; and He was svayam-rupa Krsna. Since He enacted the pastime of giving up all the misconceptions of the materialists, karmis, jnanis, and pseudo devotees, He is the original Supreme Personality of Godhead, Sri Krsna. To reveal that all manifestations are exhibitions of His acintya-bhedabheda, the Supreme Personality of Godhead, Krsna, accepted the dress of the best of the maha-bhagavata sannyasis. Rather than attributing the spirit of worldly enjoyment on the Supreme Lord and accepting the human beings as God, the Supreme Lord remained aloof from the conceptions of material time, place, and circumstance in the course of adventing in this world, in India, in Bengal, in Nadia to teach the conclusion of acintya-bhedabheda philosophy and to enact the pastime of awarding living entities the ultimate goal of life.

Text 3

bhakta-gosthi-sahita gauranga jaya jaya

krpa kara prabhu, yena tonhe mana raya//CB, Antya 2.003//

TRANSLATION

All glories to Gauranga along with His devotees! O Lord, please be

merciful to me so that my mind may remain fixed on You.

Text 4

hena-mate sri-gaurasundara santipure

karila asesa ranga advaitera ghare//CB, Antya 2.004//

TRANSLATION

In this way Sri Gaurasundara performed unlimited pastimes at the house of Advaita in Santipura.

Text 5

bahuvidha apana rahasya katha range

sukhe ratri gonaila bhakta-gana-sange//CB, Antya 2.005//

TRANSLATION

The Lord happily passed the entire night with the devotees discussing various confidential topics about Krsna.

COMMENTARY

The Lord passed the entire night with the devotees relishing uninterrupted happiness by discussing confidential topics regarding Krsna, the transcendental form of attraction for all kinds of devotees.

Text 6

pohaila nisa prabhu kari' nija-krtya

vasilena catur-dige vedi' saba bhrtya//CB, Antya 2.006//

TRANSLATION

At the end of the night the Lord performed His daily morning duties and sat down in the midst of His servants.

Text 7

prabhu bale,—“ami calilana nilacale

kichu duhkha na bhaviha tomara-sakale//CB, Antya 2.007//

TRANSLATION

The Lord said, “I will go to Nilacala. Do not feel unhappy.

Text 8

nilacala-candra dekhi' ami punar-bara

asiya haiba sangi toma'-sabakara//CB, Antya 2.008//

TRANSLATION

“After seeing the Lord of Nilacala, I will return and meet you all again.

Text 9

sabe giya sukhe grhe karaha kirtana

janma janma tumi saba amara jivana”//CB, Antya 2.009//

TRANSLATION

“All of you go home and joyfully engage in kirtana. Birth after birth you are My very life.”

Text 10

bhakta-gana bale,—“prabhu ye tomara iccha

kara sakti taha karibare pare micha//CB, Antya 2.010//

TRANSLATION

The devotees said, “O Lord, do as You wish. Who has the power to make You do otherwise?

COMMENTARY

In the Chandogya Upanisad (3.14.2) the Lord is described as satya-sankalpah, “He whose desire always comes to pass.” In the Narada-pancaratra (1.12.26) it is stated:

vedanirvacaniyam ca sveccham ayam adhisvaram

nityam satyam nirgunam ca jyoti-rupam sanatanam

“The Lord is unapproachable by the Vedas. He is supremely independent, the controller of all, eternal, truthful, transcendental to mundane qualities, effulgent, and primeval.”

Text 11

tathapiha haiyache durghata samaya

se rajye ekhana keha patha nahi vaya//CB, Antya 2.011//

TRANSLATION

“Still, traveling nowadays is dangerous, therefore no one goes to that kingdom now.

COMMENTARY

Since the Mohammedan kings of Bengal made a huge arrangement to attack the kingdom of Orissa, travelers from Bengal to Nilacala became greatly apprehensive. The Mohammedan king of Bengal had for a long time instigated his subordinates to attack Orissa. What to speak of this, shortly thereafter the King even planned to personally lead an attack to destroy Orissa with Sanatana Gosvami at his side. The same year that

Sri Gaurasundara returned from Kanai Natasala while on the way to Vrndavana, the devotees had warned Him of the dangers of traveling to Vrndavana.

Text 12

dui rajye haiyache atyanta vivada

maha-dasyu sthane sthane parama pramada//CB, Antya 2.012//

TRANSLATION

“There is great animosity between the two kingdoms, and many rogues are creating havoc at various places.

Text 13

yavat utpata nahi upasama haya

tavat visrama kara' yadi citte laya”//CB, Antya 2.013//

TRANSLATION

“If You like, wait here until such disturbances subside.”

Text 14

prabhu bale,—“ye-se-kene utpata na haya

avasya caliba muni kahinu niscaya”//CB, Antya 2.014//

TRANSLATION

The Lord said, “I have decided I must go regardless of any disturbances.”

Text 15

bujhilena advaita prabhura citta-vrtta

calilena nilacale, na haila nivrtta//CB, Antya 2.015//

TRANSLATION

Advaita understood the Lord's intention. He would not be stopped from going to Nilacala.

Text 16

yoda-haste satya katha lagila kahite//CB, Antya 2.016//

TRANSLATION

“ke pare tomara patha-virodha karite?

COMMENTARY

He folded His hands and spoke the following truth: “Who can obstruct Your path?

Text 17

yata vighna ache sarva kinkara tomara

tomare karite vighna sakti ache kara//CB, Antya 2.017//

TRANSLATION

“All obstacles are Your servants. Therefore who has the power to place obstacles before You?

COMMENTARY

In the Brahma-samhita (5.50) it is stated:

yat-pada-pallava-yugam vinidhaya kumbha-

dvandve pranama-samaye sa ganadhirajah

vighnan vihantum alam asya jagat-trayasya

govindam adi-purusam tam aham bhajami

“I worship the primeval Lord, Govinda. Ganesa always holds His lotus feet upon the pair of tumuli protruding from his elephant head in order to obtain power for his function of destroying all obstacles on the path of progress in the three worlds.” In the Srimad Bhagavatam (11.4.10) it is stated:

tvam sevatam sura-krta bahavo 'ntarayah

svauko vilanghya paramam vrajatam padam te

nanyasya barhisi balin dadatah sva-bhagan

dhatte padam tvam avita yadi vighna-murdhni

“The demigods place many obstacles on the path of those who worship You to transcend the temporary abodes of the demigods and reach Your supreme abode. Those who offer the demigods their assigned shares in sacrificial performances encounter no such obstacles. But because You are the direct protector of Your devotee, he is able to step over the head of whatever obstacle the demigods place before him.”

One should also discuss Srimad Bhagavatam 1.1.14 and 10.2.33.

Text 18

yakhane kariya acha citta nilacale

takhane caliba prabhu maha-kutuhale”//CB, Antya 2.018//

TRANSLATION

“Since You have decided to go to Nilacala, You should go in great happiness.”

Text 19

suniya advaita-vakya prabhu sukhi haila

parama santose `hari' balite lagila//CB, Antya 2.019//

TRANSLATION

On hearing Advaita's words, the Lord became pleased. He began to chant the name of Hari in great satisfaction.

Text 20

sei ksane mahaprabhu matta-simha-gati

calilena subha kari' nilacala-prati//CB, Antya 2.020//

TRANSLATION

At that moment Mahaprabhu departed for Nilacala, walking like a maddened lion.

Text 21

dhaiya calila pache saba bhakta-gana

keha nahi pare samvaribare krandana//CB, Antya 2.021//

TRANSLATION

The devotees all ran behind Him. None of them could control their crying.

Text 22

kata dura giya prabhu sri-gaurasundara

saba' prabodhena bali' madhura uttara//CB, Antya 2.022//

TRANSLATION

After walking some distance, Sri Gaurasundara solaced everyone with

sweet words.

Text 23

“citte keha kona kichu na bhaviha vyatha

toma'-saba' ami nahi chadiba sarvatha//CB, Antya 2.023//

TRANSLATION

“Do not be unhappy at heart, for I will never leave you under any circumstance.

Text 24

krsna nama laha sabe vasi' giya ghare

amiha asiba dina-kataka-bhitare”//CB, Antya 2.024//

TRANSLATION

“Chant the name of Krsna while sitting at home. I will return within a few days.”

COMMENTARY

While sending the devotees home, Sri Gaurasundara solaced them as follows: “Go home and chant the names of Krsna. I am going to Nilacala with the desire to glorify the Supreme Lord from place to place. In due course of time, I will return and meet you. By the strength of chanting the pure name of Krsna, you will not face any difficulties, even while living at home. You are all liberated souls. Therefore you are all qualified to chant the name of Krsna. As a result of perfection in chanting the name of Krsna, you will be attracted to Krsna's forms, qualities, associates, characteristics, and pastimes. Then I will meet you again and reveal to you the states of immortality and freedom from lamentation and fear.”

Text 25

eta bali' mahaprabhu sarva vaisnavere

pratyeke pratyeke dhari' alingana kare//CB, Antya 2.025//

TRANSLATION

After speaking these words, Mahaprabhu embraced every one of the Vaisnavas.

Text 26

prabhura nayana-jale sarva bhakta-gana

sincita haiya anga karena krandana//CB, Antya 2.026//

TRANSLATION

All the devotees became soaked with the Lord's tears, and they began to cry.

Text 27

ei mata nana-rupe saba' prabodhiya

calilena prabhu daksinabhimukha hana//CB, Antya 2.027//

TRANSLATION

After solacing everyone in this way, the Lord proceeded towards the south.

Text 28

kandiya kandiya preme saba bhakta-gana

uthena padena prthivite anuksana//CB, Antya 2.028//

TRANSLATION

The devotees shed tears in ecstatic love, and they repeatedly fell to the ground and got up.

Texts 29-30

yena gopi-gana krsna mathura calile

dubilena maha-soka-samudrera jale

ye-rupe rahila tanha sabara jivana

sei mata virahe rahila bhakta-gana//CB, Antya 2.029-30//

TRANSLATION

As the gopis merged in an ocean of great lamentation when Krsna left for Mathura, the devotees felt similar feelings of separation and somehow survived in the same way.

COMMENTARY

For an explanation of this pastime, see Srimad Bhagavatam, Tenth Canto, Chapter Thirty-nine, verses 13-37.

Text 31

daive se-i prabhu, bhakta-gano se-i saba

upamao se-i se, se-i se anubhava//CB, Antya 2.031//

TRANSLATION

By providence, He was the same Lord, they were the same devotees, the situation was the same, and their feelings were the same.

Text 32

jivana-marana krsna-icchaya se haya

visa va amrta bhaksile o kichu naya//CB, Antya 2.032//

TRANSLATION

Life and death depends on the will of Krsna Drinking poison or nectar does nothing on its own.

COMMENTARY

A person may die in this material world by drinking poison, and a living entity may gain eternal life by drinking nectar. Only by the will of Krsna can material objects and spiritual objects award fruits. But if the will of Krsna withdraws the power and propensities of those objects, they are unable to award such fruits. The conversation between Uma and Siva is witness and evidence of this fact.

Text 33

ye-mate yahare krsnacandra rakhe mare

taha bai ara keha karite na pare//CB, Antya 2.033//

TRANSLATION

No one can imitate how Krsnacandra saves someone and kills someone else.

COMMENTARY

Despite being inclined towards the Lord's service, many persons, because of committing vaisnava-aparadha, consider the Lord's devotees as ordinary mortal beings by seeing them separate from the Lord. By thinking that Hari, Guru, and Vaisnava are mortal, they cannot achieve realization of their sac-cid-ananda status because of madness for sense gratification. As a result, they end up either knowingly or unknowingly becoming envious of Hari and Guru. Some of them dedicate themselves to karma-kanda, and because of desiring material enjoyment some consider sense gratification and liberation their ultimate goal of life. But they cannot understand that by the will of Sri Krsnacandra, the Guru and Vaisnavas are able to destroy their narrow-mindedness. The Guru and

Vaisnavas are full of Krsna's potencies. There is no difference between the energy and the energetic. Yet the energy can never be identified as the energetic. This is the difference between the philosophies of the impersonalists and the devotees of the Lord. Philosophies like visistadvaita (specific monism), suddha-dvaita (purified dualism), and suddhadvaita (purified monism) have manifested from portions of the philosophy of acintya-bhedabheda (inconceivable oneness and difference). Topics of the complete understanding have, in the course of narrating Sri Caitanya's pastimes, been clearly revealed to service-inclined persons by Srila Krsnadasa Kaviraja Gosvami, the most respectable staunch follower of Sri Rupa, in the verse vande gurun isa [vande gurun isa-bhaktan isam isavatarakan, tat-prakasams ca tac-chaktih krsna-caitanya-samjnakam, “I offer my respectful obeisances unto the spiritual masters, the devotees of the Lord, the Lord's incarnations, His plenary portions, His energies and the primeval Lord Himself, Sri Krsna Caitanya.”] and in his descriptions of the Panca-tattva. People who are offenders at the feet of Sri Krsnadasa and who do not understand the purport of Srimad Bhagavatam are either gross materialists or Mayavadis. The Mayavadis cannot understand the eternal position of the Lord's variegated energies because of their conception of oneness. In the course of their worship of many gods, the karmis fall into hellish conditions by ascribing differences between Krsna and Guru-Vaisnavas.

In the Narada-pancaratra (1.14.4) Sri Mahadeva says:

raksita yasya bhagavan kalyanam tasya santatam

sa yasya vighna-karta ca raksitum tam ca kah ksamah

“A person who is protected by the Supreme Lord becomes victorious everywhere, and one who is rejected by the Supreme Lord can never be protected by anyone.”

Text 34

hena-mate sri-gaurasundara nilacale

aisena caliya apana-kutuhale//CB, Antya 2.034//

TRANSLATION

In this way Sri Gaurasundara departed for Nilacala in His own joyful mood.

Text 35

nityananda, gadadhara, mukunda, govinda

samhati jagadananda, ara brahmananda//CB, Antya 2.035//

TRANSLATION

The Lord was accompanied by Nityananda, Gadadhara, Mukunda, Govinda, Jagadananda, and Brahmananda.

Text 36

pathe prabhu pariksa karena saba'-prati//CB, Antya 2.036//

TRANSLATION

“ki sambala ache bala kahara samhati

COMMENTARY

On the way the Lord tested everyone by asking, “What assets do you have with you?

Text 37

ke va ki diyache kare pathera sambala

niskapate mora sthane kaha ta' sakala”//CB, Antya 2.037//

TRANSLATION

“All of you tell Me frankly whether anyone has given anything to you for

the journey."

Text 38

sabe bale,—"prabhu, vina ajnaya tomara

kara dravya laite vasakti ache kara"//CB, Antya 2.038//

TRANSLATION

They replied, "O Lord, who has the power to bring anything without Your permission?"

Text 39

suniyathakura bada santosa hailasese

sei laksye tattva kahite lagila//CB, Antya 2.039//

TRANSLATION

On hearing their reply, the Lord was greatly satisfied. Thereafter He explained some truths regarding this topic.

Text 40

prabhu bale,—"kaharo ye kichu na lailaihate

amara bada santosa karila//CB, Antya 2.040//

TRANSLATION

The Lord said, "I am greatly satisfied that none of you took anything from anyone.

COMMENTARY

Gaurasundara asked Nityananda, Gadadhara, Mukunda, Govinda, and

Brahmananda, “What assets do you have with you?” In reply, they said, “We have no asset other than You.” On hearing their words and realizing their unalloyed determination, Gaurasundara expressed great satisfaction. Since pseudo devotees who deviate from the path of devotional service imagine a distinction between Guru-Vaisnava and the Supreme Lord, they cannot understand the concept of oneness. The philosophy of acintya-bhedabheda is the only cause for the nourishment of transcendental mellows. The distinction or variegatedness found in spiritual rasa is eternal and is not opposed to the Vedic statement: ekam evadvitiyam—“The Absolute Truth is one without a second.” Those who claim “according to the statement ekam evadvitiyam there are no differences born of variegatedness or distinctions in the Absolute Truth” are Mayavadis. As soon as the distinction between visaya (the object of worship) and asraya (the worshiper) is denied, the philosophy of impersonalism becomes manifest. Because of a lack of knowledge regarding the distinctions between visaya and asraya, unauthorized conclusions and degradation into material enjoyment are achieved, as prominently found among the Buddhists and sahajiyas.

Text 41

bhoktavya adrste thake ye-dine likhana

aranye o asi' mile avasya takhana//CB, Antya 2.041//

TRANSLATION

“If you are destined to receive some eatables, you will certainly obtain them, even if you are in the forest.

COMMENTARY

In the Brhan-naradiya Purana (7.74) it is stated:

aprarthitani duhkhani

tathaiva ayam hi dehinam

sukhani api tatha manye

daivam atratiricyate

“Distress comes to embodied souls without asking, similarly happiness will also come by the arrangement of providence.”

Text 42

prabhu yare ye-divasa na likhe ahara

raja-putra hau tabu upavasa tara//CB, Antya 2.042//

TRANSLATION

“If the Supreme Lord does not set aside food for a person, he will not eat, even if he is the son of a king.

Text 43

thakile o khaite na pare ajna-vine

akasmat kalaha karaye karo sane//CB, Antya 2.043//

TRANSLATION

“Without the Lord's sanction one may not be able to eat even if there is food, for he may suddenly quarrel with someone.

Text 44

krodha kari' bale,—“muni na khaimu bhata'

divya kari' rahe nija sire diye hata//CB, Antya 2.044//

TRANSLATION

“In an angry mood, he may say, `I will not eat today.' He may even touch his hand to his head and swear to that effect.

Text 45

athava sakala dravya haile vidyamana

acambite dehe jvara haila adhisthana//CB, Antya 2.045//

TRANSLATION

“Otherwise one may have all varieties of eatables, but he may suddenly be afflicted by fever.

Text 46

jvara-vedanaya kotha thakila bhaksana

ataeva isvarera iccha se karana//CB, Antya 2.046//

TRANSLATION

“How can he eat while suffering the pain of fever? Therefore the will of the Supreme Lord prevails.

Text 47

tribhuvane krsna diyachena anna-chatra

isvarera iccha thake miliba sarvatra”//CB, Antya 2.047//

TRANSLATION

“Krsna has supplied food for the three worlds. If He desires, one will certainly obtain it.”

COMMENTARY

bhojanac chadane cintam vrtha kurvanti vaisnavahyo

'sau visvambharo devah sa kim bhaktan upeksate

“Vaisnavas do not uselessly worry about food or clothing, for they are devoted to the Supreme Lord, who is known as Visvambhara, `He who supplies everyone's necessities.'”

Text 48

apane isvara sarva-janere sikhaya

ihate visvasa yara se-i sukha paya//CB, Antya 2.048//

TRANSLATION

In this way the Lord personally taught everyone. One who has faith in His words obtains happiness.

Text 49

ye-te-mate kene koti prayatna na kare

isvarera iccha haile se phala dhare//CB, Antya 2.049//

TRANSLATION

A person may endeavor for something millions of different ways, but the result will come only if the Supreme Lord sanctions it.

COMMENTARY

Being satisfied with the devotees, Sri Gaurasundara taught them the principle of full surrender. He said, “Although ample foods may be easily available, by the desire of Krsna even the son of a king may suffer the pangs of fasting. Although whatever the Supreme Lord sanctions may be rarely attained, one easily achieves it even while sitting in the forest. Although ample foods may be lying in front of a person, if by Krsna's will that person is afflicted by fever, he will be unable to eat. Moreover, the necessities of life automatically come by the will of the Lord. People who are puffed-up with false ego and bewildered by illusion cannot understand these topics.”

Text 50

hena mate prabhu tattva kahite kahite

uttarila asi' atisara-nagarete//CB, Antya 2.050//

TRANSLATION

As the Lord revealed the truth in this way, they came to the village of Atisara.

COMMENTARY

The village of Atisara is situated near Baruipura and is presently known as Ataghara-grama. In another opinion Atisara is known as Katki-ghata.

Text 51

sei atisara-grame mahabhagyavan

achena parama sadhu—sri-ananta nama//CB, Antya 2.051//

TRANSLATION

In that village of Atisara lived one most fortunate saintly person named Sri Ananta.

Text 52

rahilena asi' prabhu tanhara alaye

ki kahiba ara tanra bhagya-samuccaye//CB, Antya 2.052//

TRANSLATION

The Lord came and stayed at his house. Who can describe the limit of his good fortune?

Text 53

ananta pandita ati parama udara

paiya paramananda bahya nahi ara//CB, Antya 2.053//

TRANSLATION

Ananta Pandita was greatly magnanimous. He became so blissful that he had no external consciousness.

Text 54

vaikunthera pati asi' atithi haila

santose bhiksara sajja karite lagila//CB, Antya 2.054//

TRANSLATION

The Lord of Vaikuntha became his guest. He therefore happily began to arrange the Lord's lunch.

COMMENTARY

We believe that the place near Baruipura known as Ataghara, or Atagara, in the district of 24-Parganas is the place formerly known as Atisara. The Ganges previously flowed near this place. From this place Mahaprabhu went to Chatrabhoga. Chatrabhoga is situated near the village of Ataghara.

In Taittiriya Upanisad (11.2) it is stated: atithi devo bhava—“a guest is as good as God.” In the Garuda Purana it is stated:

go-doha-matra-kalam vai pratiksed atithih svayam

abhyagatan yathasakti pujayed atithim tatha

“A guest usually remains at the house of a person for as long as it takes to milk a cow. One serves a guest according to one's ability.”

Text 55

sarva-gana saha prabhu karilena bhiksa

sannyasire bhiksa-dharma karayena siksa//CB, Antya 2.055//

TRANSLATION

The Lord and His associates took their meal at his house. The Lord thus arranged to show how one should feed a sannyasi.

COMMENTARY

In Jabala Upanisad (5) it is stated: atha parivrad vivarna-vasa mundo 'parigrahahsucir adrohi“bhaiksano” brahma-bhusaya bhavatiti—“A member of the renounced order becomes fit to realize his spiritual nature by wearing colorless dress, by keeping a shaven head, by not collecting things for himself, by remaining clean, by not fighting with others, and by subsisting on alms.” In the Srimad Bhagavatam (11.18.18) it is stated:

bhiksam catursu varnesu vigarhyan varjayams caret

saptagaran asanklptams tusyel labdhena tavata

“Rejecting those houses that are polluted and untouchable, one should approach without previous calculation seven houses and be satisfied with that which is obtained there by begging. According to necessity, one may approach each of the four occupational orders of society.” In the Garuda Purana it is stated:

sarva-bhuta-hitahsantas

tridandi sa-kamandaluheka-vayah parivrajya-

bhiksarthi gramam asrayet.

“Carrying a tridandiand a kamandalu, wearing only a single cloth, and concerned for the welfare of all, a sannyasimay sometimes enter a village to beg some alms.” In the Garuda Purana it is also stated:

bhaiksamsrutam ca maunitvam

tapo dhyana visesatahsamyak

ca jnana-vairagyam

dharmo 'yam bhiksuko matah

“The duties of a renunciant are understood to be begging for his sustenance, listening to scripture, and practice of silence, austerity, careful meditation, correct knowledge, and detachment.”

Text 56

sarva-ratri krsna-katha-kirtana-prasange

achilena ananta-pandita-grhe range//CB, Antya 2.056//

TRANSLATION

The Lord happily passed that entire night discussing topics of Krsna in the house of Ananta Pandita.

Text 57

subha-drsti ananta-pandita-prati kari'

prabhate calila prabhu bali' `hari hari'//CB, Antya 2.057//

TRANSLATION

In the morning the Lord glanced mercifully on Ananta Pandita and chanted the name of Hari as He departed.

Text 58

dekhi' sarva-tapahara sri-candra-vadana

`hari' bali' sarva-loke dake anuksana//CB, Antya 2.058//

TRANSLATION

On seeing the Lord's moonlike face, which destroys all miseries, everyone repeatedly chanted, “Hari bol!”

Text 59

yogindra-hrdaye ati durlabha carana

hena prabhu cali' yaya dekhe sarva-jana//CB, Antya 2.059//

TRANSLATION

The same Lord whose lotus feet are rarely seen in the hearts of the topmost yogis was now walking before the vision of all.

Text 60

ei-mata prabhu jahnavira kule kule

ailena chatrabhoga maha-kutuhale//CB, Antya 2.060//

TRANSLATION

In this way the Lord walked along the bank of the Ganges till He happily arrived at Chatrabhoga.

Text 61-62

sei chatrabhoge ganga hai' satamukhi

vahite achena sarva-jane kari' sukhi

jala-maya siva-linga ache sei sthane

`ambu-linga ghata' kari' bale sarva-jane

In Chatrabhoga the Ganges flows in a hundred streams, thereby making

everyone happy. At this place there is spot known to everyone as Ambulinga-ghata, where there is a Siva-linga made of water.

Chatrabhoga is situated in the 41st subdivision of the district of 24-Parganas. It is situated in the police jurisdiction of Mathurapura. It is four and a half miles from the Mathurapura Road railway station, which is on the East Bengal railway line. There is a huge temple of Tripurasundari Mahamaya there. The Ambulinga-ghata is about one and a half miles from the temple of Tripurasundari. The present name of Ambulinga-ghata is Badasi-grama. It is situated in the 43rd subdivision within the police jurisdiction of Mathurapura. When Mahaprabhu visited this place, the Ganges flowed in a hundred streams on the eastern side of Badasi-grama. Although at present the hundred streams of the Ganges are not seen, there are still some signs like deep ravines there. The temple of Ambu-linga is still found there. When we inquired from the local people, we learned that the temple and its properties were managed by Mahanta Sriyukta Satish Giri of Tarakesvara, but as a result of litigation they have been transferred to one Sriyukta Varada Prasada Raya Chaudhuri, a landlord of Kasi-nagara.

Within the temple is situated Ambu-linga Siva. There is one piece of stone in the temple that resembles a Gauri-patta [the base that supports a Siva-linga]. In the middle of that stone there is a hole filled with water. The Ambu-linga is situated within that water. On the forehead of that linga there is a silver half-moon. Above this linga there are Deities of Laksmi-Narayana and Gopala. The site known as Cakra-tirtha is situated nearly one mile southeast of Ambu-linga. Local people say that the Ganges flowed through that place long ago. At present one can see a pond as the remnant of the Ganges. There is a Deity of Visnu there known as Madhava. During the local festival, people first take bath in that pond and then worship the Lord at Cakra-tirtha. In the month of May, 1930, we, along with many other Vaisnavas, visited Chatrabhoga to select a place to establish the footprints of Sri Sri Caitanya. For an elaborate description of this, one should read Gaudiya magazine, 8th year, number 42.

Now a temple of Sri Gaura's lotus feet has been established at this place by the joint endeavor of the President and devotees of Sri Caitanya Matha, Mayapur, the birthplace of Sri Gaura.

The site of Ambu-linga is currently owned by Sriyukta Varadakanta

Prasada Raya Chaudhuri. One can still see moss-covered Ganges water at this place.

Text 63

ambu-linga-sankara haila ye nimitta

sei katha kahi suna hana eka citta//CB, Antya 2.063//

TRANSLATION

Hear attentively the following narration of how Ambu-linga Siva appeared there.

Text 64

purve bhagiratha kari' ganga-aradhana

ganga anilena vamsa-uddhara-karana//CB, Antya 2.064//

TRANSLATION

Previously Bhagiratha worshiped the Ganges and brought her to this world to deliver his forefathers.

Text 65

gangara virahe siva vihvala haiya

siva ailena sese ganga sanariya//CB, Antya 2.065//

TRANSLATION

Siva became overwhelmed in separation from the Ganges. While remembering the Ganges, he eventually came to this place.

Text 66

gangare dekhiyasiva sei chatrabhoge

vihvala haila ati ganga-anurage//CB, Antya 2.066//

TRANSLATION

When Siva saw the Ganges at Chatrabhoga, he became overwhelmed with attachment for the Ganges.

Text 67

ganga dekhi' matra siva gangaya padila

jala-rupe siva jahnavite misaila//CB, Antya 2.067//

TRANSLATION

As soon as he saw the Ganges, he entered the water. He then took the form of water and merged in the Ganges.

Text 68

jagan-mata jahnavi o dekhiyasankara

puja karilena bhakti kariya vistara//CB, Antya 2.068//

TRANSLATION

When Jahnavi, the mother of the universe, saw Siva, she worshiped him with great devotion.

Text 69

siva se janena ganga-bhaktira mahima

ganga o janena siva-bhaktira ye sima//CB, Antya 2.069//

TRANSLATION

Siva knew the glories of worshiping the Ganges, and the Ganga also knew the glories of worshiping Siva.

Text 70

ganga-jala-sparse siva haila jala-maya

ganga o pujila ati kariya vinaya//CB, Antya 2.070//

TRANSLATION

When Siva came in touch with the water of the Ganges, he transformed into water, and Ganga also humbly worshiped him.

Text 71

jala-rupe siva rahilena sei sthane

`ambulinga ghata' kari' ghose sarva-jane//CB, Antya 2.071//

TRANSLATION

Siva remained at that place in the form of water, so everyone glorified this place as Ambulinga-ghata.

Text 72

ganga-siva-prabhave se chatrabhoga-grama

haila parama dhanya mahatirtha nama//CB, Antya 2.072//

TRANSLATION

By the influence of the Ganges and Lord Siva, this village of Chatrabhoga became most glorious and celebrated as a great tirtha.

Text 73

tathi madhye visesa mahima haila ara

paiye caitanyacandra-carana-vihara//CB, Antya 2.073//

TRANSLATION

This place became even more glorious after Sri Caitanyacandra visited and enjoyed pastimes here.

Text 74

chatrabhoge gela prabhu ambulinga-ghate

satamukhi ganga prabhu dekhila nikate//CB, Antya 2.074//

TRANSLATION

The Lord went to Ambulinga-ghata at Chatrabhoga and saw the Ganges flowing in a hundred streams there.

Text 75

dekhiya haila prabhu anande vihvala

`hari' bali' hunkara karena kolahala//CB, Antya 2.075//

TRANSLATION

On seeing the Ganges there, the Lord became overwhelmed with ecstasy and roared loudly while chanting the name of Hari.

Text 76

achada khayena nityananda kole kari'

sarva-gane `jaya' diya bale `hari hari'//CB, Antya 2.076//

TRANSLATION

As the Lord forcefully fell to the ground, Nityananda caught hold of Him and all the devotees chanted, “Jaya! Hari! Hari!”

Text 77

ananda-avese prabhu sarva-gane laiyasei

ghate snana karilena sukhi hana//CB, Antya 2.077//

TRANSLATION

In great ecstasy the Lord happily took bath at that ghata with His associates.

Text 78

aneka kautuke prabhu karilena snane

vedavyasa taha saba likhibe purane//CB, Antya 2.078//

TRANSLATION

While taking bath, the Lord enacted many pastimes that will be described in the Puranas by Vedavyasa.

Text 79

snana kari' mahaprabhu uthilena kule

yei vastra pare sei tite prema-jale//CB, Antya 2.079//

TRANSLATION

After completing His bath, Mahaprabhu came out of the water, but as

soon as He put on dry clothes, they became soaked with His tears of love.

Text 80

prthivite vahe eka satamukhi dhara

prabhura nayane vahe satamukhiara//CB, Antya 2.080//

TRANSLATION

A hundred streams of the Ganges were flowing on the earth, and another hundred streams were flowing from the Lord's eyes.

Text 81

apurva dekhiya sabe hase bhakta-gana

hena mahaprabhu gauracandrera krandana//CB, Antya 2.081//

TRANSLATION

The devotees laughed when they saw this wonderful pastime. Such was the crying of Gauracandra Mahaprabhu.

Text 82

sei grame adhikari ramacandra khanna

yadyapi visayi tabu mahabhagyavan//CB, Antya 2.082//

TRANSLATION

The administrator of that village was Ramacandra Khan. Although he was a sense enjoyer, he was greatly fortunate.

Text 83

anyatha prabhura sange tana dekha kene

daivagati asiya milila sei sthane//CB, Antya 2.083//

TRANSLATION

Otherwise how could he see the Lord? By the arrangement of providence, he met the Lord there.

Text 84

dekhiya prabhura teja bhaya haila mane

dola haite satvare namila sei ksane//CB, Antya 2.084//

TRANSLATION

When he saw the Lord's effulgence, he became filled with awe and immediately got down from his palanquin.

Text 85

dandavata haiya padila pada-tale

prabhura nahika bahya premananda-jale//CB, Antya 2.085//

TRANSLATION

He fell flat at the lotus feet of the Lord, but the Lord had no external consciousness as He shed tears of ecstatic love.

Text 86

“ha ha jagannatha”, prabhu bale ghane ghana

prthivite padi' ghana karaye krandana//CB, Antya 2.086//

TRANSLATION

The Lord fell to the ground and cried profusely while repeatedly exclaiming, “O Jagannatha!”

Text 87

dekhiya prabhura arti ramacandra khanna

antare vidirna haila sajjanera-prana//CB, Antya 2.087//

TRANSLATION

When Ramacandra Khan saw the Lord was in such distress, his gentle heart was shattered.

Text 88

“kona mate e artira nahe samvarana”

kande, ara ei mata cinte mane mana//CB, Antya 2.088//

TRANSLATION

He began to cry as he thought, “There is no way to check such grief.”

Text 89

tribhuvane hena ache dekhi se krandana

vidirna na haya kastha-pasanera mana//CB, Antya 2.089//

TRANSLATION

Anyone within the three worlds who after seeing such crying does not become agitated must have a heart of stone or wood.

Text 90

kichu sthira hai' vaikunthera cudamani

jijnasila ramacandra khannere “ke tumi?”//CB, Antya 2.090//

TRANSLATION

After becoming somewhat pacified, the crest jewel of Vaikuntha asked Ramacandra Khan, “Who are you?”

Text 91

sambhrame kariya dandavata kara-yoda

bale,—“prabhu, dasa-anudasa muni tora”//CB, Antya 2.091//

TRANSLATION

Folding his hands with awe and reverence, Ramacandra replied, “O Lord, I am the servant of Your servant.”

Text 92

tabe sese sarva-loke lagila kahite//CB, Antya 2.092//

TRANSLATION

“ei adhikari prabhu, daksina-rajyete”

COMMENTARY

Then other persons there informed the Lord, “He is the administrator of this southern province.”

Text 93

prabhu bale,—“tumi adhikari bada bhala

nilacale ami yai ke-mate sakala”//CB, Antya 2.093//

TRANSLATION

The Lord said, “It is good that you are the administrator. Tell Me how I can quickly reach Nilacala.”

Text 94

vahaye ananda-dhara kahite kahite

`nilacalacandra', bali' padila bhumite//CB, Antya 2.094//

TRANSLATION

As the Lord spoke, tears of love flowed from His eyes. He then fell to the ground exclaiming, “O Nilacala-candra!”

Text 95

ramacandra khanna bale,—“suna mahasaya!

ye ajna tomara se-i kartavya niscaya//CB, Antya 2.095//

TRANSLATION

Ramacandra Khan replied, “Listen, Mahasaya! It is certainly my duty to do whatever You order.

Text 96

sabe prabhu, haiyache visama samaya

se dese e dese keha patha nahi vaya//CB, Antya 2.096//

TRANSLATION

“But, Lord, the situation is very tense right now. There is no travel

between the two states.

Text 97

rajara trisula puntiyache sthane sthane

pathika paile `jasu' bali' laya prane//CB, Antya 2.097//

TRANSLATION

“The King's men have booby trapped the road with sharp spears. If they happen to find a traveler, they accuse him of being a spy and execute him.

COMMENTARY

Just as submarines destroy the opposition in the seas, there was a practice of hiding sharp spears beneath the surface of the ground. Spears as sharp as needles were planted in different parts of the road so that inimical people could not enter each other's territory. The idea was that when the enemy army would advance to attack, their feet would be pierced by those sharp spears.

The word jasu refers to a spy or infiltrator.

Text 98

kon dik diya va pathana lukaiyatahate

darana prabhu, suna mana diya//CB, Antya 2.098//

TRANSLATION

“O Lord, listen carefully. I am apprehensive about which way I can send You in secret.

Text 99

muni se naskara, ethakara mora bhara

nagali paile, age samsaya amara//CB, Antya 2.099//

TRANSLATION

“I am the army commander, and I oversee this area. If I am caught helping You, I will be in trouble.

Text 100

tathapio ye-te kene prabhu mora naya

ye tomara ajna taha karimu niscaya//CB, Antya 2.100//

TRANSLATION

“Still, O Lord, I will somehow or other certainly fulfill Your request.

COMMENTARY

Text 101

yadi more `bhrtya' hena jnana thake mane

tabe etha bhiksa aji kara sarva-gane

“If You accept me as Your servant, then You and Your associates will kindly take meal with me today.

Text 102

jati-prana-dhana kene mohara na yaya

aji ratre toma' pathaimu sarvathaya”//CB, Antya 2.102//

TRANSLATION

“I am prepared to lose my caste, life, and wealth, but I will certainly help You cross the border tonight.”

Text 103

suniya haila sukhi vaikunthera natha

hasi' tane karilena subha drsti-pata//CB, Antya 2.103//

TRANSLATION

On hearing his words, the Lord of Vaikuntha smiled and glanced mercifully on him.

Text 104

drsti-matra tanra sarva-bandha-ksaya kari'

brahmana-asrame rahilena gaurahari//CB, Antya 2.104//

TRANSLATION

After Gaurahari freed him from all material bondage by His merciful glance, the Lord went to stay in that brahmana's house.

Text 105

brahmana-mandire haila parama mangala

pratyaksa paila sarva sukrtira phala//CB, Antya 2.105//

TRANSLATION

Thus that brahmana's house became sanctified, as he directly perceived the fruits of his past pious deeds.

Text 106

nana yatne drdha-bhakti-yoga-citta hana

prabhura randhana vipra karilena giya//CB, Antya 2.106//

TRANSLATION

The brahmana's heart filled with devotion as he began to cook for the Lord with great care.

Text 107

name se thakura matra karena bhojana

nijavese avakasa nahi eka ksana//CB, Antya 2.107//

TRANSLATION

The Lord ate only as a matter of formality, for He was so absorbed in His own ecstatic mood that He could not be diverted for even a moment.

COMMENTARY

When palatable foods were brought before Gaurasundara at the house of Ramacandra Khan, Sri Mahaprabhu ate only in name. Gaurasundara, who was overwhelmed with love for Krsna, accepted foods offered by Ramacandra Khan only as a matter of formality.

Text 108

bhiksa kare prabhu priya-varga-santosartha

niravadhi prabhura bhojana—paramartha//CB, Antya 2.108//

TRANSLATION

The Lord ate only for the satisfaction of His beloved devotees. The Lord's food always consisted of only spiritual foodstuffs.

COMMENTARY

Externally, the Lord's acceptance of foodstuffs on the pretext of begging alms was to deceive ordinary people of the external world, but from the

spiritual viewpoint His pastime of accepting food consisted only in honoring bhagavata-prasada. Karmis opposed to devotional service think that Sri Gaurasundara took His meal at the house of a pseudo brahmana who proudly identified himself as a born brahmana, but actually this pastime was meant to refute their mundane conceptions. Such blatant indirect approval of foolish behavior was simply to deceive those so-called brahmanas who are attached to karma-kanda, who are worthy of being deceived, and who are perpetually bereft of spiritual understanding. Realizing that such indirect approval would in the future benefit people attached to karma-kanda, the Lord attempted to please those karmis who are opposed to spiritual values. That way in the future they may also become Vaisnavas and achieve auspiciousness by becoming dear to the Lord. Mahaprabhu never displayed any pastime of accepting anything other than krsna-prasada. He personally displayed the pastime of chanting one hundred thousand names of Krsna, and He would first offer any food cooked by a so-called brahmana to Krsna and then honor it. The Lord enacted this pastime of accepting the non-Vaisnava behavior of smartas to protect the community of so-called brahmanas who would perpetually fall into hell by considering Him as one who disrespects so-called brahmanas. Actually Mahaprabhu demonstrated the spiritual principle that Lord Krsna never accepts anything offered by a person who does not chant one hundred thousand names. Exalted devotees daily chant one hundred thousand names and do not accept anything other than the remnants of Hari, Guru, and Vaisnava. Therefore the remnants of maha-prasada that has been relished by devotees are certainly spiritual foodstuffs. Foods that have not been offered to the Lord are to be rejected as stool and urine.

Text 109

visese calila ye avadhi jagannathe

name se bhojana prabhu kare sei haite//CB, Antya 2.109//

TRANSLATION

In particular, on His journey to Jagannatha Puri, the Lord ate only out of formality.

COMMENTARY

Brahmanas engaged in the pure service of Visnu are dear to the Supreme Lord. One of the Lord's wonderful pastimes was to please His dear devotees by giving so-called brahmanas the qualification to serve Him. But that does not mean that one should reject spiritual foodstuffs and accept untouchable, unoffered foodstuffs as foolish people do, or that one should approve the acceptance of foodstuffs that are offered by sinful people.

Text 110

niravadhi jagannatha-prati arti kari'

aisena saba patha apana' pasari'//CB, Antya 2.110//

TRANSLATION

For the entire journey, the Lord anxiously prayed to Jagannatha and forgot Himself.

Texts 111-112

kare bali' ratri dina pathera sancara

kiba jala, kiba sthala, kiba parapara

kichu nahi jane prabhu dubi' prema-rase

priyavarga rakhe niravadhi rahi' pase//CB, Antya 2.111-112//

TRANSLATION

The Lord was completely oblivious to everything as He drown in the mellows of ecstatic love. He did not know whether it was day or night or whether He had crossed a river or walked through water or over land.

Text 113

ye avesa mahaprabhu karena prakasa

taha ke kahite pare vine vedavyasa//CB, Antya 2.113//

TRANSLATION

Who other than Vedavyasa can describe the ecstasy that Mahaprabhu manifested?

Text 114

isvarera caritra bujhite sakti kara

kakhana ki-rupe krsna karena vihara//CB, Antya 2.114//

TRANSLATION

Who can understand the Supreme Lord's characteristics, and who can understand when or how Krsna performs His pastimes?

COMMENTARY

The foolishness that ignorant people display by accepting Srgala Vasudeva of Radha-desa or various living entities forced to enjoy the fruits of their karma in present day Bengal as the Supreme Lord, as the spiritual master of the entire world, as the authority on the synthesis of all religions, or as the acarya of the present age is certainly an exhibition of their utter weakness. As a result of the impersonal conceptions found in pancopasana (the process of worshiping the five deities Visnu, Siva, Durga, Ganesa, and Surya), the acceptance of human beings as God has gradually developed in Kali-yuga. But svayam-rupa Krsnacandra manifested His own Sri Caitanya pastimes to distribute love for Krsna to all living entities. The attempt to accept as God human beings who imitate Sri Caitanya is an act of foolishness. Svayam-rupa Krsnacandra does not give those whose hearts are polluted the power to realize His Gaura pastimes, which are meant for instructing all. Without the mercy of Sri Nityananda no one has the qualification to serve Sri Gaurasundara, to understand Him, or to attain love of Krsna.

In the Srimad Bhagavatam (10.60.38) it is stated:

tvam vai samasta-purusartha-mayah phalatma

yad-vanchaya su-matayo visrjanti krtsnam

tesam vibho samucito bhavatah samajah

pumsah striyas ca ratayoh sukha-duhkhinor na

“You are the embodiment of all human goals and are Yourself the final aim of life. Desiring to attain You, O all-powerful Lord, intelligent persons abandon everything else.” In the Srimad Bhagavatam (4.9.17) it is stated:

satyasiso hi bhagavams tava pada-padmam

asis tathanubhajatah purusartha-murteh

“My Lord, O Supreme Lord, You are the supreme personified form of all benediction. Therefore, for one who abides in Your devotional service with no other desire, worshiping Your lotus feet is better than becoming king and lording it over a kingdom. That is the benediction of worshiping Your lotus feet.” In the Srimad Bhagavatam (2.9.21) it is stated:

varam varaya bhadram te varesam mabhivanchitam

brahman chreyah-parisramah pumsam mad-darsanavadhih

“I wish you good luck. O Brahma, you may ask from Me, the giver of all benediction, all that you may desire. You may know that the ultimate benediction, as the result of all penances, is to see Me by realization.” In the Srimad Bhagavatam (10.14.21) it is stated:

ko vetti bhuman bhagavan paratman

yogesvarotir bhavatas tri-lokyam

kva va katham va kati va kadeti

vistarayan kridasi yoga-mayam

“O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these three worlds, but who can estimate where, how,

and when You are employing Your spiritual energy and performing these innumerable pastimes? No one can understand the mystery of how Your spiritual energy acts.”

Text 115

kare va karena arti, kandena va kare

e marma janite nityananda sakti dhare//CB, Antya 2.115//

TRANSLATION

Only Nityananda has the power to understand why the Lord lamented and cried.

Text 116

nija-bhakti-rase dubi' vaikunthera raya

apana na jane prabhu apana-lilaya//CB, Antya 2.116//

TRANSLATION

As the Lord of Vaikuntha drowned in the mellows of His own devotional service, He enacted the pastime of forgetting Himself.

Text 117

apanei jagannatha bhavena apane

apane kariya arti laoyayena jane//CB, Antya 2.117//

TRANSLATION

The Lord meditated on His own form as Jagannatha and exhibited lamentation to teach others.

Text 118

yadi krpa-drsti na karena jiva-prati

tabe kara ache tane janite sakati//CB, Antya 2.118//

TRANSLATION

If the Lord did not glance mercifully on the living entities, who would have the power to know Him?

Text 119

nityananda-adi saba priyavarga laiya

bhojana karite prabhu vasilena giya//CB, Antya 2.119//

TRANSLATION

The Lord then sat down to eat with His dear associates headed by Nityananda.

Text 120

kichu-matra anna prabhu parigraha kari'

uthilena hunkara kariya gaurahari//CB, Antya 2.120//

TRANSLATION

After taking a morsel of rice, Gaurahari stood up and roared loudly.

Text 121

avista haila prabhu kari' acamana//CB, Antya 2.121//

TRANSLATION

“kata dura jagannatha?” bale ghane ghana

COMMENTARY

The Lord became overwhelmed as He washed His hands and mouth and repeatedly asked, “How far is Jagannatha Puri?”

If Sri Gaurahari does not glance mercifully on the conditioned souls, they can never become Vaisnavas by becoming liberated from their conditional life. That is why Mahaprabhu personally displayed the affliction of separation from the Lord and ascertained the essential characteristics of the object of worship. Sri Gaurasundara is Lord Jagannatha Himself. By being continually forgetful of this fact, He did not allow unqualified people to understand this. For otherwise unqualified devotees would consider Him as simply a Mayavadi, and then they would themselves take to the path of Mayavada. That is why He did not reveal to everyone that all of His other manifestations are included in His manifestation as a devotee.

Text 122

mukunda lagila matra kirtana karite

arambhila vaikunthera isvara nacite//CB, Antya 2.122//

TRANSLATION

As soon as Mukunda began to perform kirtana, the Lord of Vaikuntha began to dance.

Text 123

punyavanta yata yata chatrabhoga-vasisabe

dekhe nrtya kare vaikuntha-vilasi//CB, Antya 2.123//

TRANSLATION

All the pious persons of Chatrabhoga watched as the Lord who enjoys pastimes in Vaikuntha danced.

Text 124

asru, kampa, hunkara, pulaka, stambha, gharma

kata haya, ke jane se vikarera marma//CB, Antya 2.124//

TRANSLATION

Who can understand the mystery of the Lord's display of transformations of ecstatic love like crying, shivering, roaring, hairs standing on end, becoming stunned, and perspiring?

Text 125

kiba se adbhuta nayanera prema-dhara

bhadra-mase ye-hena gangara avatara//CB, Antya 2.125//

TRANSLATION

The wonderful stream of tears that flowed from His eyes resembled the descent of the Ganges in the month of Bhadra [during the monsoon season].

Text 126

paka diya nrtya karite nayane chute jala

tahatei loka snana karila sakala//CB, Antya 2.126//

TRANSLATION

Everyone there was bathed by the tears emanating from the Lord's eyes as He whirled around dancing.

Text 127

ihare se kahi prema-maya-avatara

e sakti caitanyacandra vine nahi ara//CB, Antya 2.127//

TRANSLATION

That is why He is described as the incarnation of love of God. No one other than Caitanyacandra had such power.

Text 128

ei mate gela ratri trtiya prahara

sthira hailena prabhu sri-gaurasundara//CB, Antya 2.128//

TRANSLATION

After nine hours of the night passed in this way, Sri Gaurasundara became pacified.

Text 129

sakala lokera citte `yena ksana-praya'

sabara nistara haila caitanya-krpaya//CB, Antya 2.129//

TRANSLATION

Everyone there thought that hardly a moment had passed. They were all delivered by the mercy of Lord Caitanya.

Text 130

henai samaye kahe ramacandra khanna//CB, Antya 2.130//

TRANSLATION

“nauka asi' ghate prabhu, haila vidyamana”

COMMENTARY

At that time Ramacandra Khan came and said, “O Lord, the boat has arrived at the ghata.”

Text 131

tata-ksane `hari' bali' sri-gaurasundara

uthilena giya prabhu naukara upara//CB, Antya 2.131//

TRANSLATION

Sri Gaurasundara immediately chanted the name of Hari and went to sit in the boat.

Text 132

subha-drstye lokere vidaya diya ghare

calilena prabhu nilacala—nija-pure//CB, Antya 2.132//

TRANSLATION

The Lord cast His auspicious glance on everyone and sent them home. Then He departed for His own abode of Nilacala.

Text 133

prabhura ajnaya sri-mukunda mahasaya

kirtana karena prabhu naukaya vijaya//CB, Antya 2.133//

TRANSLATION

By the order of the Lord, Sri Mukunda Mahasaya began to perform kirtana as the Lord boarded the boat.

Text 134

abodha navika bale,—“haila samsaya

bujhilana aji ara prana nahi raya//CB, Antya 2.134//

TRANSLATION

The foolish boatman said, “I am in doubt. I think we will not survive the day.

Texts 135-136

kulete uthile vaghe laiya palaya

jalete padile kumbhirete dhari' khaya

nirantara e panite dakaita phire

pailei dhana-prana dui nasa kare//CB, Antya 2.135-136//

TRANSLATION

“If we reach the shore, the tigers will attack us, and if we fall in the water, the crocodiles will eat us. Rogues constantly move about these waters. If they catch anyone, they take both his wealth and life.

COMMENTARY

When Sri Gaurasundara boarded Ramacandra Khan's boat, Mukunda began to chant the glories of Krsna. At that time the foolish boatman became full of anxiety as he thought about his imminent destruction. If one travels through the insurmountable forests of Sunderban, one would generally encounter tigers on land and crocodiles in the water. Apart from this, many pirates would plunder and kill in those waterways. That is why the boatman told everyone to stop the kirtana. Another reason for the

boatman's anxiety was that if he did not obey Ramacandra Khan's order, that is, if he did not take Mahaprabhu to Orissa, then Ramacandra Khan would kill him. Moreover, there was every chance of being seen by the enemy camp on the way to Orissa. If they performed kirtana while sailing, the enemy soldiers would follow the sound of the kirtana and attack. Therefore there was danger in the boat, there was danger on the land, and there was even danger of drowning. There was danger from Ramacandra Khan, there was danger from the enemy king, and there was danger from the subordinates of Ramacandra Khan. If pirates or the enemy camp heard the tumultuous sound of the kirtana, then they would attack.

Text 137

eteke yavata udiyara dese pai

tavata niraba hao sakala gosani!"//CB, Antya 2.137//

TRANSLATION

"Therefore, O Gosanis, until we reach Orissa, please remain silent!"

Text 138

sankoca haila sabe navikera bole

prabhu se bhasena niravadhi prema-jale//CB, Antya 2.138//

TRANSLATION

When they heard the boatman's words, they became somewhat hesitant. The Lord, however, continually floated in the waters of ecstatic love.

Text 139

ksaneke uthila prabhu kariya hunkara

sabare balena,—“kene bhaya kara kara//CB, Antya 2.139//

TRANSLATION

After a while the Lord stood up and roared loudly. He said to everyone, “Why are you afraid?

Text 140

ei na sammukhe sudarsana-cakra phire

vaisnava-janera niravadhi vighna hare//CB, Antya 2.140//

TRANSLATION

“Can't you see the Sudarsana cakra escorting us? It always removes the obstacles faced by Vaisnavas.

COMMENTARY

In the Srimad Bhagavatam (9.4.28) it is stated:

tasma adad dharis cakram pratyanika-bhayavaham

ekanta-bhakti-bhavena prito bhaktabhiraksanam

“Being very pleased by the unalloyed devotion of Maharaja Ambarisa, the Supreme Personality of Godhead gave the King His disc, which is fearful to enemies and which always protects the devotee from enemies and adversities.”

Text 141

kichu cinta nahi, kara krsna-sankirtana

tora ki na dekha-hera phire sudarsana”//CB, Antya 2.141//

TRANSLATION

“Do not worry. Chant the glories of Krsna. Don't you see Sudarsana

guarding us?”

Text 142

suniya prabhura vakya sarva bhakta-gana

anande lagila sabe karite kirtana//CB, Antya 2.142//

TRANSLATION

On hearing the Lord's words, all the devotees joyfully began to perform kirtana.

Text 143

vyapadese mahaprabhu kahena sabare//CB, Antya 2.143//

TRANSLATION

“niravadhi sudarsana bhakta-raksa kare

COMMENTARY

Mahaprabhu used this situation to teach everyone, “Sudarsana always protects the devotees.

In the Srimad Bhagavatam (9.4.48) it is stated:

prag distam bhrtya-raksayam

purusena mahatmana

dadaha krtyam tam cakram

kruddhahim iva pavakah

“As fire in the forest immediately burns to ashes an angry snake, so, by the previous order of the Supreme Personality of Godhead, His disc, the Sudarsana cakra, immediately burnt to ashes the created demon to protect the Lord's devotee.”

In the Matsya Purana, Chapter Eleven, it is stated:

prthak cakara tat tejas cakram visnor akalpayat

trisulam capi rudrasya vajram indrasya cadhikam

daitya-danava-samhartuh sahasra-kiranatmakam

“He separated that effulgence and made the disc of Lord Visnu as well as the trident of Rudra and the thunderbolt of Indra. That disc is the annihilator of the Daityas and Danavas is composed of thousands of rays of light.”

In the Vamana Purana, Chapter Seventy-nine, it is stated:

varayudho 'yam devesa sarvayudha-nibarhanah

sudarsano dvadasaro yo manah-sadrso jiva

“O Lord of lords, greatest of all living beings, this best of weapons, Sudarsana, destroys all other weapons. It has twelve spokes and is nondifferent from the mind.

arat sthita ami catra deva masas ca rasayah

sistanam raksanarthaya samsthitartavas tu sat

“The demigods, the months, the signs of the zodiac, and the six seasons are all present in Sudarsana to protect those who are well behaved.

agnih somas tatha mitro varunas ca praja-patihin

dragni canyatho visve praja-pataya eva ca

hanumams catha balavan devo dhanvantaris

tathatapamsy eva tapasas ca dvadasaite pratisthitah

“Established in Sudarsana are Agni, Soma, Mitra, Varuna, the lord of creatures, Indra, the Visvedevas, the Prajapatis, the powerful Hanuman, Lord Dhanvantari, and the twelve great ascetics.

caitradyah phalgunas tas ca masas tatra pratisthitah

“The months beginning with Caitra and ending with Phalguna are also

established in him.

tvam evam adaya vibho varayudhamsatrum

suranam jahi ma visankithah

amogha eso 'mara-raja-pujito

dhrto maya deha-gatas tapo-balat

“O all-powerful one, please take this best of weapons and without hesitation defeat the enemies of the demigods. This weapon, worshiped by the King of the demigods, cannot be frustrated. On the strength of my austerities I wield it as part of my body.”

Text 144

ye papistha vaisnavera paksa himsa kare

sudarsana-agnite se papi pudi' mare//CB, Antya 2.144//

TRANSLATION

“Any sinful person who attacks a Vaisnava is burnt to ashes by the fire of Sudarsana.

COMMENTARY

Sri Gaurasundara felt no anxiety as He declared, “Sudarsana cakra constantly protects the devotees. Sinful people who attack a Vaisnava will be burnt to death by the fire of Sudarsana.”

Text 145

visnu-cakra sudarsana raksaka thakite

kara sakti ache bhakta-janere langhite”//CB, Antya 2.145//

TRANSLATION

“When devotees have a protector like Visnu's Sudarsana cakra, who has the power to attack them?”

COMMENTARY

In the Narada-pancaratra (1.2.34) it is stated:

dattva cakram ca raksartham

na niscinto janardanahsvayam

tan nikatam yati

tam drastum raksanaya ca

“Lord Janardana is not content even after engaging Sudarsana to protect His devotees, so He personally goes to see and protect them.”

evam bhrtyasya raksartham krsno dattva sudarsanam

tathapi sustho na pritas tam [bhaktam] tyaktum aksamah

“Thus Krsna deputed Sudarsana for the protection of His servant. But He did not feel comfortable or pleased, because it was difficult for Him to give up the association of His devotee.”

Text 146

ei-mata sri-gauracandrera gopya-katha

tana krpa yare sei bujhaye sarvatha//CB, Antya 2.146//

TRANSLATION

Only a person who is favored by Sri Gauracandra can actually understand His confidential topics.

Text 147

hena-mate mahaprabhu sankirtana-rase

pravesa haila asi' sri-utkala-dese//CB, Antya 2.147//

TRANSLATION

In this way Mahaprabhu was merged in the mellows of sankirtana as He entered the kingdom of Orissa.

Text 148

uttarila giya naukasri-prayaga-ghate

nauka haite mahaprabhu uthilena tate//CB, Antya 2.148//

TRANSLATION

When the boat arrived at Sri Prayaga-ghata, Mahaprabhu stepped onto the shore.

Text 149

pravesa karila gauracandra odra-dese

iha ye sunaye se bhasaye prema-rase//CB, Antya 2.149//

TRANSLATION

Anyone who hears about Gauracandra's arrival in Orissa floats in the mellows of ecstatic love.

Text 150

anande thakura odra-desa hai' para

sarva-gana-sahita haila namaskara//CB, Antya 2.150//

TRANSLATION

After joyfully arriving in Orissa, the Lord and His associates offered obeisances.

Text 151

sei sthane ache tara `ganga-ghata' nama

tahin gauracandra prabhu karilena snana//CB, Antya 2.151//

TRANSLATION

There, at the place known as Ganga-ghata, Lord Gauracandra took His bath.

Text 152

yudhisthira-sthapita mahesa tathi ache

snana kari' tanre namaskarilena pache//CB, Antya 2.152//

TRANSLATION

After taking bath, the Lord offered obeisances to the deity of Mahesa that was established there by Yudhisthira.

Text 153

odra-dese pravesa karila gauracandra

gana-saha hailena parama ananda//CB, Antya 2.153//

TRANSLATION

Gauracandra and His associates were most happy to have entered Orissa.

Text 154

eka deva-sthane prabhu thuiya sabare

apane calila prabhu bhiksa karibare//CB, Antya 2.154//

TRANSLATION

The Lord then left His associates in one temple and went out to beg alms.

Text 155

yara ghare giya prabhu upasanna haya

se vigraha dekhite kahara moha naya//CB, Antya 2.155//

TRANSLATION

In whoever's house the Lord went to beg at, the people there became bewildered on seeing His form.

Text 156

ancala patena prabhu sri-gaurasundara

sabei tandula ani' deyena satvara//CB, Antya 2.156//

TRANSLATION

As Sri Gaurasundara held out His cloth for alms, everyone immediately placed rice in it.

Text 157

bhaksya dravya utkrsta ye thake yara ghare

sabei santose ani' deyena prabhure//CB, Antya 2.157//

TRANSLATION

They happily offered the Lord whatever fine eatables they had in their house.

Texts 158-159

`jagatera annapurna' ye laksmira nama

se laksmi magaye yanra pada-padme sthana

hena prabhu apane sakala ghare ghare

nyasi-rupe bhiksa-chale jiva dhanya kare//CB, Antya 2.158-159//

TRANSLATION

The same Lord whose lotus feet are desired by Laksmi, who is known as Annapurna, the supplier of food to the entire universe, personally delivered the living entities on the pretext of begging alms from door to door as a sannyasi.

COMMENTARY

In the Srimad Bhagavatam (1.16.33) it is stated:

brahmadayo bahu-titham yad-apanga-moksa-

kamas tapah samacaran bhagavat-prapannah

sasrih sva-vasam aravinda-vanam vihaya

yat-pada-saubhagam alam bhajate 'nurakta

“Laksmiji, the goddess of fortune, whose glance of grace was sought by demigods like Brahma and for whom they surrendered many a day unto the Personality of Godhead, gave up her own abode in the forest of lotus flowers and engaged herself in the service of the lotus feet of the Lord.” In a conversation between the personified Vedas and Vidya in the Narada-pancaratra it is stated:

bhaktir bhajana-sampattir bhajate prakrtih priyam

jayate 'tyanta-duhkhena seyam prakrtir atmanah

durgeti giyate sadbhir akhanda-rasa-vallabha

“Devotion is the fruit of devotional service. Prakrti serves her beloved in devotion. It was with great difficulty that this Prakrti took birth from Him. Saintly persons sing of her by the name Durga. She is His devoted consort with undeviating affection.”

In the Srimad Bhagavatam (1.19.32-33) it is stated:

pariksid uvaca

aho adya vayam brahman

sat-sevyah ksatra-bandhavah

krpayatithi-rupena

bhavadbhis tirthakah krtah

yesam samsmaranat pumsam

sadyah suddhyanti vai grhah

kim punar darsana-sparsa-

pada-saucasanadibhih

“O brahmana, by your mercy only, you have sanctified us, making us like unto places of pilgrimage, all by your presence here as my guest. By your mercy, we, who are but unworthy royalty, become eligible to serve the devotee. Simply by our remembering you, our houses become instantly sanctified. And what to speak of seeing you, touching you, washing your holy feet, and offering you a seat in our home?”

This was Sri Caitanyadeva's pastime of begging alms door to door.

Text 160

bhiksa kari' prabhu hai' harasita mana

ailena yatha vasi' ache bhakta-gana//CB, Antya 2.160//

TRANSLATION

After begging alms, the Lord became joyful. He then returned to where the devotees were waiting.

Text 161

bhiksa dravya dekhi' sabe lagila hasite

sabei balena,—“prabhu, pariba posite”//CB, Antya 2.161//

TRANSLATION

When the devotees saw the foodstuffs that the Lord collected as alms, they began to laugh and said, “O Lord, You will be able to maintain us.”

COMMENTARY

At present Sri Caitanya Matha and its branches collect donations from various people and use them for the service of the Vaisnavas. By personally begging from door to door and having His devotees beg from door to door, Sri Gaurasundara displayed the pastime of maintaining His followers, or serving the Vaisnavas. Although when envious people see many persons give donations to the Gaudiya Matha devotees who collect alms, they create problems for those devotees, the devotees do not hesitate to boldly preach, “Only the Gaudiya Matha can constantly protect the religious principles for attaining love of God that were preached by Sri Gaurasundara.” [By the nature of the disciplic succession, this ability is passed down to those who are qualified.] One atheistic offender has openly admitted, “The Sri Gaudiya Matha process of preaching in various countries is the path inaugurated by Sri Gaurasundara. Actually, Sri Gaudiya Matha has become successful in the activities of properly preaching the teachings of Sri Gaurasundara.” Even the atheistic, blasphemous sahajiyas cannot deny this fact. Although the servants of Gaudiya Matha do not approve of the artificial Vaisnava behavior of prakrta-sahajiyas, and although the sahajiyas always try to oppose such servants, the sahajiyas openly admit that the preachers of Gaudiya Matha follow in the footsteps of Mahaprabhu by desiring the benefit of all living entities. Just as Sri Gaurasundara acted as the maintainer of the devotees by nourishing their spiritual lives and removing their obstacles, His servants also do the same for His service. This fact cannot be

understood by the pseudo-devotee, so-called-Vaisnava prakrta-sahajiyas.

Text 162

santose jagadananda karila randhana

sabara samhati prabhu karila bhojana//CB, Antya 2.162//

TRANSLATION

Jagadananda cooked with great satisfaction, and the Lord then ate in the company of the devotees.

Text 163

sarva-ratri sei grame kari' sankirtana

usahkale mahaprabhu karila gamana//CB, Antya 2.163//

TRANSLATION

Mahaprabhu and the devotees performed sankirtana the entire night in that village and then departed early the next morning.

Text 164

kata-dura gele matra dani duracara

rakhileka, dana cahe, na deya yaibara//CB, Antya 2.164//

TRANSLATION

After they had traveled some distance, a sinful toll collector stopped them and would not allow them to go further without paying taxes.

Text 165

dekhiya prabhura teja paila vismaya

jijnasila,—“tomara kateka-loka haya?”//CB, Antya 2.165//

TRANSLATION

Struck with wonder on seeing the Lord's effulgence, he asked, “How many people are with You?”

Texts 166-167

prabhu kahe,—“jagate amara keha naya

amiha kahara nahi-kahila niscaya

eka ami, dui nahi sakala amara”

kahite nayane vahe avirata dhara?”//CB, Antya 2.166-167//

TRANSLATION

The Lord replied, “I have no one in this world, and I do not belong to anyone. I tell you this fact. I am alone with no companion. The entire world is Mine.” As the Lord spoke, incessant tears flowed from His eyes.

COMMENTARY

In the Katha Upanisad (2.2.12) it is stated: eko vasi sarva-bhutantaratma—“He is the supreme controller, the Supersoul in everyone's heart.” In the Svetasvatara Upanisad (6.11) and Gopala-tapani (Uttara 97) it is stated: eko devah sarva-bhutesu gudhah—“The one Supreme Lord resides hidden within all living entities.”

Text 168

dani bale,—“gosani, karaha subha tumi

e-sabara dana paile chadi' diba ami”//CB, Antya 2.168//

TRANSLATION

The toll collector said, “O Gosani, You may go. I will let these persons go after they pay taxes.”

COMMENTARY

Long ago, when someone passed through the jurisdiction of a landlord, toll collectors would demand taxes from him. When Sri Gaurasundara was traveling with the six devotees, He had no assets with Him. Since none of them had anything even to pay toll taxes, they considered they were traveling under the protection of Sri Gaurasundara. Then one toll collector even demanded toll tax from Gaurasundara just as Hariscandra had demanded cremation fees for his own son. He firmly declared that no one would be allowed to continue the journey to Jagannatha without paying the toll tax. But when he saw Mahaprabhu's extraordinary form, he asked, “How many people are with You?” In reply, the Lord said, “I have taken sannyasa from relationships with the people of this world. Therefore no one of this world is Mine, and I am not one of them. I am, ekam evadvitiyam—`One without a second.' The entire world is Mine.” When the toll collector saw incessant tears flow from the Lord's eyes, he said, “You do not have to pay taxes, but the others must.”

Text 169

subha karilena prabhu `govinda' baliya

kata-dure saba' chadi' vasilena giya//CB, Antya 2.169//

TRANSLATION

The Lord walked down the road chanting, “Govinda!” He left the others behind and sat down in the distance.

Text 170

saba' parihari' prabhu karila gamana

harise visada hailena bhakta-gana//CB, Antya 2.170//

TRANSLATION

When the Lord left everyone and continued on, the devotees became despondent in their happiness.

Text 171

dekhiya prabhura ati nirapeksa khela

anyo'nye sarva-gane hasite lagila//CB, Antya 2.171//

TRANSLATION

On seeing the Lord's pastime of complete detachment, they all began to laugh among themselves.

Text 172

pache prabhu saba' chadi' karena gamana

eteke visada asi' dharileka mana//CB, Antya 2.172//

TRANSLATION

Yet they were unhappy because they feared that the Lord might leave them all and go.

Text 173

nityananda saba' prabodhena—“cinta nai

ama'-saba' chadiya na yayena gosani”//CB, Antya 2.173//

TRANSLATION

Nityananda, however, solaced them, “Do not worry. The Lord will not go

anywhere without us.”

Text 174

dani bale,—“tomara ta' sannyasira naha

eteke amare se ucita dana deha'”//CB, Antya 2.174//

TRANSLATION

The toll collector said, “You are not with the sannyasi, so you should pay the proper fees.”

Text 175

kata-dure prabhu saba parsada chadiya

henta matha kari' matra kandena vasiya//CB, Antya 2.175//

TRANSLATION

After leaving His associates behind, the Lord sat down in the distance and began to cry with His head between His knees.

Text 176

kastha-pasanadi drave suni' se krandana

adbhuta dekhiya dani bhave mane mana//CB, Antya 2.176//

TRANSLATION

Even wood and stone would melt on hearing such crying. When the toll collector saw that wonderful sight he began to consider.

Text 177

dani bale,—“e purusa nara kabhu nahe

manusyera nayane ki eta dhara vahe”//CB, Antya 2.177//

TRANSLATION

The toll collector thought, “This person is certainly not an ordinary human being. Can a human being shed such tears?”

Text 178

sabare jijnase dani pranati kariya//CB, Antya 2.178//

TRANSLATION

“ke tomara, kara loka, kaha ta' bhangiya?”

COMMENTARY

The toll collector then respectfully asked the devotees, “Who are you? Who is your leader? Tell me the truth.”

Text 179

sabe balilena,—“ai thakura sabara

`sri-krsna-caitanya' nama suniyacha yanra//CB, Antya 2.179//

TRANSLATION

They all replied, “He is the Lord of all. You must have heard His name, `Sri Krsna Caitanya.'

Text 180

sabei unhara bhrtya amara sakala”

kahite sabara ankhi vahi' pade jala//CB, Antya 2.180//

TRANSLATION

“We are all His servants.” Tears flowed from their eyes as they spoke these words.

Text 181

dekhiya sabara prema mugdha haila danidanira

nayana dui vahi' pade pani//CB, Antya 2.181//

TRANSLATION

The toll collector became astonished on seeing their ecstatic love, and tears flowed from his eyes.

Text 182

athe-vyathe dani giya prabhura carane

dandavat hai' bale vinaya vacane//CB, Antya 2.182//

TRANSLATION

He hurriedly went and fell at the Lord's lotus feet, offered obeisances, and spoke with humility.

Text 183

“koti koti janme yata achila mangala

toma' dekhi' aji purna haila sakala//CB, Antya 2.183//

TRANSLATION

“Seeing You is the fulfillment of whatever piety I have accumulated in millions of lifetimes.

Text 184

aparadha ksama kara karuna-sagara!

cala nilacala giya dekhaha satvara”//CB, Antya 2.184//

TRANSLATION

“O ocean of mercy, please forgive my offenses! Go quickly to Nilacala and see Your Lord.”

Text 185

dani-prati kari' prabhu subha drsti-pata

`hari' bali' calilena sarva-jiva-natha//CB, Antya 2.185//

TRANSLATION

After casting His merciful glance on the toll collector, the Lord of all living entities chanted the name of Hari and departed.

Text 186

sabara karibe gaurasundara uddhara

vina papi vaisnava-nindaka-duracara//CB, Antya 2.186//

TRANSLATION

Gaurasundara will deliver everyone except the sinful, illbehaved offenders of Vaisnavas.

COMMENTARY

Some non-Vaisnavas think that Vaisnavas are capable of becoming implicated in sinful activities like themselves. Since Gaurasundara accepted sinners, why shouldn't Vaisnavas indulge in sinful activities?

And why shouldn't sinners be allowed to act as Vaisnava gurus? The point that the author is making here is that Gaurasundara will deliver everyone, but He will never deliver those who blaspheme Vaisnavas or those who commit sinful activities on the strength of chanting the holy names. No matter how nicely the atheists who approve of sinful activities may imitate the dress of devotees and advertise themselves as "Vaisnavas" or "Gurus," there is no possibility for ill-behaved atheists who blaspheme Vaisnavas to attain any perfection other than self-deceit. Even inimical demons have attained Sri Caitanyadeva's mercy, yet the envious, sinful atheists will never depend on Sri Gaurasundara's mercy, will expose themselves as proud, pseudo devotees of Gaura, and will become travelers on the path to hell.

Text 187

asura dravila caitanyera guna-name

atyanta duskrti papi se-i nahi mane//CB, Antya 2.187//

TRANSLATION

Even demons were transformed by hearing the qualities and names of Lord Caitanya. Only the most sinful miscreants do not accept Him.

Text 188

hena-mate nilacale vaikunthera natha

aisena sabare kariya drsti-pata//CB, Antya 2.188//

TRANSLATION

In this way the Lord of Vaikuntha glanced mercifully on everyone as He continued on His way to Nilacala.

Text 189

nija premanande prabhu patha nahi jane

ahar-nisa suvihvala prema-rasa-pane//CB, Antya 2.189//

TRANSLATION

In His own ecstatic love, the Lord did not know which way to go. Day and night He was overwhelmed from drinking the mellows of ecstatic love.

Text 190

ei mate mahaprabhu caliya asite

kata-dine uttarila suvarnarekhate//CB, Antya 2.190//

TRANSLATION

While traveling in this way, Mahaprabhu arrived in a few days at the Suvarnarekha River.

COMMENTARY

Mahaprabhu came to one particular village on the bank of the Suvarnarekha River. Gaurasundara arrived at the place on the bank of the Suvarnarekha River where all travelers to Jagannatha Puri cross the river.

Text 191

suvarnarekhara jala parama nirmala

snana karilena prabhu vaisnava-sakala//CB, Antya 2.191//

TRANSLATION

The Lord and the Vaisnavas took their bath there in the most pure waters of the Suvarnarekha River.

Text 192

snana kari' svarnarekha-nadi dhanya kari'

calilena sri-gaurasundara narahari//CB, Antya 2.192//

TRANSLATION

Sri Gaurasundara, who is Lord Hari in the form of a human, made the Suvarnarekha glorious by taking bath in her waters and then continued on His journey.

Text 193

rahila aneka pache nityananda-candra

samhati tanhara sabe sri-jagadananda//CB, Antya 2.193//

TRANSLATION

Nityananda in the company of Sri Jagadananda fell far behind.

Text 194

kata-dure gauracandra vasilena giya

nityananda-svarupera apeksa kariya//CB, Antya 2.194//

TRANSLATION

Gauracandra went some distance ahead and then sat down to wait for Nityananda Svarupa.

Text 195

caitanya-avese matta nityananda-raya

vihvalera mata vyavasaya sarvathaya//CB, Antya 2.195//

TRANSLATION

Lord Nityananda was always restless and intoxicated from being absorbed in thoughts of Lord Caitanya.

Text 196

kakhana hunkara kare, kakhana rodana

ksane maha atta-hasya, ksane va garjana//CB, Antya 2.196//

TRANSLATION

Sometimes He roared loudly, and sometimes He cried. Sometimes He laughed loudly, and sometimes He made thundering sounds.

Text 197

ksane va nadira majhe edena santara

ksane sarva-ange dhula makhena apara//CB, Antya 2.197//

TRANSLATION

Sometimes He would swim in the middle of the river, and sometimes He would smear dust all over His body.

Text 198

ksane va ye achada khayena prema-rase

curna haya anga hena sarva-loke vase//CB, Antya 2.198//

TRANSLATION

Sometimes in ecstatic love He would fall so forcefully to the ground that everyone would think His limbs were broken.

Text 199

apana'-apani nrtya karena kakhana

talamala karaye prthivi tata-ksana//CB, Antya 2.199//

TRANSLATION

Sometimes He danced on His own, and the earth would then sway back and forth.

Text 200

e sakala katha tane kichu citra naya

avatirna apane ananta mahasaya//CB, Antya 2.200//

TRANSLATION

All such pastimes are not so astonishing for Him, for He was Lord Ananta appearing in this world.

Text 201

nityananda-krpaya e saba sakti haya

niravadhi gauracandra yanhara hrdaya//CB, Antya 2.201//

TRANSLATION

All these pastimes were possible by Nityananda's mercy, for Gauracandra constantly resides in His heart.

Text 202

nityananda-svarupe thuiya eka-sthane

calila jagadananda bhiksa-anvesane//CB, Antya 2.202//

TRANSLATION

While Nityananda Prabhu waited at one place, Jagadananda went out to beg alms.

Texts 203-204

thakurera danda sri-jagadananda vahe

danda thui nityananda-svarupere kahe

“thakurera dande mana dio savadhane

bhiksa kari' amiha asiba ei-ksane” //CB, Antya 2.203-204//

TRANSLATION

Sri Jagadananda generally carried the Lord's danda. He handed that danda to Nityananda Svarupa and said, “Please take care of the Lord's danda. I will return in a few minutes after begging alms.”

Text 205

athe-vyathe nityananda danda dhari' kare

vasilena sei sthane vihvala-antare//CB, Antya 2.205//

TRANSLATION

With an agitated heart, Nityananda grabbed the danda and sat down there.

Text 206

danda hate kari' hase nityananda-raya

dandera sahita katha kahena lilaya//CB, Antya 2.206//

TRANSLATION

Holding the danda in His hand, Lord Nityananda laughed. As His pastime, He then spoke to the danda.

Text 207

“ohe danda, ami yanre vahiye hrdaye

se tomare vahibeka e'ta' yukta nahe”//CB, Antya 2.207//

TRANSLATION

“O danda, it is not proper that He whom I carry within My heart should carry you.”

COMMENTARY

From the time Sri Gaurasundara accepted sannyasa, He was keeping His danda with Him. But sometimes Jagadananda Prabhu would carry Mahaprabhu's danda while going out to beg alms. Accepting the responsibility of carefully protecting Mahaprabhu's danda, Sri Nityananda Prabhu took the danda from Jagadananda and said to the danda, “We always carry Sri Krsna, the Lord of the fourteen worlds, within our hearts. We are His eternal servants. You are committing an offense by making that Lord your carrier. Therefore it is most appropriate for us to carry whatever symbols of accepting rules or renouncing restricted things that Sri Krsna in the form of a devotee has taken in His hand and on His shoulder. O danda, do not try to become the lord of My Lord. Do not engage Mahaprabhu in carrying you any more.” The prakrta-sahajiya, so-called devotees engage Krsna in supplying their sense gratification by demanding religiosity, economic development, sense gratification, and liberation from Him. This is not the mentality of devotees.

Text 208

eta bali' balarama parama pracanda

phelilena danda bhangi' kari' tina khanda//CB, Antya 2.208//

TRANSLATION

After speaking in this way, the most powerful Balarama broke the danda into three pieces.

COMMENTARY

The ekadandi so-called paramahamsas who follow the philosophy of impersonalism always neglect the tridandis. Since Sri Gaurasundara exhibited the pastime of pretending to accept ekadanda sannyasa, Sri Nityananda Prabhu broke that danda into three pieces and turned it into a tridanda. He then entrusted the service of carrying that danda to the servants of the Lord. That is why Sri Rupa Gosvami Prabhu has quoted in his Upadesamrta the verse from the Hamsa-giti section of the ancient literature Mahabharata, beginning vaco vegam [vaco vegam manasah krodha-vegamjihva-vegam udaropastha-vegam, etan vegan yo visaheta dhirahsarvam apimam prthivim sa sisyat, “A sober person who can tolerate the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world.”], which provides confirmation and qualification for accepting tridanda sannyasa and which declares that every tridanda sannyasi is expected to follow in the footsteps of Sri Rupa. Apyaya Diksita has presented the covered-Buddhist Mayavadis' strong protest against the acceptance of tridanda sannyasa in his commentary known as Parimala. Sri Nityananda Prabhu transformed Sri Gaurasundara's ekadanda into tridanda to display the irrelevance of the Mayavadi Apyaya Diksita's future writing against devotional service in his books Nyaya-raksa-mani and Sivarka-mani-dipika. Sri Baladeva Prabhu transformed the ekadanda of the sannyasi-dressed Sri Caitanyadeva into a tridanda to reveal that the impersonalists' acceptance of ekadanda, which is the symbol of Mayavada, and the current and former practices of accepting sannyasa in the suddha-dvaita (purified dualism) disciplic succession are not approved by the Madhva-Gaudiya-sampradaya. This is fully approved by the Srimad Bhagavatam, and it is the conviction of the Gaudiya Vaisnavas. Without becoming a tridandi, no one can control himself. In the principle of tridanda found in karma-kanda, the indra-danda, vajra-

danda, and brahma-danda are combined with the jiva-danda. In his explanation on tridanda, Sri Rupa Gosvami Prabhu has revealed to the transcendental tridandis the topics of controlling one's body, mind, and speech. When tridanda is combined with jiva-danda, then according to the external conception of tridanda, ekadanda becomes the principle of paramahamsa-dharma. But since in the principle of ekadanda, the transcendental state beyond the three modes of nature attributes faults in the process described in the Pancaratras, ekadanda in the form of tridanda has been accepted in the process described in the Pancaratras. This system is directly and indirectly followed in the Brahma-sampradaya, in the Brahma-Madhva-sampradaya, and in the Brahma-Madhva-Gaudiya-sampradaya.

Therefore the teachings of Sri Gaura-Nityananda cannot be different from those of the Sri Brahma-Madhva-Gaudiya-sampradaya. From this time on, persons under the shelter of Sri Caitanyadeva have become known as Gaudiya tridandi-svamis. Sri Prabodhananda Sarasvatipada's acceptance of sannyasa on the path of regulative principles and the Sri Rupanuga's acceptance of sannyasa on the path of paramahamsa did not create any mutual contradiction. Although the Gaudiya Vaisnavas accept sannyasa on the path of regulative principles, they are not opposed to the paramahamsa-dharma of the followers of Sri Rupa and Sri Sanatana. Although in paramahamsa-dharma the symbols found in the regulative path are considered external, acceptance of external symptoms does not violate the principles of the paramahamsas. Although the five other Vrajavasi Gosvamis followed the footsteps of Sri Sanatana in accepting the dress of paramahamsas, Sri Prabodhananda Sarasvati Gosvami accepted tridanda sannyasa on the path of regulative principles and recorded the Gaudiya doctrine in his book Sri Caitanya-candramrta. The recent pure devotional endeavors by the followers of Sri Rupa to rectify the behavior of the fallen, deviant, so-called paramahamsas, to protect the proper code of conduct, and to inaugurate the path of regulative principles for the purpose of counteracting the attack on those who traverse the path of anuraga, or loving attachment, have become the object of ignorant people's opposition and neglect. Because of transgressing the etiquette of respecting the Lord's manifestations, there have been many obstacles in the worship of the Absolute Truth in every yuga. Those who do not understand the purport of the path of regulative principles consider the inauspiciousness resulting from transgressing that

path as progress on that path. Moreover, by respecting only the path of regulative principles, the more elevated path becomes closed. Srila Prabodhananda Tridandipada was not opposed to the Six Gosvamis of Vrndavana. But the shortsighted, so-called followers of the Gosvamis accepted the conception of Sri Prabodhananda as conflicting. As a result, the followers of such people ended up spreading communal dispute.

Text 209

isvarera iccha-matra isvara se jane

kena bhangilena danda, janiba kemane//CB, Antya 2.209//

TRANSLATION

Only the Supreme Lord knows the will of the Supreme Lord. How will I know why He broke the danda?

Text 210

nityananda jnata gauracandrera antara

nityanandere o jane sri-gaurasundara//CB, Antya 2.210//

TRANSLATION

Nityananda knows the mind of Gauracandra, and Sri Gaurasundara knows the mind of Nityananda.

Text 211

yuge yuge dui bhai sri-rama-laksmana

donhara antara donhe jane anuksana//CB, Antya 2.211//

TRANSLATION

In every yuga, They appear as two brothers, such as Sri Rama and

Laksmana. They always know each other's mind.

Text 212

eka vastu dui bhaga, bhakti bujhaite

gauracandra jani sabe nityananda haite//CB, Antya 2.212//

TRANSLATION

The one Lord has become two to teach devotional service. One can know Gauracandra only through Nityananda.

COMMENTARY

Svayam-rupa and svayam-prakasa are one, just as each of the catur-vyuha, or quadruple expansions, are one. The most worshipable Sri Gaurasundara is svayam-rupa, and Sri Nityananda, the topmost devotee, is svayam-prakasa. By following only the path of regulative principles, the worship of Gaurasundara is hindered. And also by transgressing Sri Nityananda, the service of Sri Gaurasundara is hindered. Sri Nityananda assists in Sri Gaurasundara's preaching of ecstatic love of God in ten different forms. Only Sri Nityananda is able to reveal to the world the mystery of Sri Caitanya's acceptance of ekadanda and, in the position of being without danda, His acceptance of tridanda. The Srimad Bhagavatam has prescribed for the devotees of Visnu the process of accepting tridanda. Only the tridandis are able to actually attain the stage of paramahamsa, whereas ekadandis preaching the mundane concept of impersonalism cannot understand their own position. Sri Nityananda Prabhu alone is able to reveal many of the favorable items of spiritual consideration, like the characteristics and differences found in the ekadanda, which is a combination of jiva-danda with the tridanda of the Vedic sanatana-dharma, and how oneness can be the combination of many.

Text 213

balarama vina anya caitanyera danda

bhangibare pare hena ke ache pracanda?//CB, Antya 2.213//

TRANSLATION

Who other than Balarama is powerful enough to break Lord Caitanya's danda?

Text 214

sakala bujhaya chale sri-gaurasundare

ye janaye marma, sei jana sukhe tare//CB, Antya 2.214//

TRANSLATION

Sri Gaurasundara taught everyone by this pretext. Anyone who understands this truth is easily delivered.

Text 215

danda bhangi' nityananda achena vasiyaksa

neke jagadananda milila asiya//CB, Antya 2.215//

TRANSLATION

After breaking the danda, Nityananda sat there. Shortly thereafter Jagadananda returned.

Text 216

bhagna danda dekhi' maha haila vismita

antare jagadananda haila cintita//CB, Antya 2.216//

TRANSLATION

He was greatly astonished on seeing the broken danda, and he felt

apprehensive at heart.

Text 217

varta jijnasena,—“danda bhangileka ke?”

nityananda bale,—“danda dharileka ye//CB, Antya 2.217//

TRANSLATION

He asked, “Who broke the danda?” Nityananda replied, “He who held it.

Text 218

apanara danda prabhu bhangiya apane

tanra danda bhangite ki pare anya jane?”//CB, Antya 2.218//

TRANSLATION

“The Lord broke His own danda. Who else is capable of breaking it?”

Text 219

suni' vipra ara na karila pratyuttara

bhanga danda lai' matra calila satvara//CB, Antya 2.219//

TRANSLATION

When that brahmana heard this reply, he did not say anything. He quickly took the broken danda and left.

Text 220

vasiya achena yathasri-gaurasundara

bhanga danda pheli' dila prabhura gocara//CB, Antya 2.220//

TRANSLATION

He went to the place where Sri Gaurasundara was sitting and placed the broken danda before the Lord.

Text 221

prabhu bale,—“kaha danda bhangila kemane

pathe kiba kandola karila karo sane?”//CB, Antya 2.221//

TRANSLATION

The Lord said, “Tell Me how this danda was broken. Did you have a fight with someone on the way?”

Text 222

kahila jagadananda pandita sakala//CB, Antya 2.222//

TRANSLATION

“bhangilena danda nityananda suvihvala”

COMMENTARY

Jagadananda Pandita narrated the entire incident to the Lord and said, “The overwhelmed Nityananda broke the danda.”

Text 223

nityananda-prati prabhu jijnase apani//CB, Antya 2.223//

TRANSLATION

“ki lagi' bhangila danda kaha dekhi suni”

COMMENTARY

The Lord then asked Nityananda, “Tell Me why You broke My danda.”

Text 224

nityananda bale,—“bhangiyachi vamsa-khana

na para ksamite kara ye sasti pramana”//CB, Antya 2.224//

TRANSLATION

Nityananda replied, “I broke only a piece of bamboo. If You cannot forgive Me, then punish Me appropriately.”

COMMENTARY

The danda is carried by a sannyasi who has not yet attained the platform of paramahamsa. Therefore everyone can understand that a sannyasi without a danda has attained the final stage of spiritual life. Worldly opulences cannot disturb such a person. But since paramahamsas do not accept this symbol of renunciation, ordinary people cannot understand their exalted position. That is why foolish people consider the topmost paramahamsa Vaisnavas to be inferior to themselves. Sri Nityananda Prabhu broke the bamboo danda of svayam-rupa Vrajendra-nandana, Sri Caitanya, so that people would not mistakenly consider anyone who simply carries a danda made of bamboo to be situated just below the topmost paramahamsa platform. Realizing that people would invite inauspiciousness by committing the offense of considering Lord Caitanya as simply a sannyasi or considering that He was obligated to accept such symbols and that they would thereby meet with obstacles in understanding that He is the Supreme Personality of Godhead, Nityananda broke the one danda into three dandas. This pastime of Sri Nityananda was meant to reveal that the principles of tridanda, entailing control of the body, mind, and speech, are to be respected by those whose senses are not controlled; that ekadanda is the combined form of the tridanda; and that it is the duty of paramahamsas to renounce the danda. The tendency of tridandis is to neither aspire for anyone's blessing nor to award anyone worldly blessings. Those who are bound by

mundane conceptions have little interest in pursuing spiritual life. If such people relegate Sri Gaurasundara to relative roles like dandena-dandi, or a sannyasi because of carrying a danda, they will achieve inauspiciousness.

Text 225

prabhu bale,—“yahe sarva-deva-adhisthana

se tomara mate ki haila vamsa-khana!”//CB, Antya 2.225//

TRANSLATION

The Lord said, “All the demigods reside in the danda, and You call it a piece of bamboo!”

COMMENTARY

According to spiritual consideration one should respect the supremely pure tridanda, which is a worshipable form of the three guna-avataras. But since the mundane consideration that the Deity form of Visnu is made of stone leads one to hell, Sri Nityananda delivered all living entities from future offense.

Text 226

ke bujhite pare gaurasundarera lila?

mane kare eka, mukhe kare ara khela//CB, Antya 2.226//

TRANSLATION

Who can understand the pastimes of Sri Gaurasundara? He thinks one thing and says something else.

Text 227

eteke ye bale `bujhi krsnera hrdaya'

sei se abodha iha janiha niscaya//CB, Antya 2.227//

TRANSLATION

Therefore know for certain that anyone who says, “I understand Krsna's mind,” is a fool.

Text 228

maribena hena yare achaye antare

tahare o dekhi yena maha-priti kare//CB, Antya 2.228//

TRANSLATION

He may show great affection even to a person He intends to kill.

Text 229

prana-sama adhika ye saba bhakta-gana

tahare o dekhi yena nirapeksa mana//CB, Antya 2.229//

TRANSLATION

Yet He may neglect devotees whom He considers equal to or greater than His own life.

COMMENTARY

The devotees of Sri Gaurasundara are equal to the Lord's own life. They have no desire at all to deviate from the path shown by Gaurahari. To reveal that He is not totally obliged to the devotees, Sri Gaurasundara sometimes displays indifference. Otherwise envious humanity will condemn Him as a flatterer. To benefit such foolish people, Sri Caitanya pretended to display indifference by exhibiting equal treatment to both devotees and nondevotees.

Text 230

ei mata acintya agamya lila-matra

tana anugrahe bujhe tana krpa-patra//CB, Antya 2.230//

TRANSLATION

Such pastimes are inconceivable and unfathomable. Only one who is favored by the Lord can understand them.

Text 231

danda bhangilena apanei iccha kari'

krodha vyanjibare lagilena gaurahari//CB, Antya 2.231//

TRANSLATION

Out of His own sweet will Gaurahari broke the tridanda and then expressed anger.

Text 232

prabhu bale,—“sabe danda-matra chila sanga

taho aji krsnera icchate haila bhanga//CB, Antya 2.232//

TRANSLATION

The Lord said, “This danda was My only companion. Now today, by Krsna's will, it was broken.

COMMENTARY

From the mundane point of view the only asset of a sannyasi is his danda. One who carries a danda maintains himself by begging door to door, and by accepting a danda he protects himself from the attack of the

external world. The omnipotent Lord Gaurasundara displayed humility by declaring that His only asset was a danda to attract ordinary people's affection on the mundane level.

Text 233

eteke amara sange karo sanga nai

tomara va age cala, kiba ami yai"//CB, Antya 2.233//

TRANSLATION

"Now I do not require anyone's company. Either you go ahead, or I will go ahead."

COMMENTARY

In the Svetasvatara Upanisad (6.11) and the Gopala-tapani Upanisad (Uttara 97) it is stated: eko devah sarva-bhutesu gudhah—"The one Supreme Lord lives hidden within all living entities." In the Chandogya Upanisad (6.2.1) it is stated: ekam evadvitiyam: "The Supreme Lord is one without a second." In the Srimad Bhagavatam (10.10.30) it is stated:

tvam ekah sarva-bhutanam

dehasv-atmendriyesvarah

"You are the Supreme Personality of Godhead, the controller of everything. The body, life, ego, and senses of every living entity are Your own self." In the Srimad Bhagavatam (10.14.23) it is stated:

ekas tvam atma purusah puranah

satyah svayam-jyotir ananta adyah

nityo 'ksaro 'jasra-sukho niranjanah

purnadvayo mukta upadhito 'mrtah

"You are the one Supreme Soul, the primeval Supreme Personality, the Absolute Truth—self-manifested, endless, and beginningless. You are eternal and infallible, perfect and complete, without any rival, and free

from all material designations. Your happiness can never be obstructed, nor have You any connection with material contamination. Indeed, You are the indestructible nectar of immortality." In the Srimad Bhagavatam (10.14.55-57) it is stated:

krsnam enam avehi tvam

atmanam akhilatmanam

jagad-dhitaya so 'py atra

dehivabhati mayaya

"You should know Krsna to be the original Soul of all living entities. For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this by the strength of His internal potency.

vastuto janatam atra

krsnam sthasnu carisnu ca

bhagavad-rupam akhilam

nanyad vastv iha kincana

"Those in this world who understand Lord Krsna as He is see all things, whether stationary or moving, as manifest forms of the Supreme Personality of Godhead. Such enlightened persons recognize no reality apart from the Supreme Lord Krsna.

sarvesam api vastunam

bhavartho bhavati sthitah

tasyapi bhagavan krsnah

kim atad vastu rupyatam

"The original, unmanifested form of material nature is the source of all material things, and the source of even that subtle material nature is the Supreme Personality of Godhead, Krsna. What, then, could one ascertain to be separate from Him?"

In the Srimad Bhagavatam (10.14.29) it is stated:

athapi te deva padambuja-dvaya-

prasada-lesanugrhita eva hi

janati tattvam bhagavan-mahimno

na canya eko 'pi ciram vicinvan

“My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.”

Text 234

dvirukti karite ajnasakti ache kara

sabei hailasuni' cintita apara//CB, Antya 2.234//

TRANSLATION

Who has the power to refute the Lord's decision? On hearing His words, the devotees all became anxious.

Text 235

mukunda balena,—“tabe tumi cala age

amara-sabara kichu pache krtya ache”//CB, Antya 2.235//

TRANSLATION

Mukunda said, “Then You go ahead. We will come later after finishing our duties.”

Text 236

`bhala', bali' calilena sri-gaurasundara

matta-simha-praya gati likhite duskara//CB, Antya 2.236//

TRANSLATION

Sri Gaurasundara replied, “Good,” and then departed. It is difficult to describe how He walked like an intoxicated lion.

Text 237

muhurteke gela prabhu jalesvara-grame

barabara gela jalesvara-deva-sthane//CB, Antya 2.237//

TRANSLATION

Within a short time the Lord came to the village of Jalesvara. There He went straight to the temple of Jalesvara Mahadeva.

COMMENTARY

The present-day Jalesvara village is situated north of Balesvara. But the Danda-bhanga-nadi is situated near Puri, and the district of Cuttack is situated between the two. Since there is no mention of the Lord returning to Balesvara district from the Puri district, one should consider in what particular place north of Jalesvara the Lord's danda was broken. If the Lord's danda was broken on the bank of the river Danda-bhanga, or Bhargi, then between that river and Puri there must be another temple of Siva known as Jalesvara.

Text 238

jalesvara pujite achena vipra-gane

gandha-puspa-dhupa-dipa-mala-vibhusane//CB, Antya 2.238//

TRANSLATION

The brahmana priests were engaged in worshiping Jalesvara Siva with sandalwood paste, flowers, incense, ghee lamps, garlands, and ornaments.

COMMENTARY

Text 239

bahuvidha vadya uthiyache kolahala

catur-dige nrtya-gita parama mangala

There was a tumultuous vibration of various musical instruments, and the four directions were filled with most auspicious dancing and singing.

Text 240

dekhi' prabhu krodhe pasarilena santose

sei vadye prabhu misaila prema-rase//CB, Antya 2.240//

TRANSLATION

On seeing this, the Lord became pleased and forgot His anger. As He listened to the vibration of the musical instruments, He merged in the mellows of ecstatic love.

Text 241

nija priya sankarera vibhava dekhiyan

rtya kare gauracandra parananda hana//CB, Antya 2.241//

TRANSLATION

On seeing the opulence of His dear devotee Sankara, Gauracandra began to dance in ecstasy.

Text 242

sivera gaurava bujhayena gauracandra

eteke sankara-priya sarva bhakta-vrnda//CB, Antya 2.242//

TRANSLATION

In this way Gauracandra revealed the glories of Siva. That is why Sankara is dear to all the devotees.

COMMENTARY

In the Mahabharata (Bhisma-parva 5.12) it is stated: prakrtibhyah param yac ca tad acintyasya laksanam—"That which is transcendental to material nature is called inconceivable." In the Srimad Bhagavatam (12.13.16) it is stated:

nimna-ganam yatha ganga

devanam acyuto yatha

vaisnavanam yatha sambhuh

purananam idam tatha

"Just as the Ganga is the greatest of all rivers, Lord Acyuta the supreme among deities, and Lord Sambhu [Siva] the greatest of Vaisnavas, so Srimad Bhagavatam is the greatest of all Puranas."

Text 243

na mane caitanya-patha bolaya `vaisnava'

sivere amanya kare vyartha tara saba//CB, Antya 2.243//

TRANSLATION

The endeavors of one who does not follow the path of Lord Caitanya and disrespects Siva yet claims to be a Vaisnava are all useless.

COMMENTARY

Those who disrespect the guna-avatara Mahadeva do not actually follow Sri Caitanya. Sri Ramanuja preached unalloyed Vaisnava-dharma four hundred years before the advent of Sri Caitanya. Those who synthesize matter and spirit try hard to equate the guna-avataras with Vasudeva Visnu. As a result, they commit offenses at the feet of the Supreme Lord. To release such people from their offenses, Sri Laksmana-desika vigorously and single-handedly preached the topics of devotional service to Visnu. Veteran Vaisnavas headed by Sri Anandatirtha worshiped the guna-avataras Brahma and Siva as devotees of the Supreme Lord. Sri Krsna Caitanya visited the temple of Siva, the incarnation of a devotee, and prayed for devotional service to Krsna. But if Mahadeva, the best of the devotees, is disrespected on the basis of the unalloyed principles of Sri Ramanuja by those who are subservient to Sri Caitanya, then because of exhibiting envy of a devotee, pure devotees headed by the author become angry at such envious people. They disrespect Lord Siva's position as the supreme Vaisnava, which is substantiated as follows: siva-virinci-nutamsaranyam—“The Supreme Lord is honored by powerful demigods like Lord Siva and Lord Brahma;”dasaste hara-narada-prabhrtayah—“Personalities like Siva and Narada are His servants;” vaisnavanam yathasambhuh—“Sambhu, Lord Siva, is the greatest of all devotees of Lord Visnu;” Siva is the best among the twelve Vaisnava authorities; and he is the original spiritual master of the Visnusvami-sampradaya. Furthermore, those people think that since the Lingayet community or the worshipers of Siva unnecessarily attack Vaisnavas, when the Vaisnavas go to see Lord Siva at a Siva temple where Saivites are engaged in his worship, they have lost the association of sadhus who are svajatiyasaya-snigdha, or “pleasing to the same class of people.” The followers of Sri Caitanya do not think like this.

In the Srimad Bhagavatam (4.24.28) Lord Siva speaks the following words:

yah param ramhasah saksat

tri-gunaj jiva-samjnitat

bhagavantam vasudevam

prapannah sa priyo hi me

“Any person who is surrendered to the Supreme Personality of Godhead,

Krsna, the controller of everything—material nature as well as the living entity—is actually very dear to me."

And in the Srimad Bhagavatam (4.4.13-14) Sati speaks as follows:

nascaryam etad yad asatsu sarvada

mahad-vininda kunapatma-vadisu

sersyam mahapurusa-pada-pamsubhir

nirasta-tejahsu tad eva sobhanam

"It is not wonderful for persons who have accepted the transient material body as the self to engage always in deriding great souls. Such envy on the part of materialistic persons is very good because that is the way they fall down. They are diminished by the dust of the feet of great personalities.

yad dvy-aksaram nama gireritam nrnam

sakrt prasangad agham asu hanti tat

pavitra-kirtim tam alanghya-sasanam

bhavan aho dvesti sivam sivetarah

"My dear father, you are committing the greatest offense by envying Lord Siva, whose very name, consisting of two syllables, si and va, purifies one of all sinful activities. His order is never neglected. Lord Siva is always pure, and no one but you envies him."

Text 244

karite awchena nrtya jagat-jivana

parvata vidare hena hunkara garjana//CB, Antya 2.244//

TRANSLATION

The life and soul of the universe continuously danced and roared so loudly it appeared as though mountains could be broken asunder.

Text 245

dekhi' siva-dasa saba haila vismita

sabei balena,—“siva haila vidita”//CB, Antya 2.245//

TRANSLATION

When the servants of Siva saw this, they were struck with wonder and said, “Lord Siva has appeared.”

Text 246

anande adhika sabe kare gita-vadya

prabhu o nacena tilardheka nahi bahya//CB, Antya 2.246//

TRANSLATION

They happily sang and played musical instruments with increased enthusiasm, and the Lord danced without the least external consciousness.

Text 247

kata-ksane bhakta-gana asiya mililа

asiyai mukundadi gaite lagila//CB, Antya 2.247//

TRANSLATION

In a short time the devotees arrived there, and Mukunda immediately began to sing.

Text 248

priya-gana dekhi' prabhu adhika anande

nacite lagila, vedi' gaya bhakta-vrnde//CB, Antya 2.248//

TRANSLATION

When the Lord saw His dear associates, He began to dance with increased happiness, and the devotees sang around Him.

Text 249

se vikara kahite vasakti ache kara

nayane vahaye suradhuni-sata-dhara//CB, Antya 2.249//

TRANSLATION

Who is able to describe the Lord's transformations of love? Tears flowed from His eyes like a hundred streams of the Ganges.

Text 250

ebe se sivera pura haila saphala

yahe nrtya kare vaikunthera adhisvara//CB, Antya 2.250//

TRANSLATION

Now that the Lord of Vaikuntha was personally dancing there, that abode of Siva became fulfilled.

Text 251

kata-ksane prabhu parananda prakasi

yasthira hailena tabe priya-gosthi lana//CB, Antya 2.251//

TRANSLATION

After manifesting transcendental ecstasy for some time, the Lord became

pacified and took His associates to the side.

Text 252

saba'-prati karilena prema alingana

sabe haila nirbhara paramananda mana//CB, Antya 2.252//

TRANSLATION

The Lord lovingly embraced each of them, and their hearts became confident and full of joy.

Text 253

nityananda dekhi' prabhu lailena kole

balite lagila tanre kichu kutuhale//CB, Antya 2.253//

TRANSLATION

On seeing Nityananda, the Lord embraced Him and spoke to Him in a jovial mood.

Text 254

“kotha tumi amare kariba samvarana

ye-mate amara haya sannyasa-raksana//CB, Antya 2.254//

TRANSLATION

“You are supposed to guide Me so that I can maintain My sannyasa.

Text 255

aro ama' pagala karite tumi cao

ara yadi kara' tabe mora matha khao//CB, Antya 2.255//

TRANSLATION

“Instead You want to make Me a madman. If You continue in this way, You will ruin Me.

Text 256

yena kara tumi ama' tena ami hai

satya satya ei ami saba'-sthane kai”//CB, Antya 2.256//

TRANSLATION

“I do whatever You wish. This is a fact that I declare to everyone.”

COMMENTARY

In whatever form Sri Nityananda wishes to adorn Sri Gaurasundara, the Lord accepts that form. There is no difference between the hearts of Sri Gaurasundara and Sri Nityananda. They both accepted the form of devotees and engaged in relishing and preaching love of Krsna.

Text 257

sabare sikhaya gauracandra bhagavan//CB, Antya 2.257//

TRANSLATION

“nityananda-prati sabe hao savadhana

COMMENTARY

Gauracandra taught everyone, “You should all be respectful to Nityananda.

Text 258

mora deha haite nityananda-deha bada

satya satya sabare kahinu ei dadha//CB, Antya 2.258//

TRANSLATION

“The body of Nityananda is more important to Me than My own body. I assure you that this is the actual truth.

Text 259

nityananda-sthane yara haya aparadha

mora dosa nahi tara prema-bhakti-vadha//CB, Antya 2.259//

TRANSLATION

“I am not responsible for the obstacles one finds in the attainment of ecstatic love if he commits an offense at the feet of Nityananda.

Text 260

nityanande yahara tileka dvesa rahe

bhakta haile o se amara priya nahe”//CB, Antya 2.260//

TRANSLATION

“If one maintains the slightest envy for Nityananda, he is not dear to Me, even if he is My devotee.”

Text 261

atma-stuti suni' nityananda mahasaya

lajjaya rahila prabhu matha na tolaya//CB, Antya 2.261//

TRANSLATION

When Nityananda heard glorification of Himself, He felt embarrassed and hung His head down.

Text 262

parama ananda haila sarva bhakta-gana

hena lila kare prabhu sri-sacinandana//CB, Antya 2.262//

TRANSLATION

All the devotees, however, became joyful. Such are the pastimes of Sri Sacinandana.

Text 263

ei mate jalesvare se ratri rahiya

usahkale calila sakala bhakta lana//CB, Antya 2.263//

TRANSLATION

After passing that night in Jalesvara, the Lord departed early the next morning with the devotees.

Text 264

vamsadaha-pathe eka sakta nyasi-vesa

asiya prabhure pathe karila adesa//CB, Antya 2.264//

TRANSLATION

On the way to Vamsadaha the Lord met one sakta sannyasi, who attempted to instruct the Lord.

COMMENTARY

Other names for Vamsadaha are Vamsada and Vamsadha. This place is situated near Jalesvara.

Text 265

`sakta' hena prabhu janilena nija mane

sambhasite lagilena madhura vacane//CB, Antya 2.265//

TRANSLATION

The Lord knew that he was a sakta, or worshiper of goddess Durga, yet He began to speak to him in sweet words.

Text 266

prabhu bale,—“kaha kaha kotha tumi saba!

cira-dine aji sabe dekhilun bandhava”//CB, Antya 2.266//

TRANSLATION

The Lord said, “Tell Me, where have you been? After a long time I have found My friend.”

Text 267

prabhura mayaya sakta mohita haila

apanara tattva yata kahite lagila//CB, Antya 2.267//

TRANSLATION

Being bewildered by the Lord's illusory energy, the sakta began to tell the Lord about himself.

Text 268

yata yata sakta vaise yata yata dese

saba kahe eke eke, suni' prabhu hase//CB, Antya 2.268//

TRANSLATION

The sakta told the Lord about all the saktas he knew in different provinces. Hearing him, the Lord smiled.

Text 269

sakta bale,—“cala jhata mathete amara

sabei `ananda' aji kariba apara”//CB, Antya 2.269//

TRANSLATION

The sakta said, “Let us go now to my monastery. We can all drink lots of `bliss' together.”

Text 270

papisakta madirare balaye `ananda'

bujhiya hasena gauracandra-nityananda//CB, Antya 2.270//

TRANSLATION

Realizing that the sinful sakta was referring to wine, Gauracandra and Nityananda began to smile.

COMMENTARY

The phrase papisakta is explained as follows: Since worshipers of Sakti (Durga) who become intoxicated with material happiness by drinking wine have a strong propensity for committing sinful activities, they are

ultimately cheated of spiritual advancement. The panca-makara—mamsa (meat), madya (wine), matsya (fish), mahila (women), and maithuna (sex) —are the source of pleasure for their material bodies.

Text 271

prabhu bale,—“asi ami `ananda' karite

age giya tumi sajja karaha tvarite”//CB, Antya 2.271//

TRANSLATION

The Lord said, “I will come to enjoy your `bliss,' but you first go and make arrangements.”

COMMENTARY

Since many foolish people are unable to ascertain the truth, they consider sense gratification born of ignorance as the goal of life. Because people attached to sakta philosophy glorify their own sense gratification, they cannot understand unalloyed service to Adhoksaja. Prakrta-sahajiyas are fit to be addressed as “papisaktas”. Their goal of life is material enjoyment. Just as Sri Gaurasundara cheated such prakrta-sahajiyas by approving of their activities when He met them, the most pure spiritual master of this fallen soul also recently cheated many people interested in material enjoyment by following the example set by Sri Caitanya. People interested in material enjoyment think that the Vaisnavas hanker after name and fame as they do. Such prakrta-sahajiyas or sinful saktas also know that when they spread their network of wicked motives to compel the Vaisnavas to become attached householders by tempting them with household comforts, the most independent Vaisnavas will rebuke them with angry words. The Vaisnavas never visit the homes of prakrta-sahajiyas. The most independent pure Vaisnavas never participate in any gathering arranged by any prakrta-sahajiya. Foolish people think that the supremely liberated maha-bhagavatas support their sinful activities, but the actual aim of Sri Gaurasundara and His devotees is to deceive them by remaining aloof from their bad association.

Text 272

suniya calilasakta hai' harasita

ei mata isvarera agadha carita//CB, Antya 2.272//

TRANSLATION

On hearing the Lord's reply, the sakta departed happily. Such are the unfathomable characteristics of the Supreme Lord.

Text 273

`patita-pavana krsna' sarva-vede kahe

ataeva sakta-sane prabhu katha kahe//CB, Antya 2.273//

TRANSLATION

All the Vedas declare that Krsna is Patita-pavana, the deliverer of the fallen souls. That is why the Lord spoke with that sakta.

Text 274

loke bale,—“e saktera haila uddhara

e-sakta-parase anya saktera nistara”//CB, Antya 2.274//

TRANSLATION

People would then say, “This sakta has been delivered, and other saktas will also be delivered by contact with Him.”

Text 275

ei mata sri-gaurasundara bhagavan

nana mate karilena sarva-jiva-trana//CB, Antya 2.275//

TRANSLATION

In this way Lord Sri Gaurasundara used various means to deliver all living entities.

Text 276

hena mate saktera sahita rasa kari'

aila remuna-grame gauranga sri-hari//CB, Antya 2.276//

TRANSLATION

After joking with that sakta, Sri Gaurahari went to the village of Remuna.

COMMENTARY

In the Srimad Bhagavatam (4.7.50-53) Lord Visnu explains:

sri-bhagavan uvaca

aham brahma ca sarvas ca

jagatah karanam param

atmesvara upadrasta

svayan-drg avisesanah

“Brahma, Lord Siva, and I are the supreme cause of the material manifestation. I am the Supersoul, the self sufficient witness. But impersonally there is no difference between Brahma, Lord Siva, and Me.

atma-mayam samavisya

so 'ham gunamayim dvija

srjan raksan haran visvam

dadhre samjnam kriyocitam

“My dear Daksa Dvija, I am the original Personality of Godhead, but in

order to create, maintain, and annihilate this cosmic manifestation, I act through My material energy, and according to the different grades of activity, My representations are differently named.

tasmin brahmany advitiye

kevale paramatmani

brahma-rudrau ca bhutani

bhedenajno 'nupasyati

“One who is not in proper knowledge thinks that demigods like Brahma and Siva are independent, or he even thinks that the living entities are independent.

yatha puman na svangesu

sirah-pany-adisu kvacit

parakya-buddhim kurute

evam bhutesu mat-parah

“A person with average intelligence does not think the head and other parts of the body to be separate. Similarly, My devotee does not differentiate Visnu, the all-pervading Personality of Godhead, from any thing or any living entity.”

In the Srimad Bhagavatam (2.4.18) it is stated:

kirata-hunandhra-pulinda-pulkasa

abhira-sumbha yavanah khasadayah

ye 'nye ca papa yad-apasrayasrayah

sudhyanti tasmai prabhavisnave namah

“Kirata, Huna, Andhra, Pulinda, Pulkasa, Abhira, Sumbha, Yavana, members of the Khasa races, and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him.”

In the Srimad Bhagavatam (2.7.46) it is stated:

te vai vidanty atitaranti ca deva-mayam

stri-sudra-huna-sabara api papa-jivah

yady adbhuta-krama-parayana-sila-siksas

tiryag-jana api kim u sruta-dharana ye

“Surrendered souls, even from groups leading sinful lives, such as women, the laborer class, the mountaineers and the Siberians, or even the birds and beasts, can also know about the science of Godhead and become liberated from the clutches of the illusory energy by surrendering unto the pure devotees of the Lord and by following in their footsteps in devotional service.”

In the Srimad Bhagavatam (10.70.43) it is stated:

sravanat kirtanad dhyanat

puyante 'nte-vasayinah

tava brahma-mayasyesa

kim uteksabhimarsinah

“O Lord, even outcastes are purified by hearing and chanting Your glories and meditating upon You, the Absolute Truth. What then to speak of those who see and touch You?”

The word rasa in this verse means “joking.”

Remuna is situated five miles west of Balasore. The Deity of Ksira-cora Gopinatha is situated there.

Text 277

remunaya dekhi' nija-murti gopinatha

vistara karila nrtya bhakta-varga satha//CB, Antya 2.277//

TRANSLATION

When the Lord saw His own form of Gopinatha at Remuna, He danced in ecstasy with the devotees.

COMMENTARY

Mahaprabhu personally danced before the Deity of Gopinatha to teach the etiquette of worship to the devotees. Since Sri Gopinatha is the arca-vigraha of Gaurasundara, the phrase nija-murti gopinatha—"His own form of Gopinatha," has been used. Sri Caitanyadeva is directly Gopinatha, the son of Nanda Maharaja. Gaudiya-natha and Gopinatha are the same. Both are the Supreme Personality of Godhead. Although they respectively display magnanimous and sweet pastimes, they are one. The form of Gaurasundara cannot be called a separate manifestation of Sri Gopinatha.

Text 278

apanara preme prabhu pasari' apana'

rodana karena ati kariya karuna//CB, Antya 2.278//

TRANSLATION

The Lord forgot Himself in His own ecstatic love and began to cry pathetically.

Text 279

se karunasunite pasana-kastha drave

ebe na dravila dharmadhvaji-gana sabe//CB, Antya 2.279//

TRANSLATION

Even stone and wood would melt on hearing such pathetic crying. Only the hearts of hypocrites did not melt.

Text 280

kata-dine mahaprabhu sri-gaurasundara

ailena yajapure—brahmana-nagara//CB, Antya 2.280//

TRANSLATION

Within a few days Sri Gaurasundara Mahaprabhu arrived at the Brahmana-nagara locality of Yajapura.

COMMENTARY

The footprints of Sri Gaurasundara have been established in the Adi-Varaha temple, which is situated in the Brahmana-nagara neighborhood of Yajapura. These footprints were established in memory of the mother of Sriyukta Mohini Mohana Raya Chaudhuri Mahasaya, the landlord of Baliyati village.

Text 281

yanhi adi-varahera adbhuta prakasa

yanra darasane haya sarva-bandha-nasa//CB, Antya 2.281//

TRANSLATION

At that place there is a wonderful Deity of Adi-Varaha. By taking darsana of this Deity, all one's material bondage is destroyed.

Text 282

mahatirtha-vahe yatha nadi vaitarani

yanra darasane papa palaya apani//CB, Antya 2.282//

TRANSLATION

The most sacred Vaitarani River flows past this place. One's sinful reactions flee away upon seeing this river.

COMMENTARY

The word vaitaraniin this verse refers to the Vaitarani River. Yajapura, also known as Nabhi-gaya, is situated in the place known as Viraja-ksetra on the bank of this river.

Text 283

jantu-matra ye nadira hailei para

deva-gane dekhe catur-bhujera akara//CB, Antya 2.283//

TRANSLATION

If even an animal crosses that river the demigods see it as having a four-armed form.

Text 284

nabhi-gayaviraja-devira yatha sthana

yatha haite ksetra—dasa-yojana-pramana//CB, Antya 2.284//

TRANSLATION

The deity of Viraja-devi is situated in Nabhi-gaya, which is eighty miles from Jagannatha Puri.

Text 285

yajapure yateka achaye deva-sthana

laksa vatsare o nari laite saba nama//CB, Antya 2.285//

TRANSLATION

I am unable to name the numerous temples in Yajapura even in a hundred thousand years.

COMMENTARY

Another name of Nabhi-gaya is Viraja-ksetra. This place is situated within Yajapura. This place is situated eighty miles from Nilacala.

Text 286

devalaya nahi hena nahi tathi sthana

kevala devera vasa—yajapura grama//CB, Antya 2.286//

TRANSLATION

The village of Yajapura consists of all varieties of temples with all varieties of deities.

Text 287

prathame dasasvamedha ghate nyasi-mani

snana karilena bhakta-samhati apani//CB, Antya 2.287//

TRANSLATION

The crest jewel of the sannyasis first took bath with the devotees at Dasasvamedha-ghata.

Text 288

tabe prabhu gela adi-varaha sambhase

vistara karila nrtya-gita prema-rase//CB, Antya 2.288//

TRANSLATION

Thereafter the Lord joyfully visited the Adi-Varaha temple, where He relished ecstatic love while dancing and chanting.

Text 289

bada sukhi haila prabhu dekhi' yajapura

punah punah bade anandavesa pracura//CB, Antya 2.289//

TRANSLATION

The Lord was greatly pleased to see Yajapura. His ecstasy repeatedly increased there.

COMMENTARY

It is said that Yajapura is a corrupted form of Yayatipura, which is derived from the name Yayati Kesari, a Saivite king of Orissa. In other's opinion the name Yajapura is derived from the word yajnanusthana (“a place of sacrifice”) or yajana (“worship”). Sriman Mahaprabhu made His auspicious arrival in Yajapura in A.D. 1511. The temple of Sri Varahadeva is situated in Yajapura. Sriman Mahaprabhu displayed the pastime of offering obeisances, chanting, and dancing before Sri Varahadeva. It is described in Sri Caitanya-caritamrta (Madhya 5.3-4):

calite calite aila yajapura-grama

varaha-thakura dekhi' karila pranama

nrtya-gita kaila preme bahuta stavana

yajapure se ratri karila yapana

“Walking and walking, Sri Caitanya Mahaprabhu and His party finally arrived at Yajapura, on the river Vaitarani. There He saw the temple of Varahadeva and offered His obeisances unto Him. In the temple of Varahadeva, Sri Caitanya Mahaprabhu engaged in chanting and dancing and offered prayers. He passed that night in the temple.”

In Sri Caitanya-caritamrta there is an indication that Mahaprabhu came to Yajapura another time. In the year when Sriman Mahaprabhu had a disagreement with Srila Gadadhara Pandita Gosvami Prabhu regarding his residing in Nilacala as a resident sannyasi, Sri Gaurasundara came to Yajapura with Sri Raya Ramananda and the two Mahapatras, Mangaraja

and Haricandana. Mahaprabhu then bid farewell to the two Mahapatras at Yajapura. (See Sri Caitanya-caritamrta, Madhya-lila, Chapter Sixteen, verse 150.)

The two stone Deities of Sri Varahadeva are attached to each other. On the left of the Deities there is a stone deity of Sri Laksmi, and on her left there is a Deity of Sri Jagannathadeva. In front of them there is a smaller set of Laksmi-Varaha deities made of metal. From the Yajapura Road railway station one must take three buses and cross two rivers to travel the seventeen miles to the temple of Varahadeva. On both banks of both rivers there are connecting buses waiting to transport passengers. After traveling nine miles in one bus, one crosses the first river called Yamuna Khai. Then one has to walk six miles to the next river called Buda. After crossing this river, one catches a connecting bus. There is a dharmasala in Yajapura known as Radhabai Dharmasala or Jagannatha Dharmasala. It is situated near the ancient temple of Jagannatha. The footprints of Sri Caitanya were established in Yajapura on December 25, 1930. For an elaborate description of this one should see Gaudiya, Volume 10, Part 2.

Text 290

ke jane ki iccha tana dharileka mane

saba' chadi' eka palailena apane//CB, Antya 2.290//

TRANSLATION

Who knows what was His desire? Suddenly He left everyone behind and went away.

Text 291

prabhu na dekhiya sabe haila vikala

devalaya cahi' cahi' bulena sakala//CB, Antya 2.291//

TRANSLATION

When the devotees saw the Lord was not there, they became confused. They began to search for the Lord in the various temples.

Text 292

na paiya kothao prabhura anvesana

parama cintita hailena bhakta-gana//CB, Antya 2.292//

TRANSLATION

When they could not find the Lord anywhere, they became filled with anxiety.

Text 293

nityananda bale,—“sabe sthira kara citta

janilana prabhu giyachena ye nimitta//CB, Antya 2.293//

TRANSLATION

Nityananda said, “Everyone calm down. I know why the Lord has left.

Text 294

nibhrte thakura saba yajapura-grama

dekhibena devalaya yata punya-sthana//CB, Antya 2.294//

TRANSLATION

“The Lord wants to visit all the holy places and temples of Yajapura alone.

Text 295

amara o sabe bhiksa kari' ei thani

aji thaki, kali prabhu paiba ethai"//CB, Antya 2.295//

TRANSLATION

"We should all beg alms and stay here today. We will meet the Lord here tomorrow."

Text 296

sei mata karilena sarva bhakta-gana

bhiksa kari' ani' sabe karila bhojana//CB, Antya 2.296//

TRANSLATION

In this way all the devotees went out to beg alms, and then they ate together.

Text 297

prabhu o buliya saba yajapura-grama

dekhiya yateka yajapura-punya-sthana//CB, Antya 2.297//

TRANSLATION

And the Lord wandered around Yajapura visiting all the holy places there.

Text 298

sarva bhakta-gana yatha achena

vasiya ara dine sei sthane mililа asiya//CB, Antya 2.298//

TRANSLATION

The next day the Lord returned to where the devotees were waiting.

Text 299

athe-vyathe bhakta-gana `hari hari' bali'

uthilena sabei haiya kutuhali//CB, Antya 2.299//

TRANSLATION

Immediately the devotees enthusiastically jumped up and chanted, “Hari! Hari!”

Text 300

saba'-saha prabhu yajapura dhanya kari'

calilena `hari' bali' gauranga sri-hari//CB, Antya 2.300//

TRANSLATION

After making Yajapura glorious, Lord Gauranga chanted the name of Hari while departing with His associates.

Text 301

hena-mate mahanande sri-gaurasundara

ailena kata dine kataka-nagara//CB, Antya 2.301//

TRANSLATION

In this way Sri Gaurasundara traveled in great ecstasy for a few days and then arrived at Cuttack.

Text 302

bhagyavati-mahanadi jale kari' snana

ailena prabhu saksi-gopalera sthana//CB, Antya 2.302//

TRANSLATION

After taking bath in the sacred Mahanadi River, the Lord went to the temple of Saksi-gopala.

COMMENTARY

Cuttack is situated between the Mahanadi River and Katjudi and is the capitol of Orissa. A branch of Sri Caitanya Matha, named Sri Sac-cid-ananda Matha, has been established in this city. The Deity of Sri Gaurasundara and Sri Vinoda-ramana Jiu are regularly worshiped within the temple. From this temple various devotional scriptures and spiritual magazines are published in Oriya language.

Text 303

dekhi' saksi-gopalera lavanya mohana

ananda karena prabhu hunkara garjana//CB, Antya 2.303//

TRANSLATION

Upon seeing the sweet, enchanting form of Saksi-gopala, the Lord roared loudly in ecstasy.

COMMENTARY

The Mahanadi River flows on the northern side of Cuttack. The Deity of Saksi-gopala was in Cuttack during the time of Sriman Mahaprabhu. This Deity was later transferred to a village named Saksi-gopala. After the disappearance of Sri Mahaprabhu this Deity of Saksi-gopala was first brought to the temple of Jagannatha and later installed in a separate village.

This Deity has a large, four-armed form. The old story of Saksi-gopala is described in Sri Caitanya-caritamrta, Madhya-lila, Chapter Five.

Text 304

`prabhu', bali' namaskara karena stavana

adbhuta karena prema-ananda-krandana//CB, Antya 2.304//

TRANSLATION

The Lord cried out, “Prabhu!” and offered obeisances and prayers. He then began to cry wonderfully in ecstatic love.

COMMENTARY

Saksi-gopala was previously situated in Cuttack on the bank of the Mahanadi River. When Saksi-gopala was first brought from South India, He stayed for some time in Cuttack and then stayed for some time in the Jagannatha temple in Purusottama. After some loving quarrel took place there, the King of Orissa established the village of Satyavadi six miles from Purusottama and kept Saksi-gopala there. At present Sri Saksi-gopala is being worshiped in a full-fledged temple. For a description of Saksi-gopala, one should read Sri Caitanya-caritamrta, Madhya-lila, Chapter Five.

Text 305

yara mantre sakala murtite vaise prana

sei prabhu—sri-krsna-caitanyacandra nama//CB, Antya 2.305//

TRANSLATION

Life is invoked in the Deity forms of the Supreme Lord by chanting His holy names. That Lord has now appeared as Sri Krsna Caitanya.

COMMENTARY

The system of invoking life in the Deity form of the Supreme Lord by chanting the maha-mantra given by Sri Gaura is practiced in the Sri Gaudiya-sampradaya. Without chanting the Lord's holy names, the concept that the arca-vigraha is made of stone does not disappear. The rules and regulations for worship that Sri Krsna Caitanyadeva prescribed according to the concepts of the krsna-varnam tvisakrsnam verse consist of lively and proper worship of the Lord's Deity, based simply on chanting the maha-mantra. Wherever the Lord's service is performed without the

physical involvement of the worshiper or wherever the worship is performed as a matter of formality, such worship and such deities are devoid of life. Chanting the Hare Krsna maha-mantra preached by Sri Gaurasundara is the topmost lively form of worship for a worshiper.

Text 306

tathapiha niravadhi kare dasya-lila

avatara haile haya ei mata khela//CB, Antya 2.306//

TRANSLATION

Yet in this incarnation the Lord always relished enacting pastimes as a servant.

Text 307

tabe prabhu ailena sri-bhuvanesvara

gupta-kasi-vasa yatha karena sankara//CB, Antya 2.307//

TRANSLATION

Thereafter the Lord went to Sri Bhuvanesvara, known also as Gupta-kasi, where Lord Sankara resides.

COMMENTARY

A description of the holy place Sri Bhuvanesvara is found in various literatures like Svarnadri-mahodaya, Ekamra Purana, Skanda Purana, and other Sanskrit Puranas. In those literatures this place is addressed by various names like Bhuvanesvara, Ekamraka-ksetra, Hemacala, Svarnadri-ksetra.

Being requested by some sages, Vyasa Bhagavan revealed the glories of the rarely attained Ekamraka-ksetra. This place has been known as Ekamraka-ksetra because long ago there was a huge mango tree there. There are ten million Siva-lingas and eight tirthas at this place. This place

is superior to Varanasi and is more dear to Sambhu, the best of the Vaisnavas.

In Orissa, on the shore of the southern ocean, there is a river named Gandhavati that flows east. This river is nondifferent from the Ganges. The transcendental abode named Ekamraka-tirtha is situated on the bank of this most sacred river. This place is more pleasing than Kailasa.

The length and breadth of this place are three yojanas (twenty-four miles). Eight miles of this place is worshipable to the demigods, and two miles of this place was covered by the shade of that mango tree. Since time immemorial at this place pious persons have taken bath, chanted mantras, performed sacrifices, offered oblations, performed abhiseka, offered worship, offered prayers, accepted prasada garlands, heard the Puranas, served the lotus feet of the Lord's devotees, and executed the nine forms of devotional service.

In the Svarnadri-mahodaya it is stated that Lord Purusottama is the maintainer of this place. The eternal Supreme Brahman is eternally present at this place in the form of the linga "Tribhuvanesvara." According to the statement, lingyate jnayate yasmat, the Supreme Brahman resides in the state of Orissa in the form of a linga within a sacred gold mountain surrounded by the demigods. Since Narayana personally protects this place with a cakra and club in His hands, He is the ksetra-pala, or protector of this place.

It is further stated in the Svarnadri-mahodaya that Lord Sri Ananta Vasudeva personally protects this place with a cakra and a club in His hands. Pious activities performed without first taking darsana of Sri Ananta Vasudeva yield no results. Only those who have unflinching devotion for Lord Sri Ananta Vasudeva are able to attain the mercy of Sri Bhuvanesvara, who is very dear to Ananta Vasudeva.

When Bhuvanesvari Bhagavati heard from the mouth of Sambhu the glories of Ekamraka-tirtha, which is superior to Varanasi, she expressed a desire to visit that place. Sambhu then told Bhuvanesvari, "You first go there alone, and I will meet you there later." Having received her husband's permission, she rode on her lion carrier and soon arrived at Svarnadri. When she arrived there, she saw that it was indeed more pleasing than Kailasa. She also saw a great linga emanating white and

black effulgence. Bhuvanesvari began to worship that great linga with all ingredients. One day after Bhuvanesvari had gone to another forest to pick flowers, she returned and saw one thousand cows as white as jasmine flowers come out of a lake and begin to lavishly bathe that great linga with milk. After circumambulating the linga, they returned to where they had come from. When she saw the same incident on another occasion, she took the form of a cowherd girl and began to follow those cows. She passed fifteen years in this way.

While wandering in that forest one day, two young demon brothers named Krtti and Vasa became captivated by the unprecedented beauty of that cowherd girl and expressed to her their self-destructive, wicked intentions.

Sati immediately disappeared from the sight of the two demons and remembered the lotus feet of Sambhu. As soon as Bhagavati remembered Mahadeva, he immediately took the form of a cowherd boy and appeared before the cowherd-girl form of Sati. Sati, in the form of a cowherd girl, offered obeisances to Sambhu, who had taken the form of a cowherd boy. Mahadeva said, “O Sati, I understand why you remembered me. There is no need to feel anxiety. By the will of the Supreme Lord these two demons have expressed wicked intentions to you to invite their own ruination. Let me explain their history to you in detail. There was once a king named Drumila who performed many sacrifices and thereby pleased the demigods. The demigods gave him the benediction that he would have two sons named Krtti and Vasa, who would not be killed by any weapons. So now, by the will of the Supreme Lord, you will have to kill those two sinful demons.”

Being ordered by her husband, Sati began to wander about within the forest in her form as a cowherd girl and within a short time she met those two demons. To deceive them, Sati said to the two demon brothers, “I can fulfill your desires, but I have a condition. I will become the wife of he who can carry me on his shoulder.”

On hearing Sati's statement, the two intoxicated brothers began to quarrel between themselves. Then Sati in her form as a cowherd girl placed her two feet on the shoulders of the two brothers and assumed the form of Visvambhari. Who has the power to carry the heavy burden of Visvambhari? By the weight of Sati, the two demons were crushed and

destroyed. This Puranic incident concludes by stating that since that time Sati and Sambhu, the husband of Sati, left their golden temple in Kasi and have been living in this Ekamraka forest.

Text 308

sarva-tirtha-jala yatha bindu bindu ani'

`bindu-sarovara' siva srjila apani//CB, Antya 2.308//

TRANSLATION

Siva brought drops of water from all the holy places and created the lake known as Bindu-sarovara.

COMMENTARY

After killing the two demons Krtti and Vasa by crushing them under her feet, Bhuvanesvari in the form of a cowherd girl fell asleep with an intense thirst. To quench Bhuvanesvari's thirst, Mahadeva pierced a mountain with the tip of his trident and created a well. This well became renowned as Sankara-vapi, Lord Siva's well. Yet Bhuvanesvari desired to drink water from a properly established reservoir. Sambhu thus sent his bull carrier to bring water from all the holy places and to invite Brahma to establish that reservoir by performing a sacrifice. Being invited by the bull carrier, Brahma and other demigods came to this place and offered their obeisances to Bhuvanesvara. The bull then brought waters of the Mandakini and other sources from heaven; he brought waters from Prayaga, Puskara, Ganga, Gangadvara, Naimisa, Prabhasa, Pitr-tirtha, Ganga-sagara-sangama, Payosni, Vipasa, Satadru, Kaveri, Gomati, Krsna, Yamuna, Sarasvati, Gandaki, Rsikulya, Mahanadi, and other sources from earth; and he brought waters from the milk ocean and other sources from Patala. When Bhuvanesvara saw all the tirthas assembled there, he took up his trident, pierced a mountain, and said, “I have decided to create a lake at this place. All of you offer one drop of water into this lake.” After the tirthas followed the order of Sambhu, Lord Janardana and the demigods headed by Brahma took bath therein. Bhuvanesvara and his followers also happily entered into those waters. Bhuvanesvara then said, “Now two pure reservoirs of water, Sankara-

vapi and Bindu-sarovara, have been established. If one takes bath in Sankara-vapi, one will attain the same features as mine, and if one takes bath in Bindu-sarovara, one will attain my abode.”

Thereafter the topmost Vaisnava Sambhu offered his obeisances to Janardana and said, “O Purusottama, please reside with Ananta as two Deities on the eastern bank of this lake and take the positions of my controller and the protector of this abode.” Since then Lord Ananta Vasudeva has been blessing His dear Sankara by giving him His remnants and residing on the eastern bank of Bindu-sarovara as Sambhu's controller and the protector of this abode. Thus Bhuvanesvara Sambhu is worshiped by offerings of Sri Sri Ananta Vasudeva's remnants.

In the Svarnadri-mahodaya it is stated that this Bindu-sarovara is also known by the name Manikarni, and it is the essence of all tirthas. If a person takes darsana of Sri Ananta Vasudeva after taking a bath in this essence of all tirthas Manikarni, he will certainly go to Vaikunthaloka. By giving charity to brahmanas and Vaisnavas at this place one obtains a hundred times the fruits obtained at other holy places, and by offering oblations here to the forefathers with the remnants of Sri Ananta Vasudeva the souls of one's forefathers obtain inexhaustible satisfaction. Taking a bath in this Bindu-sarovara is equal to taking a bath at all holy places. By taking darsana of Sri Ananta Vasudeva after taking bath, one attains unlimited fruits.

Festivals like Sri Sri Ananta Vasudeva and Sri Sri Madana-mohana's Candana-yatra and boat pastimes are held in this Bindu-sarovara.

The ancient temple of Sri Ananta Vasudeva is still present today on the eastern bank of Bindu-sarovara. This temple is decorated by fine art and architecture. The Deity of Sri Sri Ananta Vasudeva Visnu was established in this large temple beautified by fine art and architecture by Sri Bhavadeva Bhatta, a resident of Siddhala-grama. Learned scholars of the Savarna dynasty were given many villages by the king. Siddhala-grama was the best of those villages. In this village the three great souls Mahadeva, Bhavadeva (the first), and Attahasa took birth. Of them, Bhavadeva became most prominent and popular. He received the village Hastini from the King of Gauda. He had eight sons headed by Rathanga. The son of Rathanga was Atyanga, the son of Atyanga was Budha, and

the son of Budha was Adideva, who became the Gauda king's prime minister. Adideva's son Govardhana married a girl from the Bandyaghatiya family. From her womb the second Bhavadeva took birth. This Bhavadeva was greatly learned in tantra, mathematics, astrology, and ayur-veda. Books on astrology, logic, and mimamsa written by him have become well known in the society of learned scholars. On the strength of this Bhavadeva's counsel, Harivarmadeva and his son enjoyed ruling the kingdom for a long time. This Bhavadeva Bhatta established many reservoirs of water in various places of Radha-desa, which is generally bereft of water. It was he who established the Deity form of Sri Sri Ananta Vasudeva Visnu in a newly built temple and who had Bindu-sarovara dredged clean. He was decorated with the title Bala-vallabhi-bhujanga. This information is found in the description of Bhavadeva Bhatta's dynasty engraved in stone within the Sri Ananta Vasudeva temple. The poet named Sri Vacaspati, a dear friend of Bhavadeva, wrote this information in poem. This stone inscription was preserved within the temple until the middle of the nineteenth century. Thereafter Colonel Kito Saheba attached this stone inscription along with the Meghesvara inscription to the wall of the Sri Ananta Vasudeva temple. The dimensions of this stone inscription are two cubits, two inches long and one cubit, one inch wide (a cubit is about a foot and a half). There are twenty-five lines of inscription on the stone. Each letter measures about a half inch.

In the sixth and seventh chapters of the Svarnadri-mahodaya, Mahadeva says, “O Brahma, you should come with the other demigods to Ekamraka forest and faithfully worship the ancient linga with various transcendental ingredients. After the completion of the worship you should faithfully honor his remnants.”

After hearing the order of Mahadeva, Brahma asked, “O Mahesvara, we do not know your glories. The sages say that the remnants of a linga should not be honored. Therefore how can we accept those remnants?”

Vyasa said, “Although the remnants of a linga are not to be accepted, Sri Bhuvanesvara is not a linga, he is the eternal Supreme Brahman. Statements that prohibit one from honoring Siva's remnants are not applicable to Bhuvanesvara. The demigods honor the remnants of Bhuvanesvara to cross the material ocean. Foodstuffs offered to Bhuvanesvara should be honored with the understanding that they are

transcendental. As far as the acceptance of Bhuvanesvara's remnants is concerned, there should not be any discrimination whether one is a brahmana, ksatriya, vaisya, sudra, or outcaste, otherwise one will certainly go to hell. On receiving Bhuvanesvara's prasada, one should immediately honor it. Bhuvanesvara's prasada is never contaminated by contact with impure living entities. One should distribute this prasada to the demigods, forefathers, and brahmanas. The result one obtains by giving charity in Kuruksetra during the solar or lunar eclipse is attained by distributing the remnants of Bhuvanesvara. Whether it is dry, stale, or brought from a distant place, simply by honoring Bhuvanesvara's prasada one is delivered from all unwanted habits. By honoring Bhuvanesvara's prasada one attains the result of seeing, worshiping, meditating on, or hearing about Visnu. There is a possibility of taking birth again after drinking nectar, but there is no rebirth for one who honors Bhuvanesvara's prasada. By seeing Bhuvanesvara's prasada one's desires are fulfilled, by touching it to one's head one's sinful reactions are destroyed, by honoring it one counteracts the reactions of eating nonvegetarian food, by smelling it the sins committed in one's mind are destroyed, by seeing it one's vision is purified, by smearing it on one's limbs the body is purified, by eating it to one's full satisfaction one attains the result of observing an Ekadasi without water, and by honoring it with full respect one attains the devotional service of Visnu."

When the sages inquired further, Vyasa said, "In the Brahmanda Purana, Brahma said to Narada, `What to speak of human beings, even the demigods headed by Brahma accept human forms and beg for Bhuvanesvara's remnants. There is no consideration of rules and regulations or auspicious or inauspicious times in the eating of Bhuvanesvara's prasada. If one accepts Bhuvanesvara's prasada that has been touched by a most fallen person, one attains the abode of Visnu. Those who criticize Bhuvanesvara's prasada by comparing it to the ordinary prasada of a Siva-linga certainly go to hell. Gauri, the greatest Vaisnavi, cooks Bhuvanesvara's offerings, and the eternal Supreme Brahman eats it. Therefore there is no consideration of any contamination in it because of contact with impure living entities. You should know that it is completely transcendental. If the remnants of Sri Ananta Vasudeva and the maha-maha-prasada of Sri Bhuvanesvara is touched by the mouth of a dog or brought from a place where nonvegetarian foods are kept, it is to be accepted by even the best of the

brahmanas. By eating the remnants of this transcendental linga one attains Lord Visnu's shelter, which is rare for even personalities like Brahma and Indra. Those who blaspheme persons who eat such maha-prasada will continue to live in hell for as long as the sun and moon shine in the sky. Whether one has taken bath or not, simply by honoring Bhuvanesvara's maha-prasada one becomes purified externally and internally. With His thousand mouths even Anantadeva is unable to describe the glories of this maha-maha-prasada, which is the remnants of Sri Ananta Vasudeva's remnants. One can please Bhuvanesvara simply by hearing the glories of this prasada, and if Bhuvanesvara is pleased Govinda is also pleased.'"

Everyday after the completion of Sri Sri Ananta Vasudeva's worship and offering, Sri Bhuvanesvara accepts his own worship and offering. This system is still current in Bhuvanesvara. Apart from this, he teaches Visnu's devotional service to the people of the entire world while setting the example of giving up material enjoyment for the pleasure of Krsna by his own behavior of not riding on the chariot or going out during the Candana-yatra or boat festival but offering these conveyances and various other enjoyable ingredients to his eternal Lords, Sri Sri Ananta Vasudeva and Sri Sri Madana-mohana. Whenever it is mentioned that Sri Bhuvanesvara rides on an airplane or chariot, it is to be understood that the pleasure of Sri Sri Madana-mohana and Sri Sri Ananta Vasudeva was the purpose of all such occasions.

The pandas (priests) of Bhuvanesvara call Sri Sri Madana-mohana the pratinidhi, or “representative,” of Bhuvanesvara. In this context the word “representative” does not mean subordinate as it is normally understood in the relationship between a king and his representative. According to the consideration of servitorship, or sakti-tattva, Sri Bhuvanesvara does not personally accept any items of enjoyment but offers them to his only Lord, the supremely independent Sri Madana-mohana, who is the source of all energies and the proprietor of all enjoyable objects. In other words, because he does not independently enjoy but rather gives enjoyment to his Lord, his Lord is addressed as his “representative.” Rather than accept worship for himself, Bhuvanesvara accepts worship on behalf of his Lords, Sri Madana-mohana and Sri Ananta Vasudeva. Even if he ever does accept any service for himself, he accepts it as a servant of Sri Madana-mohana or Sri Sri Ananta Vasudeva. He does not independently

accept any service.

The Deity of Sri Madana-mohana situated in Sri Bhuvanesvara is not two-armed but is four-armed. On Madana-mohana's upper left hand there is an impression of a deer, on His upper right hand there is an impression of an axe, His lower left hand displays the sign of fearlessness, and His lower right hand displays the sign of awarding benediction. Sri Madana-mohana, Sri Govinda, a five-headed Mahadeva, Sri Ananta Vasudeva's vijaya-murti, a four-armed Harihara murti, and SriSalagrama are worshiped in a temple south of the original Bhuvanesvara temple.

Among the committee members who look after the service of the Sri Bhuvanesvara temple are Sriyukta Priyanatha Cattopadhyaya, a lawyer from Cuttack; Sriyukta Gangadhara Chaudhuri, a landlord from Puri district; and Sriyukta Gopala Praharararaja, another lawyer from Cuttack. This committee has employed a manager. The name of the present manager is Sriyukta Lachman Ramanuja dasa. The manager takes care of the income and expenditure for the various services in the Bhuvanesvara temple with the help of the four following head pandas: Jagannatha Mahapatra, Narayana Makadama, Damodara Santara, and Sadaya Mahapatra.

As a patita-pavana murti is established within the lion gate of the Sri Jagannatha temple for the benefit of fallen souls outside the varnasrama system, there is also a patita-pavana murti within the lion gate of the Sri Bhuvanesvara temple. Within the lion gate there is a market known as Ananda-bazaar. As in the PuriAnanda-bazaar, items like prasada are also bought and sold here. Like Jagannatha prasada, the prasada here is not contaminated by contact with impure living entities. After crossing the lion gate there is a Garuda-stambha, on the top of which a bull and Garuda are situated. As in the Jagannatha temple there also is a Deity of Nrsimhadeva at the entrance here. This four-armed Deity of Nrsimhadeva is in a peaceful mood. In His upper right hand He holds a cakra, in His upper left hand He holds a conch, and in His lower two hands He holds the Vedas. Sri Laksmidevi is sitting on His lap. South of the original temple is Bhuvanesvara's kitchen. There is an order that the rays of the sun and moon should not fall on it. Brahmana pandas from three hundred sixty families cook here. The deity of Sri Bhuvanesvara within the main temple is a combined form of Sri Hari and Hara. The pandas show everyone this Sri Bhuvanesvara deity, which has a black

and white form. The form of Sri Bhuvanesvara is shaped like a cakra and has impressions of Ganga, Yamuna, and Sarasvati as well as the ten incarnations beginning with Matsya and Kurma.

The wonderful artistic work of Bhuvanesvara temple attracts the attention of common people who come for darsana. After seeing the artistry and architectural work of the Bhuvanesvara temple, the Sri Ananta Vasudeva temple, and the many other temples in Bhuvanesvara, one can realize how advanced Indian art was at one time. The Bhuvanesvara temple is one hundred sixty-five feet tall. This temple is situated on a huge stone slab three hundred yards south of Bindu-sarovara. The dimensions of the temple are five hundred twenty by four hundred sixty-five feet. Apart from this, there is a twenty-eight foot exterior hall north of the temple. The main hall measures two hundred thirty-five feet. The temple walls are seven foot five inch thick. There are large gates on the four sides of the temple. The eastern gate is the largest of the four and is called the Simha-dvara, or the lion gate. There are two large lions on the two sides of the entrance. Within the courtyard there is twenty-foot long, four-foot high stone slab wall. This unbreakable stone wall was built to protect the temple from outside attack. The Deity of Sri Nrsimhadeva is situated on one side of this wall. There are many small Siva temples within the western courtyard. Among those temples there is a twenty-foot tall temple. This temple is older than the main temple. The altar of this temple is five feet below the ground level of the temple. It is said that the original Siva-linga is situated here. Even after the main temple was built the original linga was not transferred from here. There is a temple of Bhuvanesvari in one corner of the western courtyard. On one side of the expansive stone slab found after one enters the Simha-dvara there is a temple of Gopalini, Sati's form as a cowherd girl. Although the ground level of the Gopalini temple is lower than the ground level of the main temple, it is at the same level as the original linga. There are six stone steps west of the Gopalini temple. Above those steps and below Bhuvanesvara's kitchen there is a deity of Vrsabha, the bull carrier.

The bhoga-mandapa, or hall where offerings are made, is situated directly in front of the Bhuvanesvara temple. Behind the hall is the natya-mandira (the hall where drama, dance, and kirtana are performed), behind the natya-mandira is the jagamohana (the area directly in front of the central altar), behind the jagamohana is the main temple, and within

this is the garbha-grha, where the deity is situated. According to the conclusion of Raja Rajendralala Mitra, the bhoga-mandapa was built during Kamala Kesari's rule, which lasted from A.D. 792 to 811. But other archeologists say that the Ganga dynasty King Narasimhadeva, who built the sun temple at Konark, built the offering hall in the twenty-four years of his rule. By reading the inscription found on the door of the natya-mandira one can understand that Maharaja Kapilendradeva, who conquered Karnataka, arranged to donate a vast tract of land for the service of Bhuvanesvara. According to the opinion of many archeologists this natya-mandira was built many years before the time of Kapilendradeva. Raja Rajendralala Mitra said Salinikesari's queen built this natya-mandira between A.D. 1099 and 1104, but many archeologists disagree with this. On the right side of the entrance to the deity room there is a inscription that says that Narasimhadeva built the Konark sun temple and its entrance. The natya-mandira and the entrance of the Bhuvanesvara temple are certainly the glorious work of that valiant Ganga dynasty king. Since the name of that king's daughter is mentioned in that inscription, many people think that the Ganga dynasty king's daughter built it. Some people guess that this king's daughter has been described in the Madala-panji calendar as Salinikesari's queen.

The expertise, artistry, and architectural work in the construction of the jagamohana are superb. The roof of the jagamohana, like the roof of the offering hall, is shaped like a pinnacle. This roof is supported by four giant thirty-foot-tall stone pillars. Left of its southern entrance is a rectangular room decorated with adequate artistic work, but the builder of this room could not complete the work. There are a few brass deities within this room. They are Bhuvanesvara's vijaya-murtis, which are taken out during festivals. The Bhuvanesvara temple is one hundred sixty feet tall from the ground to the kalasa, but since the deity room is two feet lower than ground level, the eastern courtyard is two to three feet below that. So at one time the height of the dome must have been one hundred sixty-five feet.

Apart from the Lingaraja Sri Bhuvanesvara temple and the Sri Ananta Vasudeva temple, there are many other temples situated in the four directions within Bhuvanesvara. It has already been stated that the Bhuvanesvara temple is 160 feet tall from the ground level to the kalasa. The Ananta Vasudeva temple is 60 foot tall. The Ramesvara temple is 78

feet tall, Yamesvara is 67 feet, Rajarani is 63 feet, Bhagavati is 54 feet, Sarideula is 53 feet, Nagesvara is 52 feet, Siddhesvara is 47 feet, Kapilesvara is 64 feet, Kedaresvara is 46 feet, Parasuramesvara is 38 feet, Muktesvara is 35 feet, and Kopari is 35 feet tall.

Many people think that the Bhuvanesvara temple is older than the Jagannatha Puri temple and that the artistic work of the Puri temple is an imitation of the Bhuvanesvara temple.

Raja Rajendralala Mitra said that King Yayati Kesari came from Magadha, drove away the Yavanas, and reestablished Hindu religion over the ruins of the Buddhist religion. The duration of Yayati Kesari's rule extended from A.D. 474 to 526. Construction of the Bhuvanesvara temple and the jagamohana began near the end of Yayati Kesari's rule. Yayati Kesari could not complete the construction work. Although his descendent Surya Kesari ruled the kingdom for a long time, he did not try to complete the temple. His heir, Ananta Kesari, again started the temple construction. The Bhuvanesvara temple was eventually completed during the reign of Lalatendu Kesari in 588 Sakabda (A.D. 666). Regarding this, Raja Rajendralala Mitra has quoted the following verse:

gajastesum ite jate sakabde kirti vasasah

prasadam akarod raja lalatendus ca kesari

But some archeologists do not agree with the statement of Mitra Mahasaya. They say that the stone inscription is similar to the unverified handwritten verses found that describe the construction of the Jagannatha temple and that there is no historical truth in it. They further say that the description Raja Rajendralala Mitra quoted from Jagannatha's Madala-panji calendar is a futile attempt by the pandas, who are ignorant of historical facts, to prove that this holy place is more ancient than it actually is. The exact date of the construction of the Bhuvanesvara temple and jagamohana is found in a stone inscription carved at the time of that construction. The famous Ananga-bhima, who is said to be the builder of the Sri Purusottama temple, is also described in that stone inscription to be the builder of the Bhuvanesvara temple. Thirty-four years of Ananga-bhima are described in that stone inscription. In the stone inscription of Catesvara and in the royal inscription on a copper plate of the second Narasimhadeva the names of two persons

called Ananga-bhima, or Aniyanka-bhima, are found. The first Ananga-bhima was the fourth son of Cauda Ganga. He ruled the kingdom for ten years. He conquered Orissa and built the temple of Sri Purusottama. The second Ananga-bhima was the grandson of the first Ananga-bhima and the son of Rajaraja. He ruled the kingdom for thirty-four years up to A.D. 1253. Since the stone inscription in the Bhuvanesvara temple mentions thirty-four years in connection with Aniyanka-bhima, the son of Rajaraja, some archeologists ascertain the second Aniyanka-bhima, or Ananga-bhima, as the actual builder of the Bhuvanesvara temple. This second Aniyanka-bhima built many large temples in Cuttack and many places in the districts of Puri and Ganjama.

We have already discussed something about the temple of Ananta Vasudeva, situated on the eastern bank of the Bindu-sarovara in front of the middle ghata. This temple is one hundred thirty-one feet long and one hundred seventeen feet wide. The main hall is ninety-six feet long and twenty-five feet wide. Adjacent to the main temple is the jagamohana, behind that is the natya-mandira, and behind that is the bhoga-mandapa. From ground level to the kalasa, the temple is sixty feet tall. Inside the natya-mandira is a deity of Garuda made of black stone. The Deity of Ananta Vasudeva Visnu is situated within the main temple. This temple of Ananta Vasudeva is the most ancient temple in Bhuvanesvara. This is widely accepted by even the archeologists. No pilgrim visits the temples of deities subordinate to Sri Vasudeva without first taking darsana of Ananta Vasudeva Visnu, the Lord of all. This practice is current in Bhuvanesvara even today. We have already learned from the verses composed by the poet Vacaspati Misra and inscribed on a stone attached to the wall of the Ananta Vasudeva temple that Bhavadeva Bhatta built the temple of Ananta Vasudeva and Bindu-sarovara, which is situated in front of the temple. Vacaspati Misra wrote a book called Nyaya-suci-nibandha in 898 Sakabda (A.D. 976). It is not improper to consider his dear friend Bhavadeva Bhatta as his contemporary. Therefore some archeologists conclude that the temple of Sri Ananta Vasudeva was built in the tenth century.

Bindu-sarovara is thirteen hundred feet long, seven hundred feet wide, and sixteen feet deep. The four banks of this sarovara, or lake, are covered with stone slabs. There is a island built of stone in the middle of Bindu-sarovara. The island is 100x100 feet. There is a small temple in

the northeast corner of the island. The festival Deity of Ananta Vasudeva is brought here during the Snana-yatra. The Deity is then bathed by streams of water squirted out of fountains surrounding that temple. During the Snana-yatra, in other words, during the rainy season, this Bindu-sarovara becomes the residence of many large crocodiles.

Western historians like Starling, Hunter, and Cunningham, as well as archeologists of India like Raja Rajendralala Mitra have described Bhuvanesvara as a principal Buddhist center. Other archeologists of India, however, have through argument and evidence like stone inscriptions found in various temples of Bhuvanesvara and descriptions in ancient Puranas like the Mahabharata demonstrated that there is no evidence to substantiate the claim that Bhuvanesvara was a principal center for Buddhists during the time of Lord Buddha. The evidence of Buddhism found in Khandagiri and Udayagiri are from a much later time than that of Lord Buddha. Those who advertised that the elephant cave was a Buddhist cave have been proven completely wrong, because it has now been established as belonging to the Jains. The glories of the Orissan King Kharbel Bhupati, who was a follower of the Jain religion, are found on a stone inscription within this elephant cave. But there is no evidence or proof of the exact date when this Jain Kharbel established his capitol at Bhuvanesvara. The Mahabharata, Vana-parva, Chapter 114 states that after the confluence at Ganga-sagara comes the sacred Vaitarani River in Kalinga. Yajapura, where Brahma performed a sacrifice, is on the bank of this river. After that comes Svayambhu-vana, and then comes Mahavedi, which is near the ocean and which is renowned as Purusottama-ksetra. After that comes Mahendra Mountain, which is situated in Ganjama district and which is known as the abode of Parasurama. The above-mentioned name Svayambhu refers to Sambhu, or Mahadeva. This is the opinion found in the ancient commentary on Mahabharata known as Durgatartha-prakasini. Since a long time this Svayambhu-vana was a place for ascetics to undergo austerities. It is stated in the Skanda Purana, Utkala-khanda:

ittham etat pura ksetram mahadevena nirmitam

tatra saksad uma-kantah sthapitah paramesthinayad

etac chambhavam ksetram tamaso nasanam param

“This sacred place was created long ago by Mahadeva. Brahma personally established the husband of Parvati at this place. Since then this place has been known as the destroyer of ignorance and a favorite place of Sambhu. This place is also known as Ekamraka-vana or Ekamraka-ksetra.”

Elsewhere in the Skanda Purana, Utkala-khanda, it is stated:

sa vartate nilagirir yojane 'tra trtiyake

idam tv ekamraka-vanam ksetram gauri-pater vidhuh

catur deha sthito 'ham vai yatra nilamani-mayah

tasyottarasyam vikhyatam vanam ekamrakahvayam

Ekamraka-kanana, which is very dear to the husband of Parvati, is situated two yojanas north of Nilacala in the state of Orissa. This Ekamraka-ksetra is the Svayambhu-vana described in the Mahabharata, Vana-parva, and many thoughtful persons have concluded that this place is much older than the time of Buddha.

A description of Sri Bhuvanesvara deva is found in the Kapila-samhita. Long ago Lord Visvesvara (Siva) of Kasi told Devarsi Narada that he would not reside in Kasi any longer and that Kasi would soon be destroyed because the atheists overwhelmed with mundane knowledge were creating disturbances there. Religious principles would no longer remain, and everyone would become irreligious. Moreover, Kasi would gradually become crowded, and it would become difficult to perform austerities without disturbance. Although it was a fact that Mahadeva painstakingly established Kasi for the pleasure of Parvati, she was no longer inclined to stay there because of the disturbances created by the atheists. Where, therefore, was the place where one could sit and perpetually worship the Supreme Personality of Godhead? After hearing these statements from Sambhu, the best of the Vaisnavas, Devarsi Narada said that there was a famous mountain, Nila-saila, situated on the shore of the saltwater ocean. North of this mountain is the most pleasing Ekamraka-kanana. Vasudeva, the Lord of Laksmi, resides in that solitary forest with Ananta. That place is most confidential. On hearing Narada's reply, Mahadeva left Kasi and came to Ekamraka-vana with Parvati. After arriving at this sacred place, Mahadeva said to Sri Hari, “I have come to

Your shelter. Please give me a place to stay near Your lotus feet." When Sri Vasudeva heard the appeal of Sambhu, the topmost Vaisnava, He said, "O Sambhu, I will gladly let you stay here, but you have to promise that you will never return to Kasi."Sankara then replied, "How can I leave Kasi forever? My beloved Jahnavi (Ganga) and Manikarnika, the aggregate of all holy places, are situated there." Vasudeva said, "O Sambhu, here in front of Me there is Manikarnika, which is also known as Papanasini. The river Ganga-Yamuna that emanates from My lotus feet flows southeast of Me. There are many other confidential tirthas here."Sankara then replied, "I promise that I will not leave Your lotus feet and go anywhere, even to Varanasi." After speaking these words, Sambhu stayed south of Visnu in the form of a linga. That dark bluish linga glows like a crystal and is renowned as Tribhuvanesvara, or Bhuvanesvara.

A panca-krosi(ten mile) Bhuvanesvara parikrama is performed in the month of Kartika. The parikrama starts from Varahadevi, goes through Dhavalagiri, Khandagiri, Udayagiri, around the Bhuvanesvara railway station, and eventually returns to the Varahadevi temple.

Bhuvanesvara is situated 272 miles from Howrah on the Bengal-Nagpur railway line. The Bhuvanesvara temple is two miles from the Bhuvanesvara station. The road is most beautiful, being covered on both sides by trees that grow in the mountains, particularly the kuncila, or Nux Vomica. No conveyance other than bullox carts is generally available, but buses and motorcars can drive on the road. There are two dharmasalas in Bhuvanesvara. On the bank of Bindu-sarovara, a Calcutta Marwari named Hazarimala has built a new large dharmasala. The other dharmasala was built by one Raya Bahadur Hargovinda Visvesvaralala. Pilgrims can stay for three days in those dharmasalas. There is a charitable hospital, a telegraph office, and a post office. There is an open market every Monday and Thursday. Like Jagannatha prasada, the prasada of Sri Ananta Vasudeva and Bhuvanesvara is sold.

Text 309

`siva-priya sarovara' jani sri-caitanya

snana kari' visese karila ati dhanya//CB, Antya 2.309//

TRANSLATION

Realizing that the lake was dear to Siva, Sri Caitanya eagerly took bath therein and made it glorious.

Text 310

dekhilena giya prabhu prakata sankara

catur-dige siva-dhvani kare anucara//CB, Antya 2.310//

TRANSLATION

Thereafter the Lord went to see the manifestation of Sankara, whose followers were glorifying him in all directions.

Text 311

catur-dige sari sari ghrta-dipa jvale

niravadhi abhiseka haiteche jale//CB, Antya 2.311//

TRANSLATION

There were rows of ghee lamps in the four directions, and the Siva-linga was being continuously bathed with water.

Text 312

nija-priya-sankarera dekhiya vibhava

tusta hailena prabhu, sakala vaisnava//CB, Antya 2.312//

TRANSLATION

The Lord and all the Vaisnavas were pleased to see the influence of the

Lord's dear devotee Sankara.

Text 313

ye carana-rase siva vasana na jane

hena prabhu nrtya kare siva-vidyamane//CB, Antya 2.313//

TRANSLATION

Siva forgets to dress in the ecstasy he relishes by serving the lotus feet of that Supreme Lord who was now dancing before him.

Text 314

nrtya-gita siva-agre kariya ananda

se ratri rahila sei grame gauracandra//CB, Antya 2.314//

TRANSLATION

After joyfully dancing and chanting before Siva, Gauracandra passed that night in that village.

Text 315

sei sthana siva pailena yena-mate

sei katha kahi skanda-puranera mate//CB, Antya 2.315//

TRANSLATION

I will now narrate the Skanda Purana description of how Siva came to this place.

Text 316

kasi-madhye purve siva parvati-sahite

achila aneka kala parama-nibhrte//CB, Antya 2.316//

TRANSLATION

Siva and Parvati had previously lived for a long time in a solitary place at Kasi.

Text 317

tabe gauri-saha siva gelena kailasa

nara-raja-gane kasi karaye vilasa//CB, Antya 2.317//

TRANSLATION

Then Siva went to Kailasa with Gauri, and the human kings began to rule Kasi.

Text 318

tabe kasiraja-name haila eka raja

kasipura bhoga kare kari' siva-puja//CB, Antya 2.318//

TRANSLATION

There was one king named Kasiraja, who worshiped Siva as he enjoyed the opulence of Kasi.

Text 319

daive asi' kalapasa lagila tahare

ugra-tape siva puje krsne jinibare//CB, Antya 2.319//

TRANSLATION

By providence, he became bound by the ropes of time and began worshiping Siva through severe austerities so that he could defeat Krsna in battle.

COMMENTARY

The topics of Sudaksina, the King of Kasi, are described in the Srimad Bhagavatam, Tenth Canto, Chapter Sixty-six as follows:

While Lord Baladeva was visiting Nanda's Vraja, King Paundraka of Karusa, encouraged by fools, announced that he was the real Vasudeva and informed the Supreme Personality of Godhead Vasudeva that no one other than he himself was Vasudeva, and therefore Sri Krsna should give up both the name and the symbols of Vasudeva and take shelter of Paundraka, otherwise He should fight with him. When Ugrasena and the members of his royal assembly heard Paundraka's foolish boast, they all laughed heartily. Sri Krsna told Paundraka's messenger that He would soon make that foolish king drop his artificial symbols like the Sudarsana cakra that he was presently carrying and his body would be eaten by dogs after it fell on the battlefield. Thereafter, when Krsna came near Kasi, Paundraka immediately led his army on to the battlefield with enthusiasm, and his friend Kasiraja followed him for support. Just as the fire of universal devastation burns everything in the four directions, Sri Krsna began to destroy the armies of Paundraka and Kasiraja with His weapons. Krsna then told Paundraka that He would force him to relinquish the falsely assumed name of Vasudeva, otherwise if He did not wish to fight He would surrender to Paundraka. After speaking these words, Krsna destroyed Paundraka's chariot with a sharp arrow and beheaded Paundraka with His Sudarsana cakra. He then severed the head of Kasiraja from his body, threw it into Kasi, and returned to Dvaraka. Since Paundraka dressed like Sri Hari and always remembered Krsna, he attained liberation.

When the queen, children, and relatives of Kasiraja saw his severed head, they began to cry. Thereafter, with a desire to take revenge on his father's killer, Sudaksina, the son of Kasiraja, began to perform severe austerities to please Mahadeva. When Mahadeva became pleased with his austerities and desired to give him a benediction, Sudaksina requested the means to kill his father's killer. Mahadeva instructed him to worship the Daksinagni fire according to the injunctions of the abhicara

ritual. After the sacrifice was completed, a formidable fiery form appeared from the sacrificial fire pit with a fiery trident in his hand. When that demon was sent to Dvaraka, the residents of Dvaraka became frightened and approached Krsna, who was engaged in playing chess. Sri Krsna gave them His assurance and ordered Sudarsana cakra to destroy the demon created with the help of Mahadeva. When by the influence of Sudarsana cakra the fire created by the abhicara ritual was checked, it returned to Varanasi and burned the priests and Sudaksina to ashes. Sudarsana cakra then entered Varanasi, burned the entire city, and returned to Krsna.

Text 320

pratyaksa hailasiva tapera prabhave

`vara maga' balile, se raja vara mage//CB, Antya 2.320//

TRANSLATION

By the influence of his austerity, Siva appeared before him and said, “Ask for a benediction.” The King then asked for the following benediction.

Text 320

“eka vara magon prabhu, tomara carane

yena muni krsna jinibare paron rane”//CB, Antya 2.320//

TRANSLATION

“O Lord, I desire one benediction from you. I wish to defeat Krsna in battle.”

Text 322

bholanatha sankarera caritra agadha

ke bujhe ki-rupe kare karena prasada//CB, Antya 2.322//

TRANSLATION

The characteristics of Bholanatha Sankara are unfathomable. Who can understand what form of mercy he bestows or on whom he bestows it?

Text 323

tare balilena,—“raja, cala yuddhe tumi

tora pache sarva-gana saha achi ami//CB, Antya 2.323//

TRANSLATION

He said, “O King, you go and fight. I will follow you with my associates.

Text 324

tora jinibeka hena kara sakti ache

pasupata astra lai' muni tora pache”//CB, Antya 2.324//

TRANSLATION

“Who has the power to defeat you when I am supporting you with my Pasupata weapon?”

Text 325

paiyasivera bala sei mudha-mati

calila harise yuddhe krsnera samhati//CB, Antya 2.325//

TRANSLATION

Being encouraged by Siva, the foolish King happily went to fight Krsna.

Text 326

siva calilena tara pache sarva-gane

tara paksa hai' yuddha karibara mane//CB, Antya 2.326//

TRANSLATION

Siva and his associates followed him with the intention of fighting on his behalf.

Text 327

sarva-bhuta-antaryami devakinandana

sakala vrttanta janilena sei-ksana//CB, Antya 2.327//

TRANSLATION

The son of Devaki, who is the Supersoul of all living entities, immediately understood the entire situation.

Text 328

janiya vrttanta nija-cakra-sudarsana

edilena krsnacandra sabara dalana//CB, Antya 2.328//

TRANSLATION

Knowing the situation, Krsnacandra released His Sudarsana cakra to destroy them all.

Text 329

karo avyahati nahi sudarsana-sthane

kasiraja-munda giya katila prathame//CB, Antya 2.329//

TRANSLATION

No one can escape the wrath of Sudarsana. It first went and cut off the head of Kasiraja.

Texts 330-333

sese tara sambandhe sakala varanasi

podaiya sakala karila bhasma-rasi

varanasi daha dekhi' kruddha mahesvara

pasupata-astra edilena bhayankara

pasupata-astra ki kariba cakra-sthane

cakra-teja dekhi' palaila sei-ksane

sese mahesvara-prati yayena dhaiya

cakra-bhaye sankara yayena palaiya//CB, Antya 2.330-333//

TRANSLATION

Because of that king's offense, the Sudarsana cakra eventually burnt the entire city of Varanasi to ashes. When Mahesvara saw Varanasi burn, he became so angry that he released his formidable Pasupata weapon. But what will the Pasupata weapon do before the Sudarsana cakra? It immediately fled away when it saw Sudarsana's prowess. Sudarsana eventually went after Mahesvara, who fled away in fear of the cakra.

COMMENTARY

In the Srimad Bhagavatam (10.66.42) it is stated:

dagdhva varanasim sarvam visnos cakram sudarsanam

bhuyah parsvam upatisthat krsnasyaklista-karmanah

“After burning down the entire city of Varanasi, Lord Visnu's Sudarsana cakra returned to the side of Sri Krsna, whose actions are effortless.”

Text 334

cakra-teje vyapileka sakala bhuvana

palaite dik na payena trilocana//CB, Antya 2.334//

TRANSLATION

The power of Sudarsana was felt throughout the entire world, so the three-eyed Siva had no place to escape.

Text 335

purve yena cakra-teje durvasa pidita

sivera haila ebe, sei saba rita//CB, Antya 2.335//

TRANSLATION

Siva thus fell into a predicament similar to when Durvasa previously suffered under the prowess of Sudarsana.

COMMENTARY

For a description of this incident, one should see Srimad Bhagavatam, Ninth Canto, Chapter Four.

Text 336

sese siva bujhilena,—“sudarsana-sthane

raksa karibeka hena nahi krsna vine”//CB, Antya 2.336//

TRANSLATION

Siva ultimately realized, “There is no one other than Krsna who can protect me from the wrath of Sudarsana.”

Text 337

eteka cintiya vaisnavagra trilocana

bhaye trasta hai' gela govinda-sarana//CB, Antya 2.337//

TRANSLATION

After thinking in this way, the three-eyed topmost Vaisnava went in fear to take shelter of Govinda.

Text 338

“jaya jaya mahaprabhu devakinandana

jaya sarva-vyapi sarva jivera sarana//CB, Antya 2.338//

TRANSLATION

“All glories to the Supreme Lord, Devaki-nandana! All glories to the all-pervading Lord and shelter of all living entities!

Text 339

jaya jaya su-buddhi ku-buddhi sarva-data

jaya jaya srasta, hartta, sabara raksita//CB, Antya 2.339//

TRANSLATION

“All glories to You, the bestower of both good and bad intelligence! All glories to the creator, maintainer, and annihilator of all!

Text 340

jaya jaya adosa-darasi krpa-sindhu

jaya jaya santapta-janera eka bandhu//CB, Antya 2.340//

TRANSLATION

“All glories to You, the ocean of mercy, who does not find faults in others! All glories to the only friend of all suffering souls!

Text 341

jaya jaya aparadha-bhanjana-sarana

dosa ksama' prabhu, tora lainu sarana”//CB, Antya 2.341//

TRANSLATION

“All glories to You, who removes one's offenses and gives one shelter! Please forgive my offense. I surrender unto You.”

Text 342

suni' sankarera stava sarva-jiva natha

cakra-teja nibariya haila saksat//CB, Antya 2.342//

TRANSLATION

On hearing Sankara's prayers, the Lord of all living entities stopped Sudarsana's attack and appeared before him.

Text 343

catur-dike sobha kare gopa-gopi-gana

kichu krodha-hasya-mukhe balena vacana//CB, Antya 2.343//

TRANSLATION

Surrounded by the cowherd boys and girls, the Lord slightly smiled as He

spoke in anger.

Text 344

“kene siva, tumi ta' janaha mora suddhi

eta-kale tomara e-mata kene buddhi//CB, Antya 2.344//

TRANSLATION

“O Siva, you certainly know My prowess. How then did you develop such a mentality after all this time?

Text 345

kon kita kasiraja adhama nrpati

tara lagi' yuddha kara amara samhati//CB, Antya 2.345//

TRANSLATION

“Who is this insignificant, fallen king, Kasiraja? You fought with Me for his sake?

Text 346

ei ye dekhaha mora cakra sudarsana

tomare o na sahe yahara parakrama//CB, Antya 2.346//

TRANSLATION

“You saw My Sudarsana cakra, whose prowess even you cannot tolerate.

Texts 347-348

brahma-astra pasupata-astra adi yata

parama avyartha maha-astra ara kata

sudarsana-sthane karo nahi pratikara

yara astra tare cahe karite samhara//CB, Antya 2.347-348//

TRANSLATION

“Great infallible weapons like the brahmastra and pasupatastra are powerless before Sudarsana. When such weapons are defeated, they desire to kill their wielder.

Text 349

hena ta' na dekhi ami samsara-bhitara

toma'-bai ye amare kare anadara”//CB, Antya 2.349//

TRANSLATION

“It appears that there is no one within the world who disrespects Me more than you.”

Text 350

suniya prabhura kichu sakrodha uttara

antare kampita bada hailasankara//CB, Antya 2.350//

TRANSLATION

After hearing the Lord's angry words, Sankara began to tremble in fear.

Text 351

tabe sese dhariya prabhura sri-carana

karite lagila siva atma-nivedana//CB, Antya 2.351//

TRANSLATION

Then Siva grabbed hold of the Lord's lotus feet and began to speak with full surrender.

Texts 352-353

“tomara adhina prabhu, sakala samsara

svatantra haite sakti achaye kahara

pavane calaya yena suksma trna-gana

ei mata asvatantra sakala bhuvana//CB, Antya 2.352-353//

TRANSLATION

“O Lord, the entire world is under Your control. Who has the power to become independent? The people of the entire world are controlled by You like dry grass is carried by the wind.

COMMENTARY

In the Srimad Bhagavatam (10.63.44) it is stated:

tam tva jagat-sthity-udayanta-hetum

samam prasantam suhrd-atma-daivam

ananyam ekam jagad-atma-ketam

bhavapavargaya bhajama devam

“Let us worship You, the Supreme Lord, to be freed from material life. You are the maintainer of the universe and the cause of its creation and demise. Equipoised and perfectly at peace, You are the true friend, Self, and worshipable Lord. You are one without a second, the shelter of all the worlds and all souls.” One should also discuss the Mahabharata, Santi-parva, Chapter 43, verse 16 and Anusasana-parva, Chapters 147-148. In the Katha Upanisad (2.2.8 and 2.3.1) it is stated: tasmin

lokahsritah sarve tad u natyeti kascana—“In Him all the worlds are situated. No one can surpass Him.”

Text 354

ye karaha prabhu, tumi se-i jive kare

hena keba ache ye tomara maya tare//CB, Antya 2.354//

TRANSLATION

“O Lord, a living entity acts in whatever way You direct him. Who has the power to surpass Your illusory energy?

Text 355

visese diyacha prabhu, more ahankara

apanare bada bai nahi dekhonara//CB, Antya 2.355//

TRANSLATION

“O Lord, somehow or other You have given me a false ego, and as a result I do not recognize anyone as superior to me.

COMMENTARY

False ego is produced from the mode of ignorance. By the will of the Supreme Lord, the guna-avatara Mahadeva is invested with the power of destruction. Therefore the unauthorized philosophies propounded by the impersonalist Kasiraja, the commentator Srikantha, who was a follower of the saiva-visistadvaita philosophy, and other impersonalists like Apyayi Diksita have been completely refuted in the Sruta-prakasika commentary on Sri-bhasya by Sri Sudarsanacarya, the servant of Sri Ramanuja. Yet while raising its head later on the philosophy of saiva-visistadvaita was out of misfortune smashed into pieces by the weapon of Sudarsana in the form of the suddha-visistadvaita philosophy.

mayavadam asac-chastram pracchannam bauddham ucyate

mayaiva vihitam devi kalau brahmana-murtina

“In the Age of Kali I take the form of a brahmana and explain the Vedas through false scriptures in an atheistic way, similar to Buddhist philosophy.” The activities mentioned in this verse describe the mission of the predominating deity of the false ego. But Sri Visnusvami, who was engaged in the service of the Supreme Lord, took shelter at the lotus feet of Sri Rudra, his spiritual master, in such a way that he restored the spiritual ego in place of all forms of mundane false ego.

Text 356

tomara mayaya more karaya durgati

ki karimu prabhu, muni asvatantra mati//CB, Antya 2.356//

TRANSLATION

“Your illusory energy bewilders me. O Lord, what shall I do? I have no independence.

COMMENTARY

It is stated: `mayadhisa' `maya-vasa'——isvare-jive bheda—“The Lord is the master of the potencies, and the living entity is the servant of them. That is the difference between the Lord and the living entity.” Therefore even though Lord Siva is addressed by the name Bhagavan, he is a subordinate devotee of the eternal Lord Visnu.

Text 357

tora pada-padma mora ekanta jivana

aranye thakiba cinti' tomara carana//CB, Antya 2.357//

TRANSLATION

“Your lotus feet are my only life and soul. I will live in the forest and remember Your lotus feet.

Text 358

tathapiha more se laoyao ahankara

muni ki kariba prabhu, ye iccha tomara//CB, Antya 2.358//

TRANSLATION

"Still You invest me with false ego. What can I do, O Lord, that is Your desire.

COMMENTARY

In the Srimad Bhagavatam (2.10.12) it is stated:

dravyam karma ca kalas ca svabhavo jiva eva ca

yad-anugrahatah santi na santi yad-upeksaya

"One should definitely know that all material ingredients, activities, time and modes, and the living entities who are meant to enjoy them all, exist by His mercy only, and as soon as He does not care for them, everything becomes nonexistent." And in the Srimad Bhagavatam (10.88.3) it is stated:

sivahsakti-yutahsasvat tri-lingo guna-samvrtah

vaikarikas taijasas ca tamasas cety aham tridha

"Lord Siva is always united with his personal energy, the material nature. Manifesting himself in three features in response to the entreaties of nature's three modes, he thus embodies the threefold principle of material ego in goodness, passion, and ignorance."

Text 359

tathapiha prabhu, muni kailun aparadha

sakala ksamiya more karaha prasada//CB, Antya 2.359//

TRANSLATION

“Still, O Lord, I have committed an offense. Please forgive me and bestow Your mercy on me.

Text 360

e-mata kubuddhi mora yena ara nahe

ei vara deha' prabhu haiya sadaye//CB, Antya 2.360//

TRANSLATION

“O Lord, kindly give me the benediction that I may never develop such evil mentality again.

Text 361

yena aparadha kailun kari' ahankara

haila tahara sasti, sesa nahi ara//CB, Antya 2.361//

TRANSLATION

“I was punished appropriately for the offense I committed under the influence of false ego.

Text 362

ebe ajna kara prabhu, thakimu kothaya

toma'—bai ara va baliba kara paya”//CB, Antya 2.362//

TRANSLATION

“Now, O Lord, please instruct me. Where should I reside? Who can I ask other than You?”

Text 363

suni' sankarera vakya isat hasiya

balite lagila prabhu krpa-yukta haiya//CB, Antya 2.363//

TRANSLATION

On hearing Sankara's words, the Lord smiled and spoke to him with compassion.

Text 364

“suna siva, tomare dilana divya-sthana

sarva-gosthi saha tatha karaha payana//CB, Antya 2.364//

TRANSLATION

“Listen, Siva, I am giving you a divine place. Go and live there with your associates.

Text 365

ekamraka-vana-nama-sthana manohara

tathaya haiba tumi koti-lingesvara//CB, Antya 2.365//

TRANSLATION

“The name of that enchanting place is Ekamraka-vana. You will reside there as Koti-lingesvara.

Text 366

seha varanasi-praya suramya nagari

sei-sthane amara parama gopyapuri//CB, Antya 2.366//

TRANSLATION

“That place is as pleasing as Varanasi. I also reside there in a most confidential place.

Text 367

sei sthana siva, aji kahi toma'-sthane

se purira marma mora keha nahi jane//CB, Antya 2.367//

TRANSLATION

“O Siva, today I revealed to you the glories of that place. No one else knows the secrets of that place.

Text 368

sindhu-tire vata-mule `nilacala' nama

ksetra-sri-purusottama-ati ramya-sthana//CB, Antya 2.368//

TRANSLATION

“On the shore of the ocean beneath one banyan tree is the most enchanting place named Nilacala, which is also known as Sri Purusottama-ksetra.

COMMENTARY

The glories of Sri Purusottama-ksetra (Jagannatha Puri) are described in the Padma Purana, Kriya-yoga-sara, Eleventh Chapter, as follows:

lavanambho-nidhes tire purusottama-samjnakam

puram tad brahmana-srestha svargad api su-durlabham

“On the shore of the saltwater ocean is the sacred city named

Purusottama. O best of the brahmanas, it is more difficult to attain than even heaven.

svayam asti pure tasmin yatah sri-purusottamah

purusottamam ity uktam tasmat tan nama-kovidaih

“Because the divine Personality of Godhead is directly present in that city, it is called Purusottama by those who are expert knowers of names.

ksetram tad durlabham vipra samantad dasa-yojanam

tatra-stha dehino devair drsyante ca catur-bhujah

“O brahmana, that rarely achieved holy district measures ten yojanas on all sides. The embodied living beings who reside there are seen by the demigods as having four arms.

pravisantas tu tat ksetram sarve syur visnu-murtayah

tasmad vicarana tatra na kartavya vicaksanaih

“Everyone who enters that holy district assumes a form like that of Lord Visnu. Those who have discrimination need not be concerned at all about the truth of this.

candalenapi samsprstam

grahyam tatrannam agrajaih

saksad visnur yatas tatra

candalo 'pi dvijottamah

“Even if the food of that place has been touched by a candala, it may be accepted by superior persons. Because Lord Visnu Himself is in that food, even such a candala is counted among the best of the twice born.

tatranna-pacika laksmih

svayam bhokta janardanah

tasmat tad annam viprarse

daivatair api durlabham

“The cook who has prepared that food is Laksmi, and the enjoyer of that food is Lord Janardana Himself. Therefore, O sage among the brahmanas, that food is difficult for even the demigods to obtain.

hari-bhuktavasistam tat pavitram bhuvi durlabham

annam ye bhunjate martyas tesam muktir na durlabha

“That food, the remnants of Lord Hari, is purifying and is rarely achieved in this world. For mortals who eat it, liberation is not at all difficult to achieve.

brahmadyas tridasah sarve tad annam ati-durlabham

bhunjate nityam adrtya manusyanam ca ka katha

“That food is very difficult to obtain for all the demigods headed by Brahma. Whenever they get it, they eat it with great respect. What to speak then of ordinary mortals?

na yasya ramate cittam tasminn anne su-durlabhe

tam eva visnu-dvestaram prahuh sarve maharsayah

“If someone's heart does not take pleasure in that rarely obtained food, all the great sages call him an enemy of Lord Visnu.

pavitram bhuvi sarvatra yatha ganga-jalam dvija

tatha pavitram sarvatra tad annam papa-nasanam

“As the Ganges water purifies the entire earth, O brahmana, so that food purifies all places and destroys all sins.

tad annam komalam divyam yadyapi dvija-sattama

tathapi vajra-tulyam syat papa-parvata-darane

“O best of the brahmanas, although that divine food is very tender, it acts like a thunderbolt in shattering one's mountain of sins.

purvarjitani papani ksayam yasyanti yasya vai

bhaktih pravartate tasminn anne tasya su-durlabhe

“One whose sinful reactions earned from previous lives have been eradicated develops devotion for that difficult to obtain food.

bahu-janmarjitam punyam yasya yasyati sanksayam

tasminn anne dvija-srestha tasya bhaktih pravartate

“And someone whose pious reactions earned over many lifetimes have become depleted also develops devotion for that food, O best of the brahmanas.”

Text 369

ananta brahmanda kale yakhana samhare

tabu se sthanera kichu karite na pare//CB, Antya 2.369//

TRANSLATION

“At the time of the annihilation of the unlimited universes, that place remains intact.

Text 370

sarva-kala sei sthane amara vasati

prati-dina amara bhojana haya tathi//CB, Antya 2.370//

TRANSLATION

“I eternally reside at that place, and I eat there every day.

Texts 371-372

se sthanera prabhave yojana dasa bhumi

tahate vasaye yata jantu, kita, krmi

sabare dekhaye catur-bhuja deva-gane

`bhuvana-mangala' kari' kahiye ye sthane//CB, Antya 2.371-372//

TRANSLATION

“By the influence of that place, all living entities—even the animals, insects, and worms—who live within ten yojanas of that place are seen by the demigods as having four arms. That place is said to be the most auspicious place in the world.

Text 373

nidrate o ye sthane samadhi-phala haya

sayane pranama-phala yatha vede kaya//CB, Antya 2.373//

TRANSLATION

“The Vedas declare that by sleeping at that place one obtains the results of samadhi, and by lying down there one obtains the results of offering obeisances.

Text 374

pradaksina-phala paya karile bhramana

katha matra yatha haya amara stavana//CB, Antya 2.374//

TRANSLATION

“By wandering about that place, one obtains the result of circumambulation. Every word spoken at that place is a prayer offered to Me.

Text 375

hena se ksetrera ati prabhava nirmala

matsya khaile o paya havisyera phala//CB, Antya 2.375//

TRANSLATION

“The influence of that place is so sanctified, that one attains the result of eating havisya rice even by eating fish.

COMMENTARY

It is stated [in the Manu-samhita]: matsyadah sarva-mamsadas-tasman matsyan vivarjayet—“One who eats fish is considered to have eaten all forms of meat. Therefore one should not eat fish.” According to this scriptural statement, one who eats fish incurs the sin of eating the flesh of all types of living entities. Therefore since fish is most abominable, it must not be eaten.

Havisya rice, or boiled sunned rice and ghee, is most pure. It is not abominable in any way. One's contemplation on Mukunda always remains strong while living in Sri-ksetra even if one eats extremely abominable foods, for the living entity there loses the sinful desire to eat abominable foods like fish, and the remnants of Lord Visnu appear to him as relishable and more sanctified than havisya rice. Misguided inhabitants of the ten yojana abode of the Lord who do not understand the purport of the Puranas have openly introduced the practice of eating foods like dry fish. If they renounce the eating of abominable foods like fish, they will be able to chant the name of Hari. Although havisya rice is in the mode of goodness, it is not equal to transcendental maha-prasada. By honoring transcendental maha-prasada one attains pure devotional service to Krsna.

Text 376

nija-name sthana mora hena priyatama

tahate yateka vaise, se amara sama//CB, Antya 2.376//

TRANSLATION

“That abode, which bears My name, is very dear to Me. Everyone who resides there is equal to Me.

Text 377

se sthane nahika yama-danda-adhikara

ami kari bhala-manda-vicara sabara//CB, Antya 2.377//

TRANSLATION

“Yamaraja has no jurisdiction to punish anyone of that place. I alone judge the pious and impious activities of everyone there.

Text 378

hena se amara puri, tahara uttare

tomare dilana sthana rahibara tare//CB, Antya 2.378//

TRANSLATION

“I am giving you a place to stay north of that abode of Mine.

COMMENTARY

The place north of Nilacala within the ten yojana area is Bhuvanesvara.

Text 379

bhukti-mukti-prada sei sthana manohara

tatha tumi khyata haiba `sri-bhuvanesvara'”//CB, Antya 2.379//

TRANSLATION

“That enchanting place awards material enjoyment and liberation. You will be renowned there as “Sri Bhuvanesvara.”

COMMENTARY

The phrase bhukti-mukti-prada is explained as follows: After people attain

material enjoyment or liberation they become suitable candidates for worshiping the Supreme Lord. Another reading for bhukti-mukti-prada is bhakti-mukti-prada, or “the bestower of liberation in the form of devotional service.” In this case, devotional service will be considered an adjective, as devotional service alone is the actual liberation of the living entities.

Text 380

suniya adbhuta puri-mahimasankara

punahsri-carana dhari' karila uttara//CB, Antya 2.380//

TRANSLATION

After Sankara heard the wonderful glories of Jagannatha Puri, he again grabbed hold of the Lord's lotus feet and spoke.

Text 381

“suna prana-natha, mora eka nivedana

muni se parama ahankrta sarva-ksana//CB, Antya 2.381//

TRANSLATION

“O Lord of my life, I have one request. I am always extremely proud.

Text 382

eteke tomare chadi' ami anya sthane

thakile kusala mora nahika kakhane//CB, Antya 2.382//

TRANSLATION

“Therefore it will never be good for me to live away from Your association.

Text 383

tomara nikate thaki sabe mora mana

dusta-sanga-dose bhala nahika kakhana//CB, Antya 2.383//

TRANSLATION

“I have a desire to reside near You. It is never good to remain in bad association.

Text 384

eteke amare yadi thake bhrtya-jnana

tabe nija-ksetre more deha' eka sthana//CB, Antya 2.384//

TRANSLATION

“Therefore, if You consider me Your servant, please give me a place to stay in Your own abode.

Text 385

ksetrera mahimasuni' sri-mukhe tomara

bada iccha haila tatha thakite amara//CB, Antya 2.385//

TRANSLATION

“After hearing the glories of Your abode from Your lotus mouth, I have developed an intense desire to live there.

Text 386

nikrsta haiya prabhu, sevimu tomare

tathaya tileka sthana deha' prabhu, more//CB, Antya 2.386//

TRANSLATION

“I will serve You as a menial servant. O Lord, please give me a tiny place.

Text 387

ksetra-vasa-prati mora bada laya mana”

eta bali' mahesvara karena krandana//CB, Antya 2.387//

TRANSLATION

“I desire to live in Your sacred abode.” After speaking these words, Mahesvara began to cry.

Text 388

siva-vakye tusta hai' sri-candra-vadana

balite lagila tanre kari' alingana//CB, Antya 2.388//

TRANSLATION

The moon-faced Lord was pleased with Siva's words. He then embraced Siva and spoke as follows.

Text 389

“suna siva, tumi mora nija-deha sama

ye tomara priya, se mohara priyatama//CB, Antya 2.389//

TRANSLATION

“Listen, Siva. You are equal to My own body. Anyone who is dear to you is also dear to Me.

COMMENTARY

The meaning of the phrase mohara priyatama can be understood from Sri Sri Jiva Gosvami's following statement in the Bhakti-sandarbha (216):

suddha-bhaktahsri-guro srisivasya ca bhagavata saha

abheda-drstim-tat-priyatamatvenaiva manyante

“Whenever the scriptures describe the spiritual master and Lord Siva as being nondifferent from Krsna, pure devotees understand that this is because of their being most dear to Sri Krsna.”

Text 390

yatha tumi, tatha ami, ithe nahi ana

sarva-ksetre tomare dilana ami sthana//CB, Antya 2.390//

TRANSLATION

“I am present wherever you are. There is no doubt about it. I am giving you a place in all of My abodes.

Text 391

ksetrera palaka tumi sarvatha amara

sarva-ksetre tomare dilama adhikara//CB, Antya 2.391//

TRANSLATION

“You will be the sole maintainer of My abodes. I authorize you to do this.

COMMENTARY

Because after Mahadeva received a place to reside in Ekamraka-ksetra he prayed that he be allowed to live wherever the Lord stays, Mahadeva was appointed the maintainer of all of Visnu's abodes.

Text 392

ekamraka-vana ye tomare dila ami

tahate o paripurna-rupe thaka tumi//CB, Antya 2.392//

TRANSLATION

“You reside to your full satisfaction in the Ekamraka-vana that I gave you.

Text 393

sei ksetra amara parama priya sthana

mora prite tathaya thakibe sarva-ksana//CB, Antya 2.393//

TRANSLATION

“That place is most dear to Me. Always reside there for My pleasure.

Text 394

ye amara bhakta hai toma' anadare

se amare matra yena vidambana kare”//CB, Antya 2.394//

TRANSLATION

“If one of My devotees disrespects you, he simply creates disturbance for Me.”

COMMENTARY

Mahadeva was instructed to live in Bhuvanesvara-ksetra to his full satisfaction. No devotee of Visnu should disrespect him. Anyone who does so will fall from the devotional service of the Supreme Lord. This benediction was given to Mahadeva.

Text 395

hena mate siva pailena sei sthana

adyapiha vikhyata-bhuvanesvara-nama//CB, Antya 2.395//

TRANSLATION

In this way Siva obtained that place. Even today that place is celebrated by the name Bhuvanesvara.

Text 396

siva-priya bada krsna taha bujhaite

nrtya kare gauracandra sivera saksate//CB, Antya 2.396//

TRANSLATION

Gauracandra danced before Siva to reveal that Siva is most dear to Krsna.

COMMENTARY

The spiritual master and Mahadeva are both extremely dear to the Supreme Lord. The devotees of Siva have obtained the service of the eight-armed Supreme Lord. But those who consider demigods like Siva to be independent commit an offense at the feet of the Supreme Lord.

Text 397

yata kichu krsna kahiyachena purane

ebe taha dekhayena saksate apane//CB, Antya 2.397//

TRANSLATION

Whatever Krsna spoke in the Puranas was now directly demonstrated.

Text 398

`siva rama govinda' baliya gaura-raya

hate tali diya nrtya karena sadaya//CB, Antya 2.398//

TRANSLATION

Lord Gaura clapped His hands as He continuously danced and chanted, “Siva, Rama, Govinda!”

Text 399

apane bhuvanesvara giya gauracandra

siva-puja karilena lai bhakta-vrnda//CB, Antya 2.399//

TRANSLATION

Gauracandra personally visited Bhuvanesvara with His devotees and worshiped Siva.

COMMENTARY

In his book Sankalpa-kalpa-druma, Sri Visvanatha Cakravarti Thakura has written as follows:

vrndavanavani-pate jaya soma-soma-

maule sanandana-sanatana-naradedya

gopisvara vraja-vilasi-yuganghri-padme

pritim prayaccha nitaram nirupadhikam me

“O protector of Vrndavana, all glories to you! O husband of Parvati, O you whose head is decorated with the moon and who is worshiped by sages like Sanaka, Sanandana, Sanatana, and Narada! O Gopisvara, I pray that you bestow upon me uninterrupted, unalloyed love for the lotus feet of the divine couple, who enjoy pastimes in Vraja.”

Ignorant people who do not understand either Mahadeva's glorious service to Krsna or the actual purport of some Puranic incidents think that Siva is worshiped as the supreme controller by visnu-tattvas like Rama

and laksmis like Sita, and therefore Rudra is certainly the independent Supreme Lord and Lord Visnu is subordinate to the Supreme Lord Rudra. Some people consider that Visnu is equal to Rudra or that Visnu is another name of Rudra, and they thus try to synthesize without authority. But all Vedic literatures have refuted their philosophy as follows:

yas tu narayanam devam

brahma-rudradi-daivataih

samatvenaiva vikseta

sa pasandi bhaved dhruvam

“A person who considers demigods like Brahma and Siva to be on an equal level with Narayana is to be considered an offender, or pasandi.”

In the Mahabharata narration regarding Upamanyu it is said that Sri Krsna performed austerities to please Rudra for the sake of Jambavati's son and that all the demigods and Visnu emanated from Rudra. But where is the justification for this conclusion?

The understanding of those who conclude in this way without realizing the actual purport of the scriptures is extremely crude. The reason for this is that the scriptures describe that when Rudra was fighting on behalf of King Bana, he was defeated by Visnu and he then glorified Visnu as the original Personality of Godhead. He was also bewildered by Mohini, saved from the hands of Vrkasura, and delivered from the sin of killing a brahmana. The reason why Lord Visnu sometimes displays the pastime of worshiping Rudra is described in the scriptures as follows:

In the Siddhanta-ratna, Third Pada, texts 22, 23, 26, 27 it is stated: “By displaying the pastime of worshiping His own form as Rudra, Lord Visnu taught the worship of Rudra not to His own sincere devotees but to the insincere living entities who desire religiosity, economic development, sense gratification, and liberation. This fact has been confirmed by the Lord Himself when He spoke in the Narayaniya to Arjuna as follows: `O Arjuna, I am the soul of the universe. My worship of Rudra is worship of My own Self. Whatever I do, common people follow. Examples set by Me should be followed. That is why I worship Rudra. Visnu does not offer obeisances to any demigod. I worship Rudra, considering him to be My

own Self. I am the indwelling Supersoul of the entire universe. I worship My own partial expansion, Rudra, who is nondifferent from Me as molten iron is nondifferent from fire. I have set the standard that the demigods headed by Rudra should be worshiped. If I did not set the example of worshiping Rudra, then people would not follow that standard. Therefore I teach the worship of My servants through My personal behavior. There is no one greater than or equal to Me. Therefore, since I am the greatest, I do not worship anyone. But since Rudra is My partial expansion I display the example of worshiping Rudra and other demigods to teach ordinary people.' In this connection Brahma told Rudra that Visnu alone is the Supersoul of everyone including Brahma and Rudra. He said, `Lord Visnu is the Supersoul of you, me, and all other embodied living entities. No one can restrict Him within the confines of their mundane knowledge.'

“If simply because Sri Ramacandra displayed the pastime of worshiping Lord Siva to teach the worship of that great Vaisnava, Siva should be considered the Supreme Lord and Ramacandra should be considered subordinate, then since Sri Ramacandra worshiped the ocean, the ocean should also be considered the Supreme Lord. It should be understood that whenever the associates of the Supreme Lord have enacted the pastime of worshiping demigods, their purpose was to teach the worship of the demigods, who are subordinate to Visnu. It is the pastime of the Lord's associates to teach, `all demigods are subordinate to Visnu,' yet such worship should never be accepted as the ultimate conclusion. Lord Visnu is certainly the controller of everyone. His activity of maintaining the universe, like Brahma's activity of creation and Rudra's activity of annihilation, and His interaction with the demigods is just like a king's interaction with thieves. Actually Brahma and Rudra create and annihilate only after being empowered by Visnu. Therefore Lord Visnu is certainly eternally worshipable to all the demigods headed by Brahma and Rudra.”

It further stated in the Siddhanta-ratna, Third Pada, texts 13-14: “In the Skanda Purana it is stated that Lord Visnu kept some names like Narayana for Himself, and He gave some names like Brahma and Rudra to the demigods. As a king gives villages other than his own capitol to his ministers and servants for their residence, the supremely independent Personality of Godhead Visnu also gives names other than a few special ones to the demigods for their use.

“Rudra is known for deriding the desire for liberation and for having a

fierce form. Therefore it is stated in the Srimad Bhagavatam (1.2.26):

mumuksavo ghora-rupan hitva bhuta-patin atha

narayana-kalahsanta bhajanti hy anasuyavah

`Those who are serious about liberation are certainly nonenvious, and they respect all. Yet they reject the horrible and ghastly forms of the demigods and worship only the all-blissful forms of Lord Visnu and His plenary portions.'"

It has already been shown by quoting Vyasadeva's words and it has been proved by quoting the Puranic incident mentioned in Sri Caitanya-bhagavata that Sri Bhuvanesvara should not be seen as a fierce form of Rudra or as an ordinary linga. In the consideration of pure Vaisnavas, Sri Bhuvanesvara is most dear to Krsna and is therefore nondifferent from Krsna. The Sri Rupanuga Vaisnavas consider Sri Bhuvanesvara in the form of Sri Gopalini-sakti and pray to him for the service of the divine young couple, Sri Sri Radha-Govinda.

Text 400

siksa-guru isvarera siksa ye na mane

nija-dose duhkha paya sei saba jane//CB, Antya 2.400//

TRANSLATION

Those who do not follow the teachings of the Supreme Lord, who is the instructing spiritual master of all, suffer miseries because of their own faults.

Text 401

sei siva-grame prabhu bhakta-vrnda-sange

siva-linga dekhi' dekhi' bhramilena range//CB, Antya 2.401//

TRANSLATION

In that abode of Siva, the Lord and His associates happily wandered about seeing the Siva-lingas.

COMMENTARY

Of the deities situated within the walls of the temple, Ekamraka-siva is situated at the base of the mango tree and is facing west. North of the mango tree is a Siva-linga named Ugresvara, who is the chief of eleven hundred thousand lingas. Beyond him is Visvesvara-linga. West of Gananatha are Nandi and Mahakala. These two were worshiped by Citragupta, so they are also known as Citraguptesa. Nearby is Sabaresvara-linga. In the southwest is Laddukesvara Siva, the chief of nine hundred thousand lingas. Near him is Sakresvara Siva.

Bindu-sarovara, Ananta Vasudeva, Purusottama, Padahara, Tirthesvara, and Bhuvanesvara, who is the combination of eight forms, are found in the first of eight concentric rings. Kapila-kunda, Papanasana-kunda, Maitresa, and Varunesa are situated in the second ring. Beyond this is Papanasana-tirtha.

South of Papanasana-kunda is Isanesvara Siva. Northwest of him is Yamesvara-linga. Gangesvara-linga is situated in the third concentric ring. Ganga and Yamuna flow a short distance northeast of there. In the Satya-yuga, Ganga and Yamuna flowed there slowly with a desire to see Bhuvanesvara and offered prayers to Bhuvanesvara by chanting mantras from the four Vedas. When Bhuvanesvara was satisfied by their prayers and asked what they desired, they expressed their desire to live eternally in Ekamraka-ksetra. Sri Bhuvanesvara then awarded them a place in the southeast. By taking bath in these two tirthas—Ganga and Yamunaone attains devotional service to Visnu, the result of taking bath in the Ganga and Yamuna. There is also a place known as Devi-pada-tirtha in this third ring. We have already described the Puranic incident regarding this Devi-pada-tirtha. The beautiful lake that Parvatidevi created after killing the two demons Krtti and Vasa is renowned as Devi-pada-tirtha. By taking bath in that Devi-pada-tirtha and worshiping Gopalini on the eighth day of the waxing moon in the month of Phalguna one attains one's desired results. Southeast of this tirtha Sri Laksmidevi established a linga in a temple constructed by Visvakarma. That linga is known as Laksmisvara. In the fourth ring, Koti-tirtha and Kotisvara are situated. When the demigods attempted to construct temples in Bhuvanesvara, Sri

Bhuvanesvara ordered them through a voice in the sky to perform a sacrifice in the northeast corner. When the demigods followed his order by constructing temples, establishing deities, performing fire sacrifices, and offering prayers, Bhuvanesvara was pleased and decided to give them a benediction. The demigods then prayed that their sacrificial pit would become a tirtha, and their desire was fulfilled. This place is renowned as Koti-tirtha. By taking bath in this Koti-tirtha, one attains the supreme destination. In the fourth ring, the Siva-linga known as Svarna-jalesvara is situated. This Svarna-jalesvara-linga is situated 70 dhanu, or 280 cubits (a cubit is about a foot and a half), northeast of Bindu-sarovara. Near this linga there is a kunda, the water of which is used for bathing the linga. There is a Svarnesvara-linga within that kunda.

Suresvara-tirtha, which measures 200 cubit in diameter, is situated four hundred cubits northeast of Bhuvanesvara. Suresvara Mahadeva is situated there. Nearby are Siddhesvara, Muktesvara, Svarna-jalesvara, Paramesvara, Amratakesvara, Brahmesvara, Meghesvara, Kedaresvara, Cakresvara, Visvesvara, and Kapilesvara. By worshiping these lingas one attains devotional service to Visnu. Southeast of Siddhesvara is the famous Kedaresvara, a Siva-linga that faces south. East of Siddhesvara is Cakresvara Siva, and beyond that is Yajnesvara, or Indresvara, Siva.

The demigods worshiped that linga out of devotion to Visnu and had Visvakarma construct a temple. As a result, Bhuvanesa (Visnu) became pleased and gave them the benediction that this linga would be known as Siddhesvara, because Siva, who is very dear to Visnu, was directly present in that linga and would award perfection in the worship of Visnu. Siddhasrama, which awards perfection, is situated 800 cubits from the Siddhesvara-linga. Near Siddhasrama is Muktesvara Siva. Near Muktesvara is Siddha-kunda, and south of Siddha-kunda is Punya-kunda. South of Siddhesvara is Kedaradeva, with Gauridevi situated by his side. Near Gauridevi is Gauri-kunda. Since Himalaya worshiped that linga, it became known as Hema-kedara. Streams of crystal clear water emanate west, south, and north of this linga. In front of this self-manifested linga is a Bhava-pitha. Near this Bhava-pitha there are three Rudra-lingas—Santi-siva, Santa-siva, and Daityesvara—who were worshiped by the Maruts. Hiranyakasipu heard a voice from the sky say, “Worship Daityesvara-siva, who is generally worshiped by the Daityas and who is situated west of Siddhesvara.” East of Siddhesvara is

Indresvara, who was worshiped by Indra. In the fifth concentric ring there is Brahmesvara-linga and Brahma-kunda, which appeared during the sacrifice performed by Brahma. Four hundred forty cubits northeast (a little southeast) past Krtti-Vasa is Gokarnesvara. Susena and Gokarnasura worshiped this linga. Near this linga are Utpalesvara and Amratakesvara lingas. In the sixth ring Meghesvara-linga is situated. Since this linga, which is 6800 cubits northeast of kalpa-vrksa, was established and worshiped by the clouds (megha), this linga became renowned as Meghesvara. West of Meghesvara is Bhaskaresvara-linga, which was worshiped by Bhaskara, the sun-god. Mahadeva and Surya are perpetually worshiped six thousand cubits past this place. Three thousand two hundred cubits west of Bhaskaresvara is Kapala-mocana-siva. In the seventh ring is Alabu-tirtha. When one brahmana friend of Indra performed austerities for one thousand years of the demigods, Bhuvanesa became pleased with him and awarded him the benediction that his begging bowl and waterpot (made of alabu, or squash) would transform into a tirtha. When the Lord touched that waterpot, it turned into a divine lake. South of this lake is Auttaresa. Auttaresvara is situated west of Kedaresvara. This three-eyed linga is effulgent, marked with the impression of the moon on his forehead, decorated with a garland of planets and stars, smeared with the ashes from a funeral pyre, decorated with snakes, endowed with a fierce face, and naked. Near this Auttaresvara-linga there are three witches who are fond of flesh and blood, who are fully intoxicated, who have crooked reddish eyes, and who are fond of singing and playing instruments. It is heard that Vasistha and Vamadeva live at this place. Near this place there is a linga named Bhimesa, who takes away everyone's fear. In the eighth ring there is a Rama-kunda, also called Asoka-jhara, which appeared from the Asvamedha (horse) sacrifice. Within this ring are lingas like Ramesvara, Sitesvara, Hanumadisvara, Laksmanisvara, Bharatesvara, Satrughnesvara, Lavesvara, and Gosahasresvara.

Text 402

parama nibhrta eka dekhi' siva-sthana

sukhi hailasri-gaurasundara bhagavan//CB, Antya 2.402//

TRANSLATION

When Sri Gaurasundara saw a temple of Siva in a most solitary place, He became joyful.

Text 403

sei grame yateka achaye devalaya

saba dekhilena sri-gauranga mahasaya//CB, Antya 2.403//

TRANSLATION

Lord Gauranga visited all the temples in that place.

Text 404

ei mate sarva-pathe santose asite

uttarila asi' prabhu kamalapurete//CB, Antya 2.404//

TRANSLATION

In this way the Lord happily traveled all the way and eventually arrived at Kamalapura.

COMMENTARY

In this regard one should see Caitanya-caritamrta (Madhya 5.141), which states: kamalapure asi bharginadi-snana kaila—“When Sri Caitanya Mahaprabhu arrived at Kamalapura, He took His bath in the Bharginadi River.” The flag on top of the Jagannatha temple can be seen from this village. This ancient village is situated in the district of Puri.

Text 405

deulera dhvaja-matra dekhilena dure

pravesila prabhu nija-ananda-sagare//CB, Antya 2.405//

TRANSLATION

As soon as the Lord saw the flag on top of the temple, He floated in an ocean of happiness.

Text 406

akathya adbhuta prabhu karena hunkara

visala garjana kampa sarva-deha-bhara//CB, Antya 2.406//

TRANSLATION

The Lord's loud roaring was wonderful and beyond description. His entire body began to tremble, and He was unable to move.

Text 407

prasadera dike matra cahite cahite

calilena prabhu sloka padite padite//CB, Antya 2.407//

TRANSLATION

The Lord then continued on, constantly looking at the temple and reciting verses.

Text 408

sri-mukhera ardha-sloka suna savadhane

ye lila karila gauracandra bhagavane//CB, Antya 2.408//

TRANSLATION

Now hear carefully about Lord Gauracandra's pastime of composing and

reciting half of a verse.

Text 409

prasadagre nivasita purah smera-vaktraravindo

mam alokya smita-suvadano bala-gopala-murtih//CB, Antya 2.409//

TRANSLATION

“Just look at the top of the temple. There, in the form of a cowherd boy with His face resembling a fully blossomed lotus, Lord Sri Krsna is looking at Me and smiling sweetly. In this way the beauty of His face is increasing.”

Text 410

prabhu bale,—“dekha prasadera agramule

hasena amare dekhi' sri-bala-gopale”//CB, Antya 2.410//

TRANSLATION

The Lord said, “Just see, at the top of the temple Sri Bala-gopala is looking at Me and smiling!”

COMMENTARY

Regarding the top of the temple, one should see Hari-bhakti-vilasa, Chapters Nineteen and Twenty.

Text 411

ei sloka punah punah padiya padiya

achada khayena prabhu vivasa haiya//CB, Antya 2.411//

TRANSLATION

Reciting this verse again and again, the Lord helplessly fell with great force to the ground.

Text 412

se dinera ye achada, ye arti-krandana

anantera jihvaya se na yaya varnana//CB, Antya 2.412//

TRANSLATION

Even Ananta cannot describe the way He forcefully fell to the ground and the way He pathetically cried that day.

Text 413

cakra-prati drsti-matra karena sakale

sei sloka padiya padena bhumi-tale//CB, Antya 2.413//

TRANSLATION

When the Lord and His associates looked at the cakra on top of the temple, they offered obeisances and recited that verse.

Text 414

ei mata dandavat haite haite

sarva-patha ailena prema prakasite//CB, Antya 2.414//

TRANSLATION

In this way the Lord exhibited ecstatic love of God while offering obeisances the entire way.

Text 415

ihare se bali prema-maya avatara

e sakti caitanya vahi anye nahi ara//CB, Antya 2.415//

TRANSLATION

That is why He is called the incarnation of love of God. No one other than Sri Caitanya has the power to display such love.

Text 416

pathe yata dekhaye sukrti nara-gana

tara bale,—“ei ta' saksat narayana”//CB, Antya 2.416//

TRANSLATION

Those pious persons who saw the Lord on the road said, “He is directly Lord Narayana.”

Text 417

catur-dike vediya aise bhakta-gana

ananda-dharaya purna sabara nayana//CB, Antya 2.417//

TRANSLATION

The devotees surrounded the Lord as they walked down the road. Everyone's eyes were filled with tears of ecstasy.

Text 418

sabe cari-danda patha premera avese

prahara-tinete asi' haila pravese//CB, Antya 2.418//

TRANSLATION

The road that could be covered in one and a half hours took them nine hours because of the Lord's absorption in ecstatic love.

COMMENTARY

The journey between Kamalapura and the Jagannatha temple takes only one and a half hours. But since the Lord was fully absorbed in ecstatic love and He was repeatedly offering obeisances, it took Him nine hours.

Text 419

ailena matra prabhu atharanalaya

sarva-bhava samvarana kaila gaura-raya//CB, Antya 2.419//

TRANSLATION

As soon as Lord Gauranga arrived at Atharanala He concealed the symptoms of His ecstatic love.

COMMENTARY

At the entrance to Jagannatha Puri there is a bridge called Atharanala. Since that bridge over a small river has eighteen arches it is called Atharanala. [Athara means “eighteen,” and nala means “canal.”]

Text 420

sthira hai' vasilena prabhu saba' la

'yasabare balena ati vinaya kariya//CB, Antya 2.420//

TRANSLATION

The Lord peacefully sat down with His associates and humbly spoke to them.

Text 421

“tomara ta' amara karila bandhu-kaja

dekhaila ani' jagannatha maharaja//CB, Antya 2.421//

TRANSLATION

“You have all done a favor to Me, for you have brought Me to see Lord Jagannatha.

Text 422

ebe age tomara calaha dekhibare

ami va yaiba age, taha bala more”//CB, Antya 2.422//

TRANSLATION

“Now tell Me whether you should go first to see Jagannatha or I should go first.”

Text 423

mukunda balena,—“tabe tumi age yao”`

bhala', bali' calilena sri-gauranga-rao//CB, Antya 2.423//

TRANSLATION

Mukunda said, “Then You should go first.” Gauranga replied, “All right,” and then departed.

Text 424

matta-simha-gati jini' calila satvara

pravista haila asi' purira bhitara//CB, Antya 2.424//

TRANSLATION

The Lord walked like an intoxicated lion and soon entered the within the town of Jagannatha Puri.

Text 425

pravesa haila gauracandra nilacale

iha ye sunaye sei bhase prema-jale//CB, Antya 2.425//

TRANSLATION

Anyone who hears about Gauracandra's entrance into Nilacala floats in an ocean of ecstatic love.

Text 426

isvara-icchaya sarvabhauma sei kale

jagannatha dekhite achena kutuhale//CB, Antya 2.426//

TRANSLATION

By the will of the Supreme Lord, Sarvabhauma was happily taking darsana of Lord Jagannatha at that time.

Text 427

hena-kale gauracandra jagata-jivana

dekhilena jagannatha, subhadra, sankarsana//CB, Antya 2.427//

TRANSLATION

Just then Gauracandra, the life and soul of the universe, came to see Jagannatha, Subhadra, and Sankarsana (Baladeva).

Text 428

dekhi' matra prabhu kare parama hunkare

iccha haila jagannatha kole karibare//CB, Antya 2.428//

TRANSLATION

As soon as the Lord saw Jagannatha, He roared loudly and felt an intense desire to embrace Him.

Text 429

lampha dena visvambhara anande vihvala

catur-dike chute saba nayanera jala//CB, Antya 2.429//

TRANSLATION

Being overwhelmed with ecstatic love, Visvambhara leapt into the air and tears shot from His eyes in all directions.

Text 430

ksaneke padila hai' anande murcchita

ke bujhe e isvarera agadha carita//CB, Antya 2.430//

TRANSLATION

The next moment He fell to the ground unconscious in ecstasy. Who can understand the unfathomable characteristics of the Supreme Lord?

Text 431

ajna padihari saba uthila marite

athe-vyathe sarvabhauma padila prsthete//CB, Antya 2.431//

TRANSLATION

As the ignorant guards prepared to beat the Lord, Sarvabhauma hurriedly threw himself on to the Lord's back.

COMMENTARY

The guards are supposed to chastise those pilgrims who commit seva-aparadha, or offenses in Deity worship. As those extremely foolish guards prepared to beat Sri Gaurasundara for falling unconscious in ecstatic love within the temple, which they considered an offense, Sarvabhauma checked them.

The word padihari, which is a corruption of the word pratihari, means “watchman” or “internal security guard.”

Text 432

hrdaye cintena sarvabhauma mahasaya//CB, Antya 2.432//

TRANSLATION

“eta sakti manusera kona kale naya

COMMENTARY

Sarvabhauma Mahasaya thought, “No human being can ever exhibit such potency.

Text 433

e hunkara e garjana e premera dhara

yata kichu alaukika-saktira pracara//CB, Antya 2.433//

TRANSLATION

“This loud roaring, this bellowing, and this current of ecstatic love are all exhibitions of extraordinary potencies.

Text 434

ei jana hena bujhi—sri-krsna-caitanya”

ei mata cinte sarvabhauma ati dhanya//CB, Antya 2.434//

TRANSLATION

“This person appears to be Sri Krsna Caitanya.” The fortunate Sarvabhauma thought in this way.

Text 435

sarvabhauma-nivarane sarva padihari

rahilena dure sabe maha-bhaya kari'//CB, Antya 2.435//

TRANSLATION

Being checked by Sarvabhauma, the guards were frightened and stood at a distance.

Text 436

prabhu se haiya achena acetana-praya

dekhi' matra jagannatha-nija-priya-kaya//CB, Antya 2.436//

TRANSLATION

From the moment the Lord saw the form of His beloved Jagannatha, He remained unconscious.

Text 437

ki anande magna haila vaikuntha-isvara

vede o e saba tattva janite duskara//CB, Antya 2.437//

TRANSLATION

It is difficult for even the Vedas to know how deeply the Lord of Vaikuntha merged in ecstatic love.

Text 438

sei prabhu gauracandra catur-vyuha-rupe

apane vasiya ache simhasane sukhe//CB, Antya 2.438//

TRANSLATION

That same Lord Gauracandra was happily sitting on the simhasana in His quadruple expansions as Jagannatha and Sankarsana.

COMMENTARY

In the Srimad Bhagavatam (12.11.21) it is stated:

vasudevah sankarsanah pradyumnah purusah svayam

aniruddha iti brahman murti-vyuho 'bhidhiyate

“Vasudeva, Sankarsana, Pradyumna, and Aniruddha are the names of the direct personal expansions of the Supreme Godhead, O brahmana Saunaka.”

Texts 439-440

apanei upasaka hai' kare bhakti

ataeva ke bujhaye isvarera sakti

apanara tattva prabhu apane se jane

vede, bhagavate ei mata se vakhane//CB, Antya 2.439-440//

TRANSLATION

The Lord Himself became the worshiper and executed devotional service. Therefore who can understand the potencies of the Supreme Lord? The Lord alone knows His own glories. This is the explanation of the Vedas and the Srimad Bhagavatam.

COMMENTARY

Since Gaurasundara jumped on to the jewel-studded altar on which the three deities were seated, the consideration of catur-vyuha arose. In this case Gaurasundara considered Himself a worshiper and not the object of worship as Mayavadis do.

In the Srimad Bhagavatam (10.87.41) it is stated:

dyu-pataya eva te na yayur antam anantata

yatvam api yad-antaranda-nicaya nanu savaranah

“Because You are unlimited, neither the lords of heaven nor even You Yourself can ever reach the end of Your glories. The countless universes, each enveloped in its shell, wander within You.”

Text 441

tathapi ye lila prabhu karena yakhane

taha kahe vede jiva-uddhara-karane//CB, Antya 2.441//

TRANSLATION

Yet the Vedas describe the pastimes that the Lord performs for the purpose of delivering the living entities.

Text 442

magna hailena prabhu vaisnava-avese

bahya dure gela prema-sindhu-majhe bhase//CB, Antya 2.442//

TRANSLATION

The Lord became absorbed in the mood of a Vaisnava. He lost external consciousness and floated in an ocean of ecstatic love.

Text 443

avariya sarvabhauma achena apane

prabhura ananda-murccha na haya khandane//CB, Antya 2.443//

TRANSLATION

Sarvabhauma continued to guard the Lord, whose ecstatic trance remained unbroken.

Text 444

sese sarvabhauma yukti karilena mane

prabhu lai' yaibare apana bhavane//CB, Antya 2.444//

TRANSLATION

Eventually Sarvabhauma decided to take the Lord to his house.

Text 445

sarvabhauma bale,—“bhai padihari-gana!

sabe tuli' laha ei purusa-ratana”//CB, Antya 2.445//

TRANSLATION

Sarvabhauma said, “O brother guards, please pick up this jewel-like personality.”

Text 446

pandu-vijayera yata nija bhrtya-gana

sabe prabhu kole kari' karila gamana//CB, Antya 2.446//

TRANSLATION

Lord Jagannatha's personal servants, who carry the deities to their chariots during the Pandu-vijaya ceremony, then picked up the Lord and departed.

COMMENTARY

As Lord Jagannatha is carried to His chariot during the Pandu-vijaya ceremony, the servants of Jagannatha picked up the unconscious Gaurasundara and brought Him to Sarvabhauma's house.

Text 447

ke bujhibe isvarera caritra gahana

hena-rupe sarvabhauma-mandire gamana//CB, Antya 2.447//

TRANSLATION

Who can understand the grave characteristics of the Supreme Lord? In this way the Lord was carried to Sarvabhauma's house.

Text 448

catur-dike hari-dhvani kariya kariya

vahiya anena sabe harisa haiya//CB, Antya 2.448//

TRANSLATION

Those servants all became joyful as they carried the Lord and filled the four directions with their chanting of Hari's names.

Text 449

henai samaye sarva bhakta simha-dvare

asiya milila sabe harisa-antare//CB, Antya 2.449//

TRANSLATION

At that time the devotees arrived at the Simha-dvara entrance and became filled with happiness when they saw the Lord.

Text 450

parama adbhuta sabe dekhena asiya

pipilika-gana yena anna yaya la'ya//CB, Antya 2.450//

TRANSLATION

They all came and saw that supremely wonderful scene, which resembled ants carrying away a lump of food grains.

Text 451

ei mata prabhure aneka loka dhari'

laiya yayena sabe mahananda kari'//CB, Antya 2.451//

TRANSLATION

In this way many people caught hold of the Lord and carried Him in great ecstasy.

Text 452

simha-dvare namaskari' sarva bhakta-gana

harise prabhura pache karila gamana//CB, Antya 2.452//

TRANSLATION

After offering their obeisances at the Simha-dvara, the devotees joyfully followed the Lord.

Text 453

sarva-loke dhari' sarvabhaumera mandire

anilena, kapata padila tanra dvare//CB, Antya 2.453//

TRANSLATION

All the people brought the Lord into Sarvabhauma's house, and then the door was locked from within.

Text 454

prabhure asiya ye mililа bhakta-gana

dekhi' haila sarvabhauma harasita mana//CB, Antya 2.454//

TRANSLATION

Sarvabhauma was pleased to see all the devotees who had come to see the Lord.

Text 455

yathayogya sambhasa kariya saba'-sane

vasilena, sandeha bhangila tata-ksane//CB, Antya 2.455//

TRANSLATION

After appropriately greeting the devotees, Sarvabhauma sat down and his doubts were removed.

Text 456

bada sukhi haila sarvabhauma mahasaya

ara tanra kiba bhagya-phalera udaya//CB, Antya 2.456//

TRANSLATION

Sarvabhauma Mahasaya was most pleased. Who could be more fortunate than him?

Text 457

yara kirti-matra sarva vede vyakhya kare

anayase se isvara aila mandire//CB, Antya 2.457//

TRANSLATION

The Lord, whose glories are described in the Vedas, has now personally come to his house.

COMMENTARY

In the Srimad Bhagavatam (6.4.25) it is stated:

sarvam puman veda gunams ca taj-jno

na veda sarva-jnam anantam ide

“Although the living being may know the qualities of material nature, he is unable to see the Supreme Being, who is omniscient and unlimited. I therefore offer my respectful obeisances unto Him.” In the Mahabharata (Svargarohana-parva 6.93) and in the Hari-vamsa (Bhavisyat-parva 132.95) it is stated:

vede ramayane caiva

purane bharate tatha adav

ante ca madhye ca

harih sarvatra giyate

“In the Vedic literature, including the Ramayana, Puranas, and Mahabharata, from the very beginning (adau) to the end (ante ca), as well as within the middle (madhye ca), only Hari, the Supreme Personality of Godhead, is explained.”

Text 458

nityananda dekhi' sarvabhauma mahasaya

laila carana-dhuli kariya vinaya//CB, Antya 2.458//

TRANSLATION

When Sarvabhauma Mahasaya saw Nityananda, he humbly took dust from His lotus feet.

Text 459

manusya dilena sarvabhauma saba'-sane

calilena sabe jagannatha-darasane//CB, Antya 2.459//

TRANSLATION

Sarvabhauma then deputed one man to take them for darsana of Lord Jagannatha.

Text 460

ye manusya yaya dekhaite jagannatha

nivedana kare se kariya yoda-hata//CB, Antya 2.460//

TRANSLATION

The man who was deputed to take them to see Jagannatha folded his hands and appealed to them.

Text 461

“sthira hai' jagannatha sabei dekhiba

purva-gosanira mata keha na kariba//CB, Antya 2.461//

TRANSLATION

“Maintain your composure while seeing Lord Jagannatha. Don't do anything like that last Gosvami has done.

Text 462

ki-rupa tomara, kichu na pari bujhite

sthira hai' dekha, tabe yai dekhaite//CB, Antya 2.462//

TRANSLATION

“I cannot understand what kind of persons you are. If you remain peaceful while seeing Jagannatha, then I will take you.

Text 463

ye-rupa tomara karilena eka jane

jagannatha daive rahilena simhasane//CB, Antya 2.463//

TRANSLATION

“It was by the arrangement of providence that Jagannatha remained on His simhasana after what your companion did.

Text 464

visese va ki kahiba ye dekhila tana

se achade anyera ki dehe rahe prana//CB, Antya 2.464//

TRANSLATION

“What more will I say? Everyone who saw Him fall forcefully to the ground thought that He could not survive.

Text 465

eteke tomara saba-acintya-kathana

samvariya dekhiba, karilun nivedana”//CB, Antya 2.465//

TRANSLATION

“These topics are beyond my understanding. Therefore my request is that you should all control yourselves while taking darsana.”

Text 466

suni' sabe hasite lagila bhakta-gana

`cinta nahi' bali' sabe karila gamana//CB, Antya 2.466//

TRANSLATION

On hearing his words, the devotees began to laugh. They told him, “Don't worry,” and departed.

Text 467

asi' dekhilena catur-vyuha jagannatha

prakata-paramananda bhakta-varga-satha//CB, Antya 2.467//

TRANSLATION

They went to the temple and saw catur-vyuha Jagannatha, who is the

source of all transcendental happiness and who is accompanied by His devotees.

COMMENTARY

Sri Jagannatha is nondifferent from Vasudeva, one of the quadruple expansions of the Supreme Lord. Pradyumna and Aniruddha are included in Him.

Text 468

dekhi' sabe lagilena karite krandana

dandavata pradaksina karena stavana//CB, Antya 2.468//

TRANSLATION

When the devotees saw Jagannatha, they began to cry. They offered their obeisances, circumambulated the Lord, and then recited prayers.

Text 469

prabhura galara mala brahmana aniya

dilena sabara gale santosita haiya//CB, Antya 2.469//

TRANSLATION

The brahmana priests happily brought Lord Jagannatha's flower garlands and offered them to the devotees.

Text 470

ajna-mala paiya sabe santosita-mane

aila satvare sarvabhaumera bhavane//CB, Antya 2.470//

TRANSLATION

Having received the Lord's mercy in the form of His garlands, the devotees joyfully returned to Sarvabhauma's house.

Text 471

prabhura ananda-murccha haila ye-mate

bahya nahi bhileka, achena sei mate//CB, Antya 2.471//

TRANSLATION

The Lord remained unconscious in ecstasy. He did not display even a tinge of external consciousness.

Text 472

vasiya achena sarvabhauma pada-tale

catur-dike bhakta-gana `rama-krsna' bale//CB, Antya 2.472//

TRANSLATION

Sarvabhauma was sitting at the Lord's feet, and the devotees chanted the names of Rama and Krsna on all sides.

Text 473

acintya agamya gauracandrera carita

tina-prahare o bahya nahe kadacita//CB, Antya 2.473//

TRANSLATION

The characteristics of Gauracandra are inconceivable and unfathomable. He did not regain external consciousness even after nine hours.

COMMENTARY

In this regard one should see Madhvacarya's commentary on the Vedanta-sutra (1.1.10). In the Mahabharata (Santi-parva 207.49) it is stated:

evam esa mahabahuh

kesavah satya-vikramah

acintya-pundarikakso

naisa kevala-manusah

“O Yudhisthira, this most powerful, lotus-eyed Kesava is the inconceivable Personality of Godhead. No one should consider Him an ordinary human being.”

Text 474

ksaneke uthila sarva-jagata-jivana

hari-dhvani karite lagila bhakta-gana//CB, Antya 2.474//

TRANSLATION

After a while the life and soul of the universe regained external consciousness and the devotees began chanting the name of Hari.

Text 475

sthira hai' prabhu jijnasena saba'-sthane//CB, Antya 2.475//

TRANSLATION

“kaha dekhi aji mora kon vivarane”

COMMENTARY

The Lord peacefully asked everyone, “Tell Me, what happened to Me today?”

Text 476

sese nityananda prabhu kahite lagila//CB, Antya 2.476//

TRANSLATION

“jagannatha dekhi' matra tumi murccha gela

COMMENTARY

Nityananda Prabhu replied, “Immediately after seeing Jagannatha, You fell unconscious.

Text 477

daive sarvabhauma achilena sei sthane

dhari' toma' anilena apana-bhavane//CB, Antya 2.477//

TRANSLATION

“By providence, Sarvabhauma was present there at the time. He caught hold of You and brought You to his house.

Text 478

ananda-avese tumi hai' paravasa

bahya na janila tina-prahara divasa//CB, Antya 2.478//

TRANSLATION

“You were so overwhelmed in ecstasy that You did not regain consciousness for nine hours.

Text 479

ei sarvabhauma namaskarena tomare”

athe-vyathe prabhu sarvabhaume kole kare//CB, Antya 2.479//

TRANSLATION

“This is Sarvabhauma offering You obeisances.” The Lord then hurriedly embraced Sarvabhauma.

Text 480

prabhu bale,—“jagannatha bada krpa-maya

anilena more sarvabhaumera alaya//CB, Antya 2.480//

TRANSLATION

The Lord said, “Jagannatha is most merciful, for He brought Me to the house of Sarvabhauma.

Text 481

parama sandeha citte achila amara

ki-rupe paiba ami samhati tomara//CB, Antya 2.481//

TRANSLATION

“I was greatly anxious about how I would attain your association.

Text 482

krsna taha purna karilena anayase”

eta bali' sarvabhaume cahi' prabhu hase//CB, Antya 2.482//

TRANSLATION

“But Krsna has easily fulfilled My desire.” After speaking these words, the Lord looked at Sarvabhauma and smiled.

Text 483

prabhu bale,—“suna aji amara akhyana

jagannatha asi' dekhilana vidyamana//CB, Antya 2.483//

TRANSLATION

The Lord then said, “Now hear what happened to Me today. I went and saw Jagannatha.

Text 484

jagannatha dekhi' citte haila amara

dhari' ani' vaksa-majhe thui apanara//CB, Antya 2.484//

TRANSLATION

“When I saw Jagannatha, I had an urge to grab Him and embrace Him to My chest.

Text 485

dharite gelama matra jagannatha ami

tabe ki haila sese ara nahi jani//CB, Antya 2.485//

TRANSLATION

“But after I went to embrace Jagannatha, I don't know what happened.

Text 486

daive sarvabhauma aji achila nikate

ataeva raksa haila e mahasankate//CB, Antya 2.486//

TRANSLATION

“By providence Sarvabhauma was there at the time, so I was saved from a great calamity.

Text 487

aji haite ami ei bali dadaiya

jagannatha dekhibana bahire thakiya//CB, Antya 2.487//

TRANSLATION

“I declare that from today on I will take darsana of Lord Jagannatha from outside.

Text 488

abhyantare ara ami pravesa nahiba

garudera pache rahi' isvara dekhiba//CB, Antya 2.488//

TRANSLATION

“I will not enter the temple. I will see the Lord while standing next to Garuda.

Text 489

bhagye ami aji na dharilun jagannatha

tabe ta' sankata aji haita ama'ta”//CB, Antya 2.489//

TRANSLATION

“It was fortunate that I did not grab Jagannatha today. If I had done so, I

would be in trouble.”

Text 490

nityananda bale,—“bada edaile bhala

vela nahi ebe, snana karaha sakala”//CB, Antya 2.490//

TRANSLATION

Nityananda then said, “It is good that You avoided that calamity. Now it is late. Let us all go take bath.”

Text 491

prabhu bale,— “nityananda, samvariya more

ei ami deha samarpilana tomare”//CB, Antya 2.491//

TRANSLATION

The Lord replied, “Nityananda, You should protect Me. I am surrendering My body to You.”

Text 492

tabe kata-ksane snana kari' prema-sukhe

vasilena sabara sahita hasya-mukhe//CB, Antya 2.492//

TRANSLATION

The Lord enjoyed ecstatic love as He took bath thereafter. He then smiled as He sat down with the devotees.

Text 493

bahuvidha mahaprasada aniya satvare

sarvabhauma thuilena prabhura gocare//CB, Antya 2.493//

TRANSLATION

Sarvabhauma quickly brought many varieties of maha-prasada and placed them before the Lord.

Text 494

mahaprasadere prabhu kari' namaskara

vasila bhunjite lai' sarva parivara//CB, Antya 2.494//

TRANSLATION

After offering His obeisances to the maha-prasada, the Lord began to eat along with His associates.

Text 495

prabhu bale,—“vistara laphara more deha'

pithapana chena-bada tomara sabe laha”//CB, Antya 2.495//

TRANSLATION

The Lord said, “Give Me a large portion of boiled vegetables. You can all take the curd sweetballs, cakes, and preparations made with condensed milk.”

COMMENTARY

In Caitanya-caritamrta (Madhya 6.43-44) it is stated:

prabhu kahe,—more deha laphra-vyanjane

pitha-pana deha tumi inha-sabakare

“Lord Caitanya Mahaprabhu requested, `Please give Me only boiled

vegetables. You can offer the cakes and preparations made with condensed milk to all the devotees.'"

Also in Caitanya-caritamrta (Madhya 12.167) it is stated:

prabhu kahe,—more deha' laphra-vyanjane

pitha-pana, amrta-gutika deha' bhakta-gane

"Sri Caitanya Mahaprabhu said, `You can give Me the ordinary vegetable known as laphra-vyanjana, and you may deliver to all the devotees better preparations like cakes, sweet rice, and amrta-gutika.'"

Text 496

ei mata bali' prabhu mahaprema-rase

laphara khayena prabhu, bhakta-gana hase//CB, Antya 2.496//

TRANSLATION

After speaking in this way, the Lord began to eat the boiled vegetables in ecstatic love and the devotees began to laugh.

Text 497

janma janma sarvabhauma prabhura parsada

anyatha anyera nahi haya e sampada//CB, Antya 2.497//

TRANSLATION

Sarvabhauma is an associate of the Lord birth after birth. Otherwise, who else could have such good fortune?

Text 498

suvarna-thalite anna aniya apane

sarvabhauma dena, prabhu karena bhojane//CB, Antya 2.498//

TRANSLATION

Sarvabhauma brought rice on a gold plate and offered it to the Lord, and the Lord ate.

COMMENTARY

Sarvabhauma fed the Lord on a gold plate. Foolish people will think, “How can a sannyasi eat off of a metal plate?” Since foolish people think they are equal to the object of service, their mentality leads them to hell.

Text 499

se bhojane yateka haila prema-ranga

vedavyasa varnibena se saba prasanga//CB, Antya 2.499//

TRANSLATION

The ecstatic happiness that manifested while the Lord ate will be described in the future by Vedavyasa.

Text 500

asesa kautuke kari' bhojana-vilasa

vasilena prabhu, bhakta-varga cari-pasa//CB, Antya 2.500//

TRANSLATION

After joyfully completing His pastime of eating, the Lord sat down in the midst of His devotees.

Text 501

nilacale prabhura bhojana maha-ranga

ihara sravane haya caitanyera sanga//CB, Antya 2.501//

TRANSLATION

By hearing the ecstatic pastimes of the Lord's eating at Nilacala, one attains the association of Lord Caitanya.

Text 502

sesa-khande caitanya aila nilacale

e akhyana sunile bhasaye prema-jale//CB, Antya 2.502//

TRANSLATION

Anyone who hears these Antya-khanda descriptions of Lord Caitanya's journey to Nilacala will float in the ocean of love of God.

Text 503

sri krsna-caitanya nityananda-canda jana

vrndavana-dasa tachu pada-yuge gana//CB, Antya 2.503//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gaudiya-bhasya of Sri Caitanya-bhagavata, Antya-khanda, Chapter Two, entitled “Description of the Lord's Travel Through Bhuvanesvara and Other Places to Jagannatha Puri.”

Chapter 3 The Deliverance of Sarvabhauma and the Journey to West Bengal

Mahaprabhu's Deliverance of Sarvabhauma, Exhibition of His Six-armed Form, and Journey to Bengal

This chapter describes Sarvabhauma Bhattacarya's bewilderment by the Lord's illusory energy and his offering instructions to Mahaprabhu, Mahaprabhu's manifestation of His six-armed form before Sarvabhauma Bhattacarya, Sarvabhauma's offering of prayers to Mahaprabhu and his acceptance of Mahaprabhu as the original Personality of Godhead, the Lord's meeting with Paramananda Puri, the arrival of the devotees, Sri Nityananda's act of embracing Sri Balarama, the Lord's invoking the Ganges in Sri Paramananda Puri's well, the Lord's auspicious arrival in Gauda-desa and His stay at the house of Vidya Vacaspati in Vidyanagara, the Lord's visit to Kuliya and His excusing the offenses of the offenders there, and the Lord's glorification of Srimad Bhagavatam and His description of the process of reciting Srimad Bhagavatam in reply to Devananda Pandita's inquiry on the process of reciting Srimad Bhagavatam.

One day in Nilacala, Mahaprabhu, on the pretext of humility and with His actual identity concealed, inquired from Sarvabhauma Bhattacarya about His prescribed duties. Being bewildered by the Lord's illusory energy and considering Mahaprabhu an ordinary living entity and a sannyasi, Sarvabhauma gave the Lord various instructions and ascertained the uselessness of accepting Mayavada sannyasa in Vaisnava dharma. He also quoted statements of Sri Sankaracarya to substantiate that it was not Sri Sankara's internal intention to establish the philosophy of oneness between the living entities and the Lord. On the pretext of humility the Lord revealed to Sarvabhauma that His sole purpose in accepting sannyasa was to display the pastime of cultivating Krsna consciousness. Sarvabhauma Bhattacarya was considering Mahaprabhu as simply an exalted sannyasi. When Mahaprabhu inquired from Sarvabhauma Bhattacarya about the meaning of the atmarama verse, Sarvabhauma Bhattacarya explained it in thirteen different ways. Without touching any of those explanations, Mahaprabhu astonished Sarvabhauma with many new meanings and then displayed to Sarvabhauma His six-armed form. Sarvabhauma thus fell unconscious to the ground, and Mahaprabhu brought him back to consciousness by placing His hand on Sarvabhauma's body. Then, out of His causeless mercy, Mahaprabhu placed His lotus feet on the chest of Sarvabhauma, who by the Lord's mercy became filled with ecstasy and profusely repented for his audacity of previously instructing Mahaprabhu. He then prayed to the Lord for loving devotional service and began to glorify Him by composing one

hundred verses. Mahaprabhu then told Sarvabhauma that persons who recite those one hundred verses, called Sarvabhauma-sataka, would certainly attain pure devotional service to Him. The Lord also told Sarvabhauma not to inform the public about the six-armed form that He had manifested for as long as He remained in this world. After delivering Sarvabhauma, the Lord made the lives of the residents of Nilacala successful by distributing to them the mellows of the holy names of Hari. Gradually devotees like Sri Paramananda Puri, Sri Svarupa Damodara, Pradyumna Misra, and Raya Ramananda came to join the Lord and began to enjoy ecstatic sankirtana pastimes with the Lord. While taking darsana of Lord Jagannatha, Sri Nityananda, who was intoxicated by the mellows of ecstatic love for Sri Caitanya, would sometimes attempt to grab Jagannatha. One day He climbed on the golden throne, and after embracing Balarama, He took the flower garland from Balarama's neck and put it on His own neck. Mahaprabhu lived with the devotees on the seashore and would pass the entire night enjoying kirtana pastimes and displaying symptoms of ecstatic love. The Lord would exhibit wonderful ecstatic emotions whenever He heard Sri Gadadhara Pandita's recitation of Srimad Bhagavatam. One day Mahaprabhu came to Sri Puri Gosvami's monastery and found out that the water in his well was unfit for any use. By the Lord's benediction the sacred Ganges entered his well the very next day, and the well was filled with pure water. When Mahaprabhu came to see the well water, He told the devotees that anyone who takes bath in that water would attain pure devotional service to Krsna, the same result one attains by taking bath in the Ganges. At that time Mahaprabhu elaborately described the glories of Srila Puri Gosvami. When Mahaprabhu first arrived in Nilacala, Prataparudra, the King of Utkal, was engaged elsewhere in a military campaign, so he was not able to see the Lord. After Mahaprabhu stayed for some time in Nilacala, He returned to Gauda-desa. In spite of trying to live secretly in Vidyanagara at the house of Vidya Vacaspati, the brother of Sarvabhauma, news of His arrival was made public and the place of Vacaspati filled with people. On hearing the loud commotion of the holy name of Hari, Mahaprabhu gave darsana to everyone. He blessed everyone by saying, “May your minds be fixed on Krsna,” and He instructed them to worship Krsna. In order to avoid the crowd Mahaprabhu secretly left for Kuliya without informing Vacaspati. Meanwhile, Vacaspati became afflicted by the Lord's separation on one hand and on the other hand the crowd continually accused him of hiding

Mahaprabhu in his house. When Vacaspati heard from a brahmana about the Lord's departure for Kuliya, he immediately informed everyone and personally led them to Kuliya. To counter people's baseless charge against Vacaspati, Mahaprabhu, on Vacaspati's request, gave darsana to everyone and made their lives glorious by awarding them the mellows of sankirtana desired by the best of the sages and yogis. When a brahmana asked the Lord about the atonement for committing offenses to a Vaisnava, the Lord said that one who drinks poison should counteract the effect of the poison by drinking nectar with the same mouth. Similarly, glorification of a Vaisnava's transcendental qualities is the only atonement for blaspheming a Vaisnava. By the influence of Vakresvara Pandita's association, Devananda Pandita developed faith in Mahaprabhu and attained His mercy. Mahaprabhu described the glories of Vakresvara Pandita to Devananda Pandita. After his offense was nullified, Devananda Pandita developed humility and inquired from the Lord about the process of explaining Srimad Bhagavatam. Mahaprabhu replied that pure devotional service is the ultimate goal of Srimad Bhagavatam, and that Srimad Bhagavatam is eternal and unique. Those who try to equate other literatures with Srimad Bhagavatam or try to equate other opinions, paths, or mental speculations with pure devotional service, which is the goal of Srimad Bhagavatam, do not know anything about Srimad Bhagavatam. Accepting the book Bhagavata and the devotee Bhagavata to be nondifferent, one should always serve the Bhagavata by offerings of glorification. Lord Nityananda is the personification of the devotional mellows of Srimad Bhagavatam. The fully transcendental Srimad Bhagavatam is not under the jurisdiction of mundane imagination.

Text 1

jaya jaya sri-krsna-caitanya-guna-dhama

jaya jaya nityananda-svarupera prana//CB, Antya 3.001//

TRANSLATION

All glories to Sri Krsna Caitanya, the reservoir of all transcendental qualities! All glories to the life and soul of Nityananda Svarupa!

Text 2

jaya jaya vaikuntha-nayaka krpa-sindhu

jaya jaya nyasi-cudamani dina-bandhu//CB, Antya 3.002//

TRANSLATION

All glories to the Lord of Vaikuntha, who is an ocean of mercy! All glories to the crest jewel of all sannyasis and friend of the poor!

Text 3

sesa-khanda katha bhai suna eka cite

sri-gauranga-candra viharila yena mate//CB, Antya 3.003//

TRANSLATION

O brothers, hear with attention the topics of the Antya-khanda, wherein Sri Gauracandra's pastimes are described.

Text 4

amrtera amrta sri-gaurangera katha

brahma, siva ye amrta vanchena sarvatha//CB, Antya 3.004//

TRANSLATION

The topics of Sri Gauranga are the essence of all nectar. Such nectar is always desired by personalities like Brahma and Siva.

COMMENTARY

The topics of Sri Gaura are the most relishable of all nectar. Since these topics are not influenced by temporary time factors like birth and death, these eternal topics are worshipable and desired by personalities like

Brahma and Siva. In the Mundaka Upanisad (2.2.5) it is stated:

tam evaikam janatha atmanam

anya vaco vimuncathamrtasyaisa setuh

“Know that He is the all-pervading Supersoul. Give up talking of anyone else. He is the bridge to immortality.”

See also Srimad Bhagavatam (10.31.9).

Text 5

ataeva sri-caitanya-kathara sravane

sabara santosa haya, dusta-gana vine//CB, Antya 3.005//

TRANSLATION

Therefore simply by hearing topics of Sri Caitanya everyone except the miscreant becomes pleased.

COMMENTARY

The topics of Sri Caitanya please everyone except unfortunate, wicked people, because by hearing topics of Sri Caitanya living beings attain knowledge of Krsna, service to Krsna, and love for Krsna. In this regard one should see Srimad Bhagavatam (10.60.44, 3.13.50, and 10.1.4)

Text 6

suna sesa-khanda katha caitanya-rahasya

ihara sravane krsna paiba avasya//CB, Antya 3.006//

TRANSLATION

Hear the confidential topics of Lord Caitanya described in the Antya-khanda, for by hearing these topics one will certainly attain Krsna.

Text 7

hena-mate sri-gaurasundara nilacale

atma-sangopana kari' ache kutuhale//CB, Antya 3.007//

TRANSLATION

In this way Sri Gaurasundara concealed His identity while happily residing in Nilacala.

Text 8

yadi tinho vyakta na karena apanare

tabe kara sakti ache tanre janibare//CB, Antya 3.008//

TRANSLATION

Who has the power to know Him if He does not reveal Himself?

Text 9

daive eka-dina sarvabhaumera sahite

vasilena prabhu tane laiya nibhrte//CB, Antya 3.009//

TRANSLATION

By the arrangement of providence the Lord one day sat down in a solitary place with Sarvabhauma.

Text 10

prabhu bale,—“suna sarvabhauma mahasaya!

tomare kahi ye ami apana-hrdaya//CB, Antya 3.010//

TRANSLATION

The Lord said, “Listen, Sarvabhauma Mahasaya! Let Me reveal My heart to you.

Text 11

jagannatha dekhite ye ailama ami

uddesya amara mula-etha acha tumi//CB, Antya 3.011//

TRANSLATION

“Although I came to see Jagannatha, My main purpose here was to meet you.

Text 12

jagannatha amare ki kahibena katha?

tumi se amara bandha chindibe sarvatha//CB, Antya 3.012//

TRANSLATION

“Will Jagannatha speak to Me? It is you who will completely destroy My material bondage.

COMMENTARY

Another reading of bandha chindibe (“will destroy bondage”) is bandhu achaha (“you are My friend”).

Text 13

tomate se vaise sri-krsnera purna sakti

tumi se dibare para' krsna-prema-bhakti//CB, Antya 3.013//

TRANSLATION

“You are fully empowered by Lord Krsna, so you are able to award one loving devotional service to Krsna.

COMMENTARY

See Srimad Bhagavatam (5.18.12).

Realizing that Sarvabhauma's desire for the four objectives of life was simply deceitful, Sri Gaurasundara also deceitfully told him that He had come to Nilacala to take instruction from Sarvabhauma and that Sarvabhauma had the power to bestow on one loving devotional service to Krsna.

Text 14

eteke tomara ami lainu asraya

taha kara' ye-rupe amara bhala haya//CB, Antya 3.014//

TRANSLATION

“Therefore I take shelter of You. Do whatever you consider is beneficial for Me.

Text 15

ki vidhi kariba muni, thakiba ki-rupe?

ye-mate na padon muni e samsara-kupe//CB, Antya 3.015//

TRANSLATION

“What rules and regulations should I follow? How should I live? Please instruct Me so that I do not fall into the well of material life.

Text 16

saba upadesa more kaha amayaya

`ami se tomara hai jana sarvathaya'"//CB, Antya 3.016//

TRANSLATION

“Please instruct Me without reservation. Know for certain that I am a soul surrendered to you.”

COMMENTARY

Another reading for the second line is tomari se ami iha janiha niscaya, which means the same.

Text 17

ei mate aneka-prakare maya kari'

sarvabhauma-prati kahilena gaurahari//CB, Antya 3.017//

TRANSLATION

In this way Gaurahari used various means to delude Sarvabhauma while speaking to him.

Text 18

na janiya sarvabhauma isvarera marma

kahite lagila ye jivera yata dharma//CB, Antya 3.018//

TRANSLATION

Without realizing the Lord's intention, Sarvabhauma began to speak about the religious duties of living entities.

Text 19

sarvabhauma balena,—“kahila yata tumi

sakala tomara bhala vasilama ami//CB, Antya 3.019//

TRANSLATION

Sarvabhauma said, “I appreciate everything You have said.

Text 20

ye tomara haiyache bhaktira udaya

atyanta apurva se kahile kabhu naya//CB, Antya 3.020//

TRANSLATION

“The devotion that has awakened in You is certainly most wonderful and beyond description.

Text 21

krsna-krpa haiyache tomara upare

sabe eka kariyacha nahe vyavahare//CB, Antya 3.021//

TRANSLATION

“You have attained Krsna's mercy, but You have done one thing that is improper.

Text 22

parama subuddhi tumi haiya apane

tabe tumi sannyasa karila ki karane//CB, Antya 3.022//

TRANSLATION

“Although You are most intelligent, why did You take sannyasa?

COMMENTARY

Sarvabhauma said, “O Krsna Caitanya, You have attained Krsna's mercy and You are most intelligent. So why did You take sannyasa? What qualification do You have to take sannyasa? You are too young. Personalities like Madhavendra Puri have taken sannyasa, but they have done so after maturely enjoying material life. Before accepting sannyasa, You should have particularly considered that everyone respects a sannyasi as a member of the topmost asrama. Since You have accepted Vaisnava principles, which entail becoming humbler than a blade of grass, what need was there to become a candidate for receiving the highest respect found in social etiquette? Giving up sikha and brahmana thread is an example of pride. It is simply the desire to ascend to the highest level of fame. A person following Vaisnava principles should offer obeisances to a dog, a dog-eater, a cow, and an ass, and he should not accept respect from anyone. Mayavadi sannyasis in particular consider themselves equal to the Supreme Lord, who is the creator, maintainer, and annihilator. Therefore they are unworthy sons and foolish.

Text 23

bujha dekhi vicariya ki ache sannyase

prathamei baddha haya ahankara-pase//CB, Antya 3.023//

TRANSLATION

“Just consider, what is the use of accepting sannyasa? One immediately becomes bound by the ropes of false ego.

Text 24

danda dhari' maha-jnana haya apanare

kahareo bale yoda-hasta nahi kare//CB, Antya 3.024//

TRANSLATION

“One who carries a danda considers himself a great person and does not fold his hands before anyone.

Text 25

yara pada-dhuli laite vedera vihita

hena jane namaskare, tabu nahe bhita//CB, Antya 3.025//

TRANSLATION

“A sannyasi is not afraid to accept obeisances from such a personality that the Vedas declare the dust of his feet should be respected.

COMMENTARY

The word namaskare means “offers obeisances.”

Text 26

ahankara dharma ei kabhu bhala nahe

bujha ei bhagavate yena mata kahe//CB, Antya 3.026//

TRANSLATION

“False ego is never good. Try to understand the words of Srimad Bhagavatam in this regard.

COMMENTARY

The phrase yena mata means “the way” or “as.”

Text 27

In the Srimad Bhagavatam 11.29.16 and 3.29.34 it is stated:

pranamed danda-vad bhumav

a-sva-candala-go-kharam

pravisto jiva-kalaya

tatraiva bhagavan iti//CB, Antya 3.027//

TRANSLATION

Realizing that the Supreme Personality of Godhead has entered the body of every living entity as the Supersoul, one should offer obeisances before all—even the dogs, outcastes, cows, and asses—falling flat upon the ground like a rod.

Text 28

“brahmanadi kukkura candala anta kari'

dandavat karibeka bahu manya kari'//CB, Antya 3.028//

TRANSLATION

“You should offer full obeisances to all living entities, including the brahmanas, dogs, and dog-eaters.

COMMENTARY

In the Srimad Bhagavatam (3.29.34) it is stated:

manasaitani bhutani pranamed bahu-manayan

isvaro jiva-kalaya pravisto bhagavan iti

“Such a perfect devotee offers respects to every living entity because he is under the firm conviction that the Supreme Personality of Godhead has entered the body of every living entity as the Supersoul, or controller.” In Sri Caitanya-caritamrta (Antya 20.25) it is stated:

uttama hana vaisnava habe nirabhimana

jive sammana dibe jani' `krsna'-adhisthana

“Although a Vaisnava is the most exalted person, he is prideless and gives all respect to everyone, knowing everyone to be the resting place of Krsna.”

Another reading for kari (“to do”) is dhari (“to hold”).

Text 29

ei se vaisnava-dharma-sabare pranati

sei dharmadhvaji, yara ithe nahi rati//CB, Antya 3.029//

TRANSLATION

Vaisnava etiquette is to offer respects to everyone, but one who is a hypocrite has no attachment for this.

COMMENTARY

The word dharmadhvaji refers to a pseudo devotee or hypocrite.

Text 30

sikha-sutra ghucaiya sabe ei labha

namaskara kare asi' maha-maha-bhaga//CB, Antya 3.030//

TRANSLATION

“The only gain in giving up one's sikha and brahmana thread is that respectable people offer one their obeisances.

Text 31

prathame suniye ei eka apaceya

ebe ara suna sarva-nasa buddhi-ksaya//CB, Antya 3.031//

TRANSLATION

“This is the first loss in accepting sannyasa. Now hear about the other loss by which one's intelligence becomes polluted.

Text 32

jivera svabhava-dharma isvara-bhajana

taha chadi' apanare bale `narayana'//CB, Antya 3.032//

TRANSLATION

“The constitutional duty of the living entity is to worship the Supreme Lord. But after taking sannyasa, one gives up that worship and calls himself Narayana.

COMMENTARY

In the Srimad Bhagavatam (5.10.23) it is stated:

sva-dharmam aradhanam acyutasya

yad ihamano vijahaty aghaugham

“If one is engaged in his own occupational duty as ordered by the Supreme Lord, his sinful activities are certainly diminished.” Also in the Srimad Bhagavatam (11.2.33) it is stated:

manye 'kutascid-bhayam acyutasya

padambujopasanam atra nityam

udvigna-buddher asad-atma-bhavad

visvatmana yatra nivartate bhih

“I consider that one whose intelligence is constantly disturbed by his falsely identifying himself with the temporary material world can achieve real freedom from fear only by worshiping the lotus feet of the infallible

Supreme Lord. In such devotional service, all fear ceases entirely.”

Text 33

garbhavase ye isvara karilena raksaya

hara prasade haila buddhi-jnana-siksa//CB, Antya 3.033//

TRANSLATION

“The Supreme Lord protects the living entity when he is within the womb of his mother. By the Lord's mercy that living entity obtains intelligence and knowledge.

COMMENTARY

See Srimad Bhagavatam, Canto Three, Chapter Thirty-one, verses 12-21.

Texts 34-37

yara dasya lagi' sesa-aja-bhava-rama

paiyao niravadhi karena kamana

srsti-sthiti-pralaya yahara dase kare

lajja nahi hena `prabhu' bale apanare

nidra haile `apane ke' ihao na jane

apanare `narayana' bale hena jane

`jagatera pita krsna' sarva vede kaya

pitare se bhakti kare ye suputra haya//CB, Antya 3.034-37//

TRANSLATION

“Ananta Sesa, Brahma, Siva, and the goddess of fortune always desire to obtain the service of that Supreme Lord whose servants carry out the

creation, maintenance, and destruction of the material manifestation. Yet the shameless sannyasi claims to be that Supreme Lord. A sannyasi claims to be Narayana even though he does not know who he is when he sleeps. The Vedas declare that Krsna is the father of the entire universe, and the obedient son will respect his father.

COMMENTARY

In the Mayavada-sata-dusani (7) it is stated:

sarva-jnah sarva-darsi tribhuvanam akhilam hasta yasyedrsamtat sarvesam srsti-raksalayam api kurute bhruvi-bhangena sadyah, ajnah sapeksa-darsi tvam asi sa bhagavan sarva-lokaika saksinana tvam vai sa eko jada-malinataras tvam hi naivam vidhah sah

“O friend, the Supreme is all-knowing, and He sees everything. From Him, this entire astonishing and variegated material cosmos has emanated. He creates, maintains, and destroys the entire universe by a slight movement of His eyebrows. O friend, you are not like Him. You are ignorant of so many things, and your vision is limited, although you wish to see everything. The Supreme Lord is full of all opulences, and He is the ultimate witness who observes everyone. O friend, the individual living entities are numerous, but the Supreme is one only. You are stunted and impure because of material contact, but He remains always pure and free from the touch of matter. O friend, your nature is completely different from His in these ways.” Also in the Mayavada-sata-dusani (67) it is stated:

laksmi-kantah prakata paramananda purnam rtabdhihsevyo rudra prabhrti vibudhair yasya padambu ganga,

srstaih purvam srjati nikhilam bhruvibhangena sadyahso 'ham vakyam vadasi vata re jiva raksyo na raja

“The Supreme Lord is the husband of the goddess of fortune. He is a nectarean ocean of transcendental bliss. Lord Siva and all the great demigods serve Him. The sacred Ganges is water that has washed His feet. Before the material cosmos was manifested, He created everything in a moment simply by slightly moving His eyebrows. O individual spirit soul, your continual muttering of so 'ham (`I am the Supreme') is completely unreasonable and illogical. He is the supreme master, the

monarch who rules all existence, and you are His small son, always dependent on His protection.”

In the Prasna Upanisad (2.11) it is stated: vayamadyasya datarah pita tvam matarisva nah—“We are the givers of your food. You are the parent of the wind.” See Srimad Bhagavatam, First Canto, Chapter One, verse 1 and Eleventh Canto, Chapter Five, verses 2 and 3. In the Mayavada-sata-dusani (69) it is stated:

so 'ham ma vada sevya-sevaka-taya nityam bhaja sri-harim

tena syat tava sad-gati dhruvam adhah pato bhaved anyatha

nana-yonisu garbha-vasa-visaye duhkham mahat prapyate

svarge va narake punah punar aho jiva tvaya bhramyate

“O individual spirit soul, please give up this muttering of so 'ham (`I am the Supreme'). Know that you are the eternal servant of Lord Hari, engage in His pure devotional service, and thus become qualified to enter the eternal spiritual world. If you reject the service of Lord Hari, you will fall down into the wombs of mothers in many different species and you will suffer great anguish as you wander among the hells and heavens of the material world.” In the Mayavada-sata-dusani (73-74) it is also stated:

yasyaiva caitanya-lavena jiva

jato 'si caitanya-vato varenyah

ma bruhi so 'hamsatha kah krtaghnad

anyah padam vancati hasta bhartuh?

nyastahsri-paramesvarena krpaya caitanya-lesas tvayi

tvam tasmat paramesvarah svayam aham nayati vaktumsatha

labdhva kascana durjanah khalu yatha hasty-asva-padatakam

bhupadeva tadiya raja-padavim cakre grahitum manah

“By the mercy of the Supreme Personality of Godhead, the individual living entities are endowed with a tiny fragment of consciousness. O

rascal Mayavadi, do not, on this account, arrogantly proclaim, `I am actually the Supreme.' By saying this, you have become like a criminal-minded person who obtains elephants, cavalry, and infantry from the king on the plea of begging for protection during a journey and then decides to use all those soldiers as his own personal army of bandits to plunder the king's property on the royal roads."

Text 38

pitaham asya jagato mata dhata pitamahah//CB, Antya 3.038//

TRANSLATION

"I am the father of this universe, the mother, the support, and the grandsire."

Text 39

"gita-sastre arjunera sannyasa-karana

suna ei yaha kahiyache narayana"//CB, Antya 3.039//

TRANSLATION

"Now hear what Narayana said to Arjuna in the Bhagavad-gita about renouncing one's duty."

Text 40

anasritah karma-phalam karyam karma

karoti yahsa sannyasi ca yogi ca na niragnir na cakriyah//CB, Antya 3.040//

TRANSLATION

"One who is unattached to the fruits of his work and who works as he is

obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no duty.”

Text 41

“niskama haiya kare ye krsna-bhajana

tahare se bali `yogi' `sannyasi' laksana//CB, Antya 3.041//

TRANSLATION

“One who worships Krsna without any selfish desires is called a yogi and a sannyasi.

COMMENTARY

One who gives up the four objectives of life—religiosity, economic development, sense gratification, and liberation—and cultivates devotional service without motives is an actual yogi or sannyasi.

Text 42

visnu-kriya na karile paranna khaile

kichu nahe, saksatei ei vede bale”//CB, Antya 3.042//

TRANSLATION

“The Vedas clearly state that if one does not worship Visnu and depends on others for his food, he cannot make any advancement.”

COMMENTARY

The phrase visnu-kriya refers to the worship of Hari.

Accepting sannyasa devoid of devotional service to Visnu is like depending on others for one's food. It is useless. The perfection of activities is to attain love of God, as stated in Srimad Bhagavatam (3.23.56):

neha yat karma dharmaya na viragaya kalpate

na tirtha-pada-sevayai jivann api mrto hi sah

“Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead, must be considered dead, although he is breathing.”

Text 43

In the Srimad Bhagavatam (4.29.49-50) it is stated:

astirya darbhaih prag-agraih

kartsnyena ksiti-mandalam

stabdho brhad-vadhan mani

karma navaisi yat param

tat karma hari-tosam yat

sa vidya tan-matir yaya//CB, Antya 3.043//

TRANSLATION

“One's only activities should be those that can please the Personality of Godhead, and education should be such that one becomes elevated to Krsna consciousness. Since Sri Hari is the Supersoul of all living entities who have accepted material bodies within this world, He is the supreme cause and controller of everything.”

Text 44

“tahare se bali dharma, karma, sadacara

isvare se priti janme sammata sabara//CB, Antya 3.044//

TRANSLATION

“Real religious principles, activities, and proper codes of conduct are those by which one develops love for the Supreme Lord.

Text 45

tahare se bali vidya, mantra, adhyayana

krsna-pada-padme ye karaye sthira mana//CB, Antya 3.045//

TRANSLATION

“Real education, chanting of mantras, and study of the scriptures are those by which one fixes his mind at the lotus feet of Krsna.

COMMENTARY

Other readings for mantra is anta (“end”) or manta (“opinion”).

Text 46

sabara jivana krsna, janaka sabara

hena krsna ye na bhaje, sarva vyartha tara//CB, Antya 3.046//

TRANSLATION

“Krsna is the life and father of everyone. Everything is useless for one who does not worship Krsna.

Text 47

yadi bala sankarera mata seha nahe

tanra abhipraya dasya, tanri mukhe kahe”//CB, Antya 3.047//

TRANSLATION

“If you say that the philosophy of Sankaracarya does not agree with this, then I will quote his words to prove that he desired the service of the Lord.

COMMENTARY

Although Sankaracarya did not openly say that worship of Krsna is the eternal duty of the living entities, he considered himself like a wave of the ocean. A wave is not the ocean; this was his conviction. Suppressing the dualities or conditional state of the material world does not mean liberation. Actual liberation entails renouncing one's unconstitutional position and becoming situated in one's constitutional position. Therefore even in some parts of Sankaracarya's philosophy aversion to devotional service is not seen. Sankara's followers who cannot understand his intentions proudly identify themselves as liberated souls on the strength of their external dress. Actually, giving up external signs like the sikha and brahmana thread is not the basis for devotional service. Giving up the sikha and brahmana thread while accepting ekadanda sannyasa is also not the basis for devotional service. Devotional service to Krsna becomes enhanced by acceptance of tridanda sannyasa, not by ekadanda sannyasa. After hearing these explanations of Sarvabhauma, Sri Gaurasundara became very pleased.

Text 48

Sri Sankaracarya has stated as follows:

saty api bhedapagame natha! tavaham na mamakiyas tvam

samudro hi tarangah kva ca na samudro na tarangah//CB, Antya 3.048//

TRANSLATION

“O Lord, although the living entities and the Supreme Brahman are nondifferent, the living entities are subordinate to You. In other words, their existence is dependent on You. You, however, are never dependent on anyone. Although there is no difference between the ocean and its waves, the existence of the waves is dependent on the ocean. The ocean is never dependent on the waves.”

COMMENTARY

In the Mayavada-sata-dusani (48 and 10) it is stated:

avataravatari tvad

iso'pi dvividhah smrtah

bhaktabhakta vibhedena

jivo'pi bhavati dvidha

“The Supreme Personality of Godhead manifests Himself in two features: (1) in His original form as the source of all incarnations, and (2) in His many visnu-tattva incarnations. The many living entities may also be divided into two groups: (1) the devotees, who are free from the influence of the illusory energy, and (2) the nondevotees, who are bound by the illusion of maya.”

yatha samudre vahavas tarangas

tatha vayam brahmani bhuri-jivah

bhavet tarango na kadacid abdhis

tvam brahma kasmad bhavitasi jiva?

“Innumerable waves splash within the great ocean and, in the same way, countless spirit souls exist within the Supreme Brahman. O individual spirit soul, a single wave can never become the ocean, so how do you think you will become the Supreme Brahman?”

Text 49

“yadyapiha jagate isvare bheda nai

sarva-maya-paripurna ache sarva thani//CB, Antya 3.049//

TRANSLATION

“Although there is no difference between the Supreme Lord and this material world, He is present everywhere as the complete whole.

Text 50

tabu toma' haite se haiyachi ami

ama' haite nahi kabhu haiyacha tumi//CB, Antya 3.050//

TRANSLATION

“Still I have come from You. You have never come from me.

Text 51

yena `samudrera se taranga' loke bale

`tarangera samudra' na haya kona kale//CB, Antya 3.051//

TRANSLATION

“As people say, `those waves of the ocean,' they will never say, `the ocean of the waves.'

Text 52

ataeva jagata tomara, tumi pitaiha-loke

para-loke tumi se raksita//CB, Antya 3.052//

TRANSLATION

“Therefore You are the proprietor and father of the universe. You are the protector in this life and the next.

COMMENTARY

The word raksita means “the protector.”

Text 53

yaha haite haya janma, ye kare palana

tare ye na bhaje, varjya haya sei jana//CB, Antya 3.053//

TRANSLATION

“Anyone who does not worship the person from whom he is born and by whom he is maintained is fit to be rejected.

Text 54

ei sankarera vakya—ei abhipraya

iha na janiya matha ki karye mudaya?//CB, Antya 3.054//

TRANSLATION

“These are the statements and intentions of Sankaracarya. Why would one shave his head without understanding this?

COMMENTARY

Another reading for vakya (“statements”) is sloka (“verse”).

Text 55

sannyasi haiya niravadhi `narayana'

balibeka prema-bhakti-yoge anuksana//CB, Antya 3.055//

TRANSLATION

“A sannyasi should constantly chant the name of Narayana with love and devotion.

Text 56

na bujhiya sankaracaryera abhipraya

bhakti chadi' matha mudaiya duhkha paya//CB, Antya 3.056//

TRANSLATION

“Those do not understand Sankaracarya's intention and give up devotional service suffer even after shaving their heads.

Text 57

ataeva tomare se kahi ei ami

hena pathe pravista haila kene tumi?//CB, Antya 3.057//

TRANSLATION

“Therefore I ask You, why have You taken such a path?

Text 58

yadi krsna-bhakti-yoge kariba uddhara

tabe sikha-sutra-tyage kon labhya ara//CB, Antya 3.058//

TRANSLATION

“If You wish to deliver the world by distributing devotional service to Lord Krsna, then what need is there to give up Your sikha and brahmana thread?

COMMENTARY

Another reading for ara (“what else”) is tara (“his”).

Text 59

yadi bala madhavendra-adi mahabhaga

tanharao kariyache sikha-sutra-tyaga//CB, Antya 3.059//

TRANSLATION

“You may say that great personalities like Madhavendra Puri have also given up their sikhas and brahmana threads.

Text 60

tathapiha tomara sannyasa karibara

e samaye ke-mate haibe adhikara//CB, Antya 3.060//

TRANSLATION

“Still You are not yet ready to accept sannyasa.

Text 61

se saba mahanta sesa tribhaga-vayase

gramya-rasa bhunjiya se karila sannyase//CB, Antya 3.061//

TRANSLATION

“All those great souls relished material enjoyment and took sannyasa after three-fourths of their life had passed.

COMMENTARY

The phrase gramya-rasa bhunjiya means “after relishing material enjoyment.”

Text 62

yauvana-pravesa matra sakale tomara

ke-mate va haiba sannyase adhikara//CB, Antya 3.062//

TRANSLATION

“You have just entered the prime of Your life, so how can You be qualified to take sannyasa?

Text 63

paramarthe sannyase ki kariba tomare

yei bhakti haiyache tomara sarire//CB, Antya 3.063//

TRANSLATION

“What is the use of accepting sannyasa when You have already developed such devotional sentiments?

Text 64

yogindradi-sabera ye durlabha prasada

tabe kene kariyache e-mata pramada”//CB, Antya 3.064//

TRANSLATION

“This devotional service is rarely attained by even the best of the yogis, so why have You made such a mistake?”

Text 65

suni' bhakti-yoga sarvabhaumera vacana

bada sukhi haila gauracandra narayana//CB, Antya 3.065//

TRANSLATION

After hearing Sarvabhauma's glorification of devotional service, Lord Gauracandra became greatly pleased.

Text 66

prabhu bale,—“suna sarvabhauma mahasaya

`sannyasi' amare nahi janiha niscaya//CB, Antya 3.066//

TRANSLATION

The Lord said, “Listen, Sarvabhauma Mahasaya! Do not consider Me a sannyasi.

Text 67

krsnera virahe muni viksipta haiya

bahira hailunsikha-sutra mudaiya//CB, Antya 3.067//

TRANSLATION

“I left home and shaved My head because I was disturbed by feelings of separation from Krsna.

Text 68

`sannyasi' kariya jnana chada mora prati

krpa kara, yena mora krsne haya mati”//CB, Antya 3.068//

TRANSLATION

“Forget that I am a sannyasi and bestow your mercy on Me so that My mind becomes fixed on Krsna.”

COMMENTARY

Gaurasundara said, “Don't think that because I wear the dress of a sannyasi I am a Mayavadi sannyasi. I have given up the sikha and brahmana thread, which are the assets of a brahmana, because I was suffering out of separation from Krsna. Please do not consider Me a Mayavadi sannyasi. Always bestow your mercy on Me so that My

propensity to serve Krsna progressively increases and so that I may attain love of Krsna.”

Text 69

prabhu hai nija-dase mohe hena mate

e mayaya dase prabhu janibe ke-mate//CB, Antya 3.069//

TRANSLATION

When the Supreme Lord bewilders His own servants in this way, how will His servants understand Him?

COMMENTARY

Although Gaurasundara is the controller of maya, He deceptively took instructions from Sarvabhauma, who was under the control of maya.

Text 70

yadi tinho nahi janayena apanare

tabe kara sakti ache janite tanhare//CB, Antya 3.070//

TRANSLATION

Who has the power to know the Lord if He does not reveal Himself?

COMMENTARY

The word tinho refers to the Lord.

Text 71

na janiya sevake yateka katha kaya

tahateo isvarera mahaprita haya//CB, Antya 3.071//

TRANSLATION

The Lord is greatly pleased with whatever His servant speaks, even if that servant lacks proper knowledge.

Text 72

sarva-kala bhrtya-sange prabhu krida kare

sevakera nimitta apane avatare//CB, Antya 3.072//

TRANSLATION

The Lord always enjoys pastimes with His servants. He incarnates for the sake of His servants.

COMMENTARY

In the Katha Upanisad (1.2.23) it is stated:

nayam atma pravacanena labhyo

na medhasa na bahunasrutena

yam evaisa vrnute tena labhyas

tasyaisa atma vivrnute tanum svam

“The Supreme Lord is not obtained by expert explanations, by vast intelligence, or even by much hearing. He is obtained only by one whom He Himself chooses. To such a person, He manifests His own form.”

See also Srimad Bhagavatam (10.63.27 and 10.38.13).

Texts 73-74

ye-mate sevake bhaje krsnera carane

krsna sei mate dase bhajena apane

ei tana svabhava ye-sri-bhakta-vatsala

iha tane nivarite kara ache bala//CB, Antya 3.073-74//

TRANSLATION

As the devotee worships the lotus feet of Krsna, Krsna reciprocates with that servant in a similar way. The nature of the Supreme Lord is that He is affectionate to His devotees. Who has the power to change that nature?

COMMENTARY

Lord Krsna's eternal asraya-vigrahas, or manifestations of the Lord of whom one must take shelter, and their separated parts and parcels worship Him in one of the five varieties of rasas. Krsna accepts their service according to how they serve Him. Since the Mayavadis, who are devoid of rasa, and the materialistic karmis cannot understand the Supreme Lord, they are misguided as if seated on a machine.

In the Bhagavad-gita (4.11) the Lord declares:

ye yatha mam prapadyante tams tathaiva bhajamy aham

mama vartmanuvartante manusyah partha sarvasah

“As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Prtha.” In the Srimad Bhagavatam (10.38.22) it is stated:

na tasya kascid dayitah suhrttamo

na capriyo dvesya upeksya eva va

tathapi bhaktan bhajate yatha tatha

sura-drumo yadvad upasrito 'rtha-dah

“The Supreme Lord has no favorite and no dearmost friend, nor does He consider anyone undesirable, despicable, or fit to be neglected. All the same, He lovingly reciprocates with His devotees in whatever manner they worship Him, just as the trees of heaven fulfill the desires of whoever approaches them.”

Text 75

hase prabhu sarvabhaume cahiya cahiyana

bujhena sarvabhauma maya-mugdha haiya//CB, Antya 3.075//

TRANSLATION

The Lord smiled as He looked at Sarvabhauma, yet Sarvabhauma could not understand the Lord's words, for he was bewildered by the Lord's illusory energy.

COMMENTARY

In the Srimad Bhagavatam (8.20.28) it is stated:

chayasu mrtyum hasite ca mayam

tanu-ruhesv osadhi-jatayas ca

“On His shadow was death, in His smile was the illusory energy, and on the hairs of His body were all the drugs and herbs.”

In the Srimad Bhagavatam (2.1.31) it is stated:

chandamsy anantasya siro grnanti

damstra yamah sneha-kala dvijani

haso janonmada-kari ca maya

duranta-sargo yad-apanga-moksah

“The most alluring illusory material energy is His smile. This great ocean of material creation is but the casting of His glance over us.”

Text 76

sarvabhauma balena,—“asrame bada tumi

sastra-mate tumi vandya, upasaka ami//CB, Antya 3.076//

TRANSLATION

Sarvabhauma said, “You are senior to me by asrama, so according to the scriptures You are worshipable and I am to worship You.

COMMENTARY

Sarvabhauma said, “Although I am elder and learned, You are superior to me by asrama. Therefore You are worshipable to me. According to the scriptures, I am Your servant. Therefore I am being offensive by accepting Your humility and submission.”

Text 77

tumi ye amare stava kara, yukti naya

tahate amara pache aparadha haya”//CB, Antya 3.077//

TRANSLATION

“It is not proper that You offer prayers to me, for this will make me an offender.”

Text 78

prabhu bale,—“chada more e sakala

mayasarva-bhave tomara lainu mui chaya”//CB, Antya 3.078//

TRANSLATION

The Lord said, “Give up all your deception. I have taken full shelter of you.”

COMMENTARY

The word maya means “deception.”

Gaurahari said, “Do not deceive Me by speaking in this way, for I am under your shelter.” By performing such pastimes with His servant Sarvabhauma, Mahaprabhu did not allow him to know His true identity. Rather He expressed a desire to hear from him an explanation on the

atmarama verse from the Srimad Bhagavatam.

Text 79

hena mate prabhu bhrtya-sange kare khelake

bujhite pare gaurasundarera lila//CB, Antya 3.079//

TRANSLATION

In this way the Lord performs pastimes with His servants. Who can understand the pastimes of Gaurasundara?

Text 80

prabhu bale,—“mora eka ache manoratha

tomara mukhete sunibana bhagavata//CB, Antya 3.080//

TRANSLATION

The Lord said, “I have one desire. I wish to hear Srimad Bhagavatam from your mouth.

COMMENTARY

The word sunibana means “I will hear.”

Another reading for manoratha (“desire”) is nivedana (“request”).

Another reading for sunibana bhagavata (“I will hear Srimad Bhagavatam”) is bhagavatera sravana (“hearing of Srimad Bhagavatam”).

Text 81

yateka samsaya citte achaye amara

toma'-bai ghucaite hena nahi ara”//CB, Antya 3.081//

TRANSLATION

“Only you are able to remove whatever doubts I have.”

Text 82

sarvabhauma bale,—“tumi sakala vidyaya

parama pravina, ami jani sarvathaya//CB, Antya 3.082//

TRANSLATION

Sarvabhauma said, “I know well that You are well-versed in all fields of knowledge.

Text 83

kon bhagavata-artha na jana' va tumi

tomare va kona-rupe prabodhiba ami//CB, Antya 3.083//

TRANSLATION

“Is there any meaning of Srimad Bhagavatam that You do not know? How, then, can I teach You?

Text 84

tathapiha anyo'nye bhaktira vicara

karibeka,—sujanera svabhava-vyabhara//CB, Antya 3.084//

TRANSLATION

“Still, it is the nature of pious persons to discuss devotional service among themselves.

COMMENTARY

The phrase anyo'nye means “between one another.”

In the Bhagavad-gita (10.9) it is stated:

mac-citta mad-gata-prana bodhayantah parasparam

kathayantas ca mam nityam tusyanti ca ramanti ca

“The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me.” In the Srimad Bhagavatam (11.3.30) it is stated:

parasparanukathanam

pavanam bhagavad-yasah

mitho ratir mithas tustir

nivrttir mitha atmanah

“One should learn how to associate with the devotees of the Lord by gathering with them to chant the glories of the Lord. This process is most purifying. As devotees thus develop their loving friendship, they feel mutual happiness and satisfaction. And by thus encouraging one another they are able to give up material sense gratification, which is the cause of all suffering.”

Text 85

bala dekhi sandeha tomara kon sthane

ache? taha yatha-sakti kariba vakhane”//CB, Antya 3.085//

TRANSLATION

“Tell me, what particular verse do You have some doubt about? I will try to explain it to the best of my ability.”

Text 86

tabe sri-vaikuntha-natha isat hasiya

balilena eka sloka asta-akhariya//CB, Antya 3.086//

TRANSLATION

The Lord of Vaikuntha then smiled and recited one verse from the Srimad Bhagavatam.

Text 87

atmaramas ca munayo nirgrantha apy urukrame

kurvanty ahaitukim bhaktim ittham-bhuta-guno harih//CB, Antya 3.087//

TRANSLATION

“All different varieties of atmaramas [those who take pleasure in atma, or spirit self], especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls.”

Text 88

sarasvati-pati gauracandrera agrete

krpaya lagila sarvabhauma vakhanite//CB, Antya 3.088//

TRANSLATION

Then, in the presence of Gauracandra, the husband of Sarasvati, and by His mercy, Sarvabhauma began to explain this verse.

COMMENTARY

Sri Vagdevi (Sarasvati, the goddess of speech) is mentioned in the

Vajasaneya-samhita, quoted in the Govinda-bhasya (3.3.40), as follows: sris ca te laksmis ca patnyau—"O Supreme Personality of Godhead, Sri and Laksmi are Your wives."

In the Narada-pancaratra (2.3.64) it is stated:

sarasvati bharati ca

yogena siddha-yogini

bharati brahma-patni ca

visnu-patni sarasvati

"By the order of Lord Hari, Sarasvati devi accepted two forms. In one form she was Sarasvati, the perfect mystic yogini, and in another form she was Bharati. Bharati became the wife of Brahma, and Sarasvati became the wife of Visnu."

Text 89

sarvabhauma balena,—"slokartha ei satya

krsna-pade bhakti se sabara mula tattva//CB, Antya 3.089//

TRANSLATION

Sarvabhauma said, "The true meaning of this verse is that devotional service to the lotus feet of Krsna is the original truth.

COMMENTARY

The actual purport of the atmarama verse is that Krsna, the object of worship, is the original truth of all. Those persons who are completely liberated from all forms of material bondage are qualified to achieve devotional service to Krsna. The qualities of Krsna are very powerful. Those people who desire material enjoyment not related to Krsna are conditioned souls averse to the worship of Krsna.

Texts 90-91

sarva-kala paripurna haya ye ye jana

antare bahire yara nahika bandhana

evam-vidha mukta saba kare krsna-bhakti

hena krsna-gunera svabhava maha-sakti//CB, Antya 3.090-91//

TRANSLATION

“Those who are internally and externally always completely liberated from material bondage render devotional service to Krsna. Such is the powerful influence of Krsna's qualities.

Text 92

hena krsna-guna-nama mukta sabe gaya

ithe anadara yara, sei nasa yaya”//CB, Antya 3.092//

TRANSLATION

“Liberated souls sing the glories of Krsna's qualities and names, while those who disrespect them are vanquished.”

Text 93

ei mata nana mata paksa tolaiya

vyakhya kare sarvabhauma avista haiya//CB, Antya 3.093//

TRANSLATION

In this way Sarvabhauma put forth various arguments as he explained the verse with full concentration.

Text 94

trayodasa-prakara slokartha vakhaniyara

hilena “ara sakti nahika” baliya//CB, Antya 3.094//

TRANSLATION

After explaining the verse in thirteen different ways, he stopped and said, “I am unable to speak further.”

Text 95

isat hasiya gauracandra prabhu kaya//CB, Antya 3.095//

TRANSLATION

“yata vakhanila tumi, saba satya haya

COMMENTARY

Lord Gauracandra smiled and said, “Whatever you explained is certainly true.

Text 96

ebe suna ami kichu kariye vyakhyana

bujha dekhi vicariyahaya ki pramana”//CB, Antya 3.096//

TRANSLATION

“Now hear My explanations and decide whether they are authorized.”

Text 97

takhane vismita sarvabhauma mahasaya//CB, Antya 3.097//

TRANSLATION

“aro artha narera saktite kabhu naya!”

COMMENTARY

Sarvabhauma Mahasaya became struck with wonder as he thought, “Further explanations are beyond the ability of a human being!”

Text 98

apanara artha prabhu apane vakhane

yaha keha kona kalpe uddesa na jane//CB, Antya 3.098//

TRANSLATION

The Lord then explained the meaning in His own ways, which no one at any time could conceive.

COMMENTARY

Gaurasundara is directly Krsnacandra, therefore only He knows the actual purport of this verse spoken by Krsna. Gaurasundara began to personally explain this verse in many different ways without touching the thirteen explanations given by Sarvabhauma. No living entity other than Krsna could ever conceive of such explanations.

Text 99

vyakhyasuni' sarvabhauma parama vismita

mane bhave “ei kibaisvara vidita”//CB, Antya 3.099//

TRANSLATION

Sarvabhauma was astonished to hear the Lord's explanations and thought, “Is He the Supreme Lord?”

Texts 100-105

sloka vyakhya kare prabhu kariya hunkara

atma-bhave hailasad-bhuja-avatara

prabhu bale,—“sarvabhauma, ki tora vicara

sannyase amara nahi haya adhikara?

`sannyasi' ki ami hena tora citte laya?

tora lagi' etha ami hailun udaya

bahu janma mora preme tyajili jivana

ataeva tore ami dilun darasana

sankirtana arambhe mohara avatara

ananta-brahmande muni vahi nahi ara

janma janma tumi mora suddha-prema-dasa

ataeva tore muni hailun prakasa”//CB, Antya 3.100-105//

TRANSLATION

After explaining the verse, the Lord roared loudly and manifested His six-armed form. The Lord said, “O Sarvabhauma, what do you think? Am I not qualified to take sannyasa? Do you think that I am a mere sannyasi? I came here for your sake. You have spent many lifetimes trying to attain love for Me. Therefore I am revealing Myself to you. I have incarnated to inaugurate the sankirtana movement. Throughout the innumerable universes I alone am qualified. You are My purely devoted servant birth after birth, therefore I have revealed Myself to you.

COMMENTARY

The word mohara means “My.”

Sarvabhauma had said that since Gaurasundara was young, He was not qualified for sannyasa. In protest of this statement, Sri Gaurasundara displayed His six-armed form and said, “I alone am qualified. Since you performed severe austerities for many lifetimes in your eagerness to see Me, I have come to you in Nilacala. Innumerable universes are within Me. You hankered for My affection birth after birth.”

Text 106

sadhu uddharimu, dusta vinasimu saba

cinta kichu nahi tora, pada mora stava"//CB, Antya 3.106//

TRANSLATION

"I will deliver the pious and annihilate the miscreants. Do not worry. Just offer prayers to Me."

Text 107

apurva sad-bhuja-murti—koti surya-maya

dekhi' murccha gela sarvabhauma mahasaya//CB, Antya 3.107//

TRANSLATION

That six-armed form of the Lord was most wonderful and as effulgent as millions of suns. Sarvabhauma lost consciousness on seeing that form.

Text 108

visala karena prabhu hunkara garjana

anande sad-bhuja gauracandra narayana//CB, Antya 3.108//

TRANSLATION

The six-armed Lord Gauracandra then roared loudly in ecstasy.

Text 109

bada sukhi prabhu sarvabhaumere antare

`utha' bali' sri-hasta dilena tana sire//CB, Antya 3.109//

TRANSLATION

The Lord was greatly pleased with Sarvabhauma. He placed His lotus hand on Sarvabhauma's head and said, “Get up.”

COMMENTARY

In some editions the following verses are added after this verse.

sankha-cakra-gada-padma-sri-hala-musala

ratna-mani-paripurna sri-anga ujjvala

srivatsa-kaustubha-hara vakse sobha kare

vama-kakse singa-vetra murali jathare

“The Lord held the conchshell, cakra, club, lotus, mallet, and plow in His six arms. His effulgent body was decorated with jewels and precious stones. His chest was decorated with the Kaustubha jewel and the mark of Srivatsa. A stick and horn adorned the left of His waist, and a flute was tucked in front.”

Text 110

sri-hasta-parase vipra paila cetana

tathapi anande jada na sphure vacana//CB, Antya 3.110//

TRANSLATION

By the touch of the Lord's lotus hand, the brahmana regained consciousness, yet he remained speechless and stunned in ecstasy.

Text 111

karuna-samudra prabhu sri-gaurasundara

pada-padma dila tanra hrdaya-upara//CB, Antya 3.111//

TRANSLATION

Lord Sri Gaurasundara, the ocean of mercy, then placed His feet on Sarvabhauma's chest.

COMMENTARY

On seeing the most effulgent six-armed form of the Supreme Lord, Sarvabhauma lost consciousness. Sri Gaurahari, who had assumed the six-armed form, then placed His lotus feet on Sarvabhauma's chest.

Text 112

pai' sri-carana sarvabhauma mahasaya

haila kevala parananda-prema-maya//CB, Antya 3.112//

TRANSLATION

Having received the touch of the Lord's lotus feet, Sarvabhauma Mahasaya became completely filled with transcendental ecstasy.

Text 113

drdha kari' pada-padma dhari' premanande//CB, Antya 3.113//

TRANSLATION

“aji se painu citta-cora” bali' kande

COMMENTARY

He tightly grabbed the Lord's lotus feet and cried in ecstasy while saying, “Today I have captured the thief who stole my heart.”

Text 114

arta-nade sarvabhauma karena rodana

dhariya apurva pada-padma rama-dhana//CB, Antya 3.114//

TRANSLATION

Sarvabhauma cried pathetically as he held those wonderful lotus feet, which are the wealth of Rama, the goddess of fortune.

Text 115

“prabhu mora sri-krsna-caitanya prana-natha

muni adhamere prabhu, kara drsti-pata//CB, Antya 3.115//

TRANSLATION

“O Lord Sri Krsna Caitanya, my life and soul, please glance mercifully on this fallen soul!

Text 116

tomare se muni papisikhaimu dharma

na janiya tomara acintya suddha marma//CB, Antya 3.116//

TRANSLATION

“I am so sinful that I dared to teach You religious principles. I did not understand Your pure, inconceivable glories.

Texts 117-118

hena ke va ache prabhu, tomara mayaya

maha-yogesvara-adi moha nahi paya

se tumi ye amare mohibe kon sakti

ebe deha' tomara carane prema-bhakti//CB, Antya 3.117-118//

TRANSLATION

“O Lord, who does not become bewildered by Your illusory energy, which bewilders even the best of the great yogis? So it is not at all astonishing that You have bewildered me. Now please bestow on me loving devotional service at Your feet.

COMMENTARY

In the Kena Upanisad (1.5) it is stated:

yan manasa na manute yenahur mano matam

tad eva brahma tvam viddhi nedam yad idam upasate

“That which the mind cannot know, through which the mind is considered known—know that to be the Supreme, not what this world reveres.” In the Srimad Bhagavatam (1.1.1) it is stated: muhyanti yat surayah—“By Him even the great sages and demigods are placed into illusion.” Also see Srimad Bhagavatam (1.3.37, 6.3.14-15, 7.5.13, 10.14.21, 9.4.56, 11.7.17, and 11.29.40).

Text 119

jaya jaya sri-krsna-caitanya prana-natha

jaya jaya saci punyavati-garbha-jata//CB, Antya 3.119//

TRANSLATION

“All glories to Sri Krsna Caitanya, the Lord of my life! All glories to You, who have taken birth from the womb of the pious Saci!

Text 120

jaya jaya sri-krsna-caitanya sarva-prana

jaya jaya veda-vipra-sadhu-dharma-trana//CB, Antya 3.120//

TRANSLATION

“All glories to Sri Krsna Caitanya, the life and soul of all! All glories to the protector of the Vedas, brahmanas, saintly persons, and religious principles!

Text 121

jaya jaya vaikunthadi lokera isvara

jaya jaya suddha-sattva-rupa nyasi-vara”//CB, Antya 3.121//

TRANSLATION

“All glories to the Lord of the Vaikuntha planets! All glories to the best of the sannyasis, whose form consists of pure goodness.”

Text 122

parama subuddhi sarvabhauma mahamati

sloka padi' padi' punah punah kare stuti//CB, Antya 3.122//

TRANSLATION

The supremely intelligent, broad-minded Sarvabhauma repeatedly offered obeisances and recited various verses.

Text 123

kalan nastam bhakti-yogam nijam yahpra

duskartum krsna-caitanya-nama

avirbhutas tasya padaravinde

gadham gadham liyatam citta-bhrngah//CB, Antya 3.123//

TRANSLATION

“Let my consciousness, which is like a honeybee, take shelter of the lotus feet of the Supreme Personality of Godhead, who has just now appeared as Sri Krsna Caitanya Mahaprabhu to teach the ancient system of devotional service to Himself. This system had almost been lost due to the influence of time.”

Texts 124-125

“kala-vase bhakti lukaiya dine dine

punar-bara nija bhakti-prakasa-karane

sri-krsna-caitanya-nama-prabhu avatara

tanra pada-padme citta rahuka amara” //CB, Antya 3.124-125//

TRANSLATION

“When in the course of time devotional service became lost, the Lord incarnated as Sri Krsna Caitanya to again manifest His own devotional service. May my mind remain attached to His lotus feet.

COMMENTARY

In the Srimad Bhagavatam (11.14.3) the Supreme Lord has stated:

sri-bhagavan uvaca

kalena nasta pralaye

vaniyam veda-samjnita

mayadau brahmane prokta

dharmo yasyam mad-atmakah

“By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahma because I Myself am the religious principles enunciated in the Vedas.”

In this godless material world, devotional service remains manifested in proportion to one's good fortune. If out of misfortune one is attached to the path of argument, then his service propensity becomes mixed, or in some cases lost. To reveal that pure devotional service, Sri Krsna Caitanya incarnated in this world.

Text 126

vairagya-vidya-nija-bhakti-yoga-

siksartham ekah purusah puranah

sri-krsna-caitanya-sarira-dharikrpam

budhir yas tam aham prapadye//CB, Antya 3.126//

TRANSLATION

“Let me take shelter of the Supreme Personality of Godhead, Sri Krsna, who has descended in the form of Lord Caitanya Mahaprabhu to teach us real knowledge, His devotional service, and detachment from whatever does not foster Krsna consciousness. He has descended because He is an ocean of transcendental mercy. Let me surrender unto His lotus feet.”

Text 127

“vairagya sahita nija bhakti bujhaite

ye prabhu krpaya avatirna prthivite//CB, Antya 3.127//

TRANSLATION

“The Lord has incarnated in this world to reveal His own devotional service along with renunciation.

COMMENTARY

To establish the insignificance of false renunciation, the need for proper

renunciation, the uselessness of material enjoyment, the uselessness of dry renunciation, and the need for knowledge based on service, the eternal Personality of Godhead mercifully incarnated in this material world. In this way, Sarvabhauma composed one hundred verses, such as the verse beginning kalan nastam [verse 123].

Text 128

sri-krsna-caitanya tanu—purusa purana

tribhuvane nahi yara adhika samana//CB, Antya 3.128//

TRANSLATION

“The form of Sri Krsna Caitanya is the original Personality of Godhead. There is no one greater than or equal to Him within the three worlds.

Text 129

hena krpa-sindhura carana-guna-nama

sphuruk amara hrdayete avirama”//CB, Antya 3.129//

TRANSLATION

“Let the qualities, names, and lotus feet of such an ocean of mercy constantly manifest within my heart.”

COMMENTARY

Another reading for guna-nama (“qualities and names”) is guna-dhama (“reservoir of qualities”).

Text 130

ei mata sarvabhauma sata sloka kari'

stuti kare caitanyera pada-padma dhari'//CB, Antya 3.130//

TRANSLATION

In this way Sarvabhauma composed one hundred verses as he glorified Lord Caitanya while holding His lotus feet.

Text 131

“patita tarite se tomara avatara

muni-patitere prabhu, karaha uddhara//CB, Antya 3.131//

TRANSLATION

“You have incarnated to deliver the fallen souls. Therefore, O Lord, please deliver this fallen soul.

Text 132

bandi kariyacha more asesa bandhane

vidya, dhane, kule—toma janimu kemane//CB, Antya 3.132//

TRANSLATION

“You have entangled me in unlimited bondage. How can I understand You when I am absorbed in knowledge, wealth, and high birth?

COMMENTARY

Mundane knowledge, perishable wealth, and high birth are the causes of various bondage. Being entangled by these, human beings cannot realize the eternal Absolute Truth. Being bereft of Sri Gaurakrsna's darsana, pseudo devotees and persons averse to devotional service cannot realize the importance of the Lord's service. That is why, according to the consideration of the verse beginning janmaisvarya-sruta-sribhir [janmaisvarya-sruta-sribhir edhamana-madah puman, naivarhaty abhidhatum vai tvam akincana-gocaram, “My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself

with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.”], such people become rebellious against Sri Hari, Guru, and Vaisnava rather than engage in chanting the names of the Supreme Lord. Their such inevitable degradation is due to mistakenly accepting the untruth as truth.

Text 133

ebe ei krpa kara, sarva-jiva-natha

ahar-nisa citta mora rahuka toma'ta//CB, Antya 3.133//

TRANSLATION

“O Lord of all living entities, please now bestow Your mercy on me so that my mind may remain fixed on You day and night.

Text 134

acintya agamya prabhu, tomara vihara

tumi na jana'le janibare sakti kara//CB, Antya 3.134//

TRANSLATION

“O Lord, Your pastimes are inconceivable and unfathomable. No one can know them unless You give one the power.

Text 135

apanei daru-brahma-rupe nilacale

vasiya achaha bhojanera kutuhale//CB, Antya 3.135//

TRANSLATION

“As Lord Jagannatha, the Absolute Truth appearing in wood, You reside in Nilacala and relish palatable foodstuffs.

COMMENTARY

On the pretext of eating palatable foodstuffs, the Absolute Truth resides in Nilacala in the form of a Deity to distribute His remnants to His devotees.

Text 136

apana prasada kara, apane bhojana

apane apana dekhi' karaha krandana//CB, Antya 3.136//

TRANSLATION

“You now eat Your own remnants and cry when You see Your own form.

Text 137

apane apana dekhi' hao maha-matta

eteke ke bujhe prabhu, tomara mahattva//CB, Antya 3.137//

TRANSLATION

“You become intoxicated on seeing Your own form. Therefore, O Lord, who can understand Your glories?

Text 138

apane se apanare jana tumi matra

ara jane ye jana tomara krpa-patra//CB, Antya 3.138//

TRANSLATION

“Only You know Yourself. And only a person who is favored by You can also know You.

COMMENTARY

Sri Hari, Guru, Vaisnava alone can know Sri Hari, Guru, Vaisnava. Other people cannot recognize them, because they are not Hari, Guru, or Vaisnava. Even the demigods are baffled in ascertaining the Absolute Truth.

Text 139

muni chara tomare va janimu kemane

yate moha mane aja-bhava-deva-gane”//CB, Antya 3.139//

TRANSLATION

“I am so insignificant! How can I know You when even the demigods headed by Brahma and Siva are frustrated in their attempts to know You?”

Text 140

ei mata aneka kariya kakurvada

stuti kare sarvabhauma paiya prasada//CB, Antya 3.140//

TRANSLATION

Having received the Lord's mercy, Sarvabhauma offered prayers with great humility in this way.

COMMENTARY

The word kakurvada means “pathetic appeal” or “humble words.”

Text 141

suniyasad-bhuja gauracandra narayana

hasi' sarvabhauma-prati balila vacana//CB, Antya 3.141//

TRANSLATION

After hearing his prayers, the six-armed Lord Gauracandra smiled and spoke to Sarvabhauma as follows.

Text 142

“suna sarvabhauma, tumi amara parsada

eteke dekhila tumi e saba sampada//CB, Antya 3.142//

TRANSLATION

“Listen, Sarvabhauma, you are My associate, hence you were able to see My opulences.

Text 143

tomara nimitte mora etha agamana

aneka kariya acha mora aradhana//CB, Antya 3.143//

TRANSLATION

“I have come here for your sake, for you have worshiped Me profusely.

Text 144

bhaktira mahima tumi yateka kahilai

hate amare bada santosa karila//CB, Antya 3.144//

TRANSLATION

“I have become greatly pleased on hearing your explanations on devotional service.

Text 145

yateka kahila tumi—saba satya katha

tomara mukhete kene asibe anyatha//CB, Antya 3.145//

TRANSLATION

“Whatever you have said is the truth. How can anything else come from your mouth?

Texts 146-147

sata sloka kari' tumi ye kaile stavana

ye jana karibe ihasravana-pathana

amate tahara bhakti haibe niscaya

`sarvabhauma-sataka' ye hena kirti raya//CB, Antya 3.146-147//

TRANSLATION

“Anyone who hears or recites the hundred verses you composed will certainly attain devotional service to Me. These verses will be renowned as Sarvabhauma-sataka.

COMMENTARY

Another reading for ye hena kirti raya (“will be renowned as”) is bali loke yena kaya (“people will call them”).

Text 148

ye kichu dekhila tumi prakasa amara

sangopa kariba pache jane keha ara//CB, Antya 3.148//

TRANSLATION

“Do not tell anyone about the form I have manifested before you. Keep this to yourself.

Texts 149-150

yateka divasa muni thakon prthivite

tavat nisedha kainu kahare kahite

amara dvitiya deha—nityananda-candra

bhakti kari' seviha tanhara pada-dvandva//CB, Antya 3.149-150//

TRANSLATION

“I order you to not disclose this as long as I remain in this world. Nityananda is My second body. Serve His lotus feet with devotion.

COMMENTARY

Sri Gaurasundara said, “As long as I am present in this world, you should not inform anyone of this incident.” Mahaprabhu also instructed Sarvabhauma to accept Sri Nityananda Prabhu as the Supreme Personality of Godhead.

Text 151

parama nigudha tinho amara vacane

ami yare janai sei se jane tane”//CB, Antya 3.151//

TRANSLATION

“I declare that He is very grave and deep. One can know Him only when I reveal Him.”

COMMENTARY

The word tane means “Him.”

Another reading for amara vacane (“I declare”) is keho nahi jane (“no one knows Him”).

Text 152

ei saba tattva sarvabhauma kahiyara

hilena apane aisvarya samvariya//CB, Antya 3.152//

TRANSLATION

After revealing this truth to Sarvabhauma, the Lord concealed His opulence.

Text 153

cini' nija prabhu sarvabhauma mahasaya

bahya ara nahi, haila parananda-maya//CB, Antya 3.153//

TRANSLATION

When Sarvabhauma Mahasaya recognized his Lord, he lost consciousness and became filled with transcendental happiness.

Text 154

ye sunaye e saba caitanya-guna-grama

se yaya samsara tari' sri-caitanya-dhama//CB, Antya 3.154//

TRANSLATION

One who hears these characteristics of Lord Caitanya will cross the ocean of material existence and attain Lord Caitanya's abode.

Text 155

parama nigudha e sakala krsna-kathai

hara sravane krsna pai ye sarvatha//CB, Antya 3.155//

TRANSLATION

These topics of Krsna are most confidential. By hearing them, one certainly attains Krsna.

Text 156

hena mate kari' sarvabhaumere uddhara

nilacale kare prabhu kirtana-vihara//CB, Antya 3.156//

TRANSLATION

After delivering Sarvabhauma in this way, the Lord began to enjoy kirtana pastimes in Nilacala.

Text 157

niravadhi nrtya-gita-ananda-avese

ratri-dina na janena krsna-prema-rase//CB, Antya 3.157//

TRANSLATION

By constantly chanting and dancing in ecstasy, the Lord was so absorbed in the mellows of love for Krsna that He did not know whether it was day or night.

Text 158

nilacala-vasi yata apurva dekhiya

sarva-loka `hari' bale dakiyadakiya//CB, Antya 3.158//

TRANSLATION

When the residents of Nilacala saw those wonderful pastimes, they also began to chant the names of Hari.

Text 159

ei ta' `sacala jagannatha' loke bale

hena nahi ye prabhure dekhiya na bhole//CB, Antya 3.159//

TRANSLATION

They would say, “Here is the moving Jagannatha.” There was no one who was not bewildered on seeing the Lord.

COMMENTARY

Lord Jagannatha, the Absolute Person appearing in wood, is stationary. Lord Gaurasundara is a moving Jagannatha. By directly seeing the Supreme Lord, everyone forgets about the material enjoyment of this mortal world.

Text 160

ye pathe yayena cali' sri-gaurasundara

sei dike hari-dhvani suni nirantara//CB, Antya 3.160//

TRANSLATION

On whatever road Sri Gaurasundara walked, people would constantly chant the name of Hari.

Text 161

yekhane padaye prabhura carana-yugala

se sthanera dhuli luta karaye sakala//CB, Antya 3.161//

TRANSLATION

Wherever the Lord would place His feet, people would plunder the dust from that place.

Text 162

dhuli luti' paya matra ye sukrti-jana

tahara ananda ati akathya kathana//CB, Antya 3.162//

TRANSLATION

Only pious people were able to plunder that dust. Their ecstasy is beyond description.

COMMENTARY

Another reading for luti' ("plunder") is guti ("particles").

Text 163

kiba se sri-vigrahera saundarya anupama

dekhitei sarva citta hare avirama//CB, Antya 3.163//

TRANSLATION

How sweet was the Lord's matchless form! Just by seeing Him, the hearts of everyone became captivated.

COMMENTARY

The word anupama means "matchless" or "incomparable."

Another reading for kiba se sri-vigrahera saundarya anupama (“How sweet was the Lord's matchless form!”) is ki sobhasri-vigrahera saundaryanupama, which means the same.

Text 164

niravadhi sri-ananda-dharasri-nayane

`hare krsna' nama-matra suni sri-vadane//CB, Antya 3.164//

TRANSLATION

Tears of ecstatic love constantly flowed from His lotus eyes as He chanted the Hare Krsna maha-mantra with His lotus mouth.

COMMENTARY

In his Sri Caitanyastaka (5), Sripada Rupa Gosvami has stated:

hare krsnety uccaih sphurita-rasano nama-ganana-

krta-granthi-sreni-subhaga-kati-sutrojjvala-karah

“Sri Caitanya Mahaprabhu chants the Hare Krsna maha-mantra in a loud voice. The holy name dances on His tongue as He counts the number of recitations with His effulgent hand.”

Text 165

candana-malaya paripurna kalevara

matta-simha jini' gati manthara sundara//CB, Antya 3.165//

TRANSLATION

His entire body was decorated with sandalwood paste and flower garlands, and His sweet slow gait was like that of an intoxicated lion.

COMMENTARY

In the Mahabharata (Dana-dharma 149) it is stated: suvarna-varno hemango varangas candanangadi—“In His early pastimes He appears as a householder with a golden complexion. His limbs are beautiful, and His body, smeared with the pulp of sandalwood, seems like molten gold.”

Text 166

pathe caliteo isvarera bahya nai

bhakti-rase viharena caitanya-gosani//CB, Antya 3.166//

TRANSLATION

Lord Caitanya had no external consciousness even when He was walking on the road, because He was merged in the mellows of devotional service.

Text 167

katho dina vilambe paramananda puri

asiya milila tirtha-paryatana kari'//CB, Antya 3.167//

TRANSLATION

After a few days Paramananda Puri returned after completing his pilgrimage.

Text 168

dure prabhu—dekhiya paramananda-purisam

bhrame uthila prabhu gauranga sri-hari//CB, Antya 3.168//

TRANSLATION

On seeing Paramananda Puri from a distance, Lord Gauranga stood up with respect.

Text 169

priya bhakta dekhi' prabhu parama-harise

stuti kari' nrtya kare maha-prema-rase//CB, Antya 3.169//

TRANSLATION

The Lord was greatly pleased to see His dear devotee. He offered respects to him and began to dance in ecstatic love.

Text 170

bahu tuli' balite lagila “hari hari

dekhilama nayane paramananda-puri//CB, Antya 3.170//

TRANSLATION

The Lord raised His arms and exclaimed, “Hari! Hari! Now I have seen Paramananda Puri.

Text 171

aji dhanya locana, saphala dhanya janma

saphala amara aji haila sarva dharma”//CB, Antya 3.171//

TRANSLATION

“Today My eyes and My life have become successful. Today all My religious activities have become fruitful.”

COMMENTARY

In this regard one should see Srimad Bhagavatam (10.84.9-10 and 10.84.21). In Sri Hari-bhakti-sudhodaya (13.2) it is stated:

aksnoh phalam tvadrsa-darsanam hi

tanoh phalam tvadrsa-gatra-sangah

jihva-phalam tvadrsa-kirtanam hi

su-durlabha bhagavata hi loke

“My dear Vaisnava, seeing a person like you is the perfection of one's eyesight, touching your lotus feet is the perfection of the sense of touch, and glorifying your good qualities is the tongue's real activity, for in the material world it is very difficult to find a pure devotee of the Lord.” In the Caitanya-caritamrta (Madhya 20.60) Caitanya Mahaprabhu has declared:

toma dekhi, toma sparsi, gai tomara guna

sarvendriya-phala,——ei sastra-nirupana

“By seeing you, by touching you, and by glorifying your transcendental qualities, one can perfect the purpose of all sense activity. This is the verdict of the revealed scriptures.

Text 172

prabhu bale,—“aji mora saphala sannyasa

aji madhavendra more haila prakasa”//CB, Antya 3.172//

TRANSLATION

The Lord then said, “Today My acceptance of sannyasa has born fruit, for Sri Madhavendra Puri has manifested before Me.”

COMMENTARY

After seeing Sri Paramananda Puri, who was an intimate disciple of Sri Madhavendra Puri, thoughts of Madhavendra Puri were awakened in Sri Gaurasundara.

Text 173

eta bali' priya-bhakta lai' prabhu kole

sincilena anga tana padma-netra-jale//CB, Antya 3.173//

TRANSLATION

After speaking these words, the Lord embraced His dear devotee and soaked his body with tears from His lotus eyes.

COMMENTARY

The word sincilena means “soaked.”

Text 174

puri o prabhura candra sri-mukha dekhiya

anande achena atma-vismrta haiya//CB, Antya 3.174//

TRANSLATION

Paramananda Puri also became ecstatic and forgot himself upon seeing the Lord's moonlike face.

Text 175

kata-ksane anyo'nye karena paranama

paramananda-puri-caitanyera prema-dhama//CB, Antya 3.175//

TRANSLATION

They continually offered respects to each other for some time. Paramananda Puri was the abode of Lord Caitanya's love.

Text 176

parama santosa prabhu tanhare paiyara

khilena nija sange parsada kariya//CB, Antya 3.176//

TRANSLATION

The Lord was greatly pleased to receive Paramananda Puri, and He kept him as one of His associates.

Text 177

nija prabhu paiya paramananda-purira

hila anande pada-padma seva kari'//CB, Antya 3.177//

TRANSLATION

Having attained his Lord, Paramananda Puri stayed there and served His lotus feet in ecstasy.

Text 178

madhava-purira priya-sisya mahasaya

sri-paramananda-puriprema-rasa-maya//CB, Antya 3.178//

TRANSLATION

Sri Paramananda Puri was a dear disciple of Sri Madhavendra Puri and was filled with the mellows of ecstatic love.

Text 179

damodara-svarupa milila kata dine

ratri-dine yahara vihara prabhu-sane//CB, Antya 3.179//

TRANSLATION

After a few days Svarupa Damodara also joined the Lord there and

enjoyed pastimes with the Lord day and night.

Text 180

damodara-svarupa sangita-rasa-maya

yara dhvani sunile prabhura nrtya haya//CB, Antya 3.180//

TRANSLATION

Svarupa Damodara was expert in the art of music. On hearing his voice, the Lord would begin dancing.

Text 181

damodara-svarupa paramananda-puri

sesa-khanda ei dui sange adhikari//CB, Antya 3.181//

TRANSLATION

Svarupa Damodara and Paramananda Puri were two of the principal associates in the Lord's final pastimes.

COMMENTARY

Sri Purusottama Bhattacarya, who latter became known as Svarupa Damodara, and Sri Paramananda Puri, who was a disciple of Sri Madhavendra Puri, attained the constant association of Sri Gaurasundara. They became principal associates of the Lord because Mahaprabhu stayed with them day and night and heard songs in glorification of Sri Radha-Govinda from the mouth of Svarupa Damodara.

Text 182

ei mate nilacale ye ye bhakta-gana

alpe alpe asi' haila sabara milana//CB, Antya 3.182//

TRANSLATION

In this way various devotees gradually joined the Lord in Nilacala.

Text 183

ye ye parsadera janma utkale haila

tanhara o alpe alpe asiya milila//CB, Antya 3.183//

TRANSLATION

All the Lord's associates who had taken birth in Orissa also gradually joined the Lord.

Text 184

milila pradyumna misra—premera sarira

paramananda, ramananda—dui mahadhira//CB, Antya 3.184//

TRANSLATION

Pradyumna Misra, who body was filled with love of God, as well as Paramananda and Ramananda, two most sober personalities, all joined the Lord.

Text 185

damodara pandita, sri-sankara pandita

kata dine asiya haila upanita//CB, Antya 3.185//

TRANSLATION

Damodara Pandita and Sri Sankara Pandita also came there within a few days.

Text 186

sri-pradyumna brahmacarinrsimhera dasa

yanhara sarire nrsimhera parakasa//CB, Antya 3.186//

TRANSLATION

Sri Pradyumna Brahmacari was a servant of Lord Nrsimhadeva. Lord Nrsimha manifested in his body.

Text 187

`kirtane vihare narasimha nyasi-rupe'

janiya rahila asi' prabhura samipe//CB, Antya 3.187//

TRANSLATION

When he understood that Nrsimhadeva was enjoying kirtana pastimes in the form of a sannyasi, he came and joined the Lord.

Text 188

bhagavan acarya aila mahasaya

sravane o yare nahi parase visaya//CB, Antya 3.188//

TRANSLATION

The great personality Bhagavan Acarya, who would never hear of material enjoyment, also came there.

COMMENTARY

Sri Bhagavan Acarya would never hear any topics concerning sense gratification. He would hear only topics related to Lord Krsna's names, forms, and qualities.

Text 189

ei-mata yateka sevaka yatha chilasa

bei prabhura parsve asiya mililа//CB, Antya 3.189//

TRANSLATION

In this way the servants of the Lord came from various places and joined the Lord.

Text 190

prabhu dekhi' sabara haila duhkha-nasa

sabe kare prabhu-sange kirtana-vilasa//CB, Antya 3.190//

TRANSLATION

When they saw the Lord, their distress was vanquished. They all participated in the Lord's kirtana pastimes.

Text 191

sannyasira rupe vaikunthera adhipati

kirtana karena sarva bhaktera samhati//CB, Antya 3.191//

TRANSLATION

The Lord of Vaikuntha, in the form of a sannyasi, thus performed kirtana in the association of all the devotees.

Text 192

caitanyera rase nityananda mahadhira

parama uddama—eka sthane nahe sthira//CB, Antya 3.192//

TRANSLATION

The most sober Nityananda relished the mellows of Lord Caitanya's love. He was supremely independent and could not remain steady in one place.

COMMENTARY

The word uddama means “fully independent.”

Text 193

jagannatha dekhiya yayena dharibare

padihari-gane keha rakhite na pare//CB, Antya 3.193//

TRANSLATION

As He tried to grab hold of Lord Jagannatha, the temple guards were unable to stop Him.

COMMENTARY

The phrase padihari-gane (derived from a corrupted form of the Sanskrit word pratihari) means “doorkeepers” or “those who punish persons who commit seva-aparadha to Lord Jagannatha.”

Text 194

eka-dina uthiya suvarna simhasane

balarama dhariya karila alingane//CB, Antya 3.194//

TRANSLATION

One day He climbed onto the golden simhasana and embraced Balarama.

Text 195

uthitei padihari dharile hate

dharite padila giya hata panca-sate//CB, Antya 3.195//

TRANSLATION

As He climbed up, a temple guard caught hold of His hand but was suddenly thrown back five to seven feet.

Text 196

nityananda prabhu balaramera galara

mala lai' parilena gale apanara//CB, Antya 3.196//

TRANSLATION

Nityananda Prabhu took the garland from Balarama's neck and put it around His own neck.

Text 197

mala pari' calilena gajendra-gamane

padihari uthiya cintaye mane mane//CB, Antya 3.197//

TRANSLATION

After putting the garland on, Nityananda walked away like the King of elephants. The temple guard got up and thought as follows.

Text 198

“ei avadhutera manusya-sakti nahe

balarama-sparse ki anyera deha rahe//CB, Antya 3.198//

TRANSLATION

“This avadhuta's strength is not that of a human being, for how else could one survive after touching Balarama?

COMMENTARY

The word avadhuta means “sannyasi.”

Text 199

matta-hasti dhari' muni paron rakhibare

muni dharile o ki manusya yaite pare//CB, Antya 3.199//

TRANSLATION

“I can control a mad elephant, so how could a human being escape my grip?

Text 200

hena muni hasta drdha kariya dhari

luntrna-praya hai' giya kotha va padilun”//CB, Antya 3.200//

TRANSLATION

“Although I caught tightly hold of His hand, I was thrown back like a blade of grass.”

Text 201

e mata cinte padihari mahasaya

nityananda dekhilei karena vinaya//CB, Antya 3.201//

TRANSLATION

The respectable temple guard thought in this way. When He saw Nityananda later, he felt humbled.

Text 202

nityananda-svarupa svabhava balya-bhave

alingana karena parama anurage//CB, Antya 3.202//

TRANSLATION

Yet Nityananda Svarupa, whose natural characteristic was like that of a child, embraced that guard with affection.

Text 203

tabe kata-dine gauracandra laksmipati

samudra-kulete asi' karila vasati//CB, Antya 3.203//

TRANSLATION

Some days after that Gauracandra, the husband of Laksmi, took up residence on the shore of the ocean.

Text 204

sindhu-tire sthana ati ramya manohara

dekhiya santosa bada sri-gaurasundara//CB, Antya 3.204//

TRANSLATION

Sri Gaurasundara was greatly pleased to see that most enchanting spot on the shore of the ocean.

Text 205

candravati ratri, vahe daksina-pavana

vaisena samudra-kule sri-sacinandana//CB, Antya 3.205//

TRANSLATION

As the moon shone and the wind blew from the south, Sri Sacinandana sat down on the shore of the ocean.

COMMENTARY

The word candravati means “filled with the rays of the moon” or “illuminated by the rays of the moon.”

Text 206

sarva anga sri-mastaka sobhita candane

niravadhi `hare-krsna' bole sri-vadane//CB, Antya 3.206//

TRANSLATION

The forehead and entire body of the Lord was adorned with sandalwood pulp. He always chanted the Hare Krsna maha-mantra with His lotus mouth.

Text 207

malaya purnita vaksa—ati manohara

catur-dike vediya achaye anucara//CB, Antya 3.207//

TRANSLATION

His chest was beautifully adorned with flower garlands, and He was surrounded on all sides by His devotees.

Text 208

samudrera taranga nisaya sobhe ati

hasi' drsti kare prabhu tarangera prati//CB, Antya 3.208//

TRANSLATION

The waves of the ocean looked most attractive at night. The Lord smiled as He looked at those waves.

Text 209

ganga-yamunara yata bhagyera udaya

ebe taha pailena sindhu mahasaya//CB, Antya 3.209//

TRANSLATION

Now the personified ocean attained the same good fortune that the Ganges and the Yamuna had attained.

COMMENTARY

Gangadevi became fortunate during the Lord's Navadvipa pastimes. Yamunadevi attained the same good fortune during the Lord's Vrndavana pastimes. The personified ocean attained the same good fortune as that attained by these two goddesses when Sri Gaurasundara resided on the shore of the ocean.

Text 210

hena mate sindhu-tire vaikuntha-isvara

vasati karena lai' sarva anucara//CB, Antya 3.210//

TRANSLATION

In this way the Lord of Vaikuntha resided on the shore of the ocean along with His associates.

Text 211

sarva-ratri sindhu-tire parama-virale

kirtana karena prabhu maha-kutuhale//CB, Antya 3.211//

TRANSLATION

The Lord joyfully performed kirtana throughout the night on the most secluded shore of the ocean.

Text 212

tandava-pandita prabhu nija-prema-rase

karena tandava bhakta-gana sukhe bhase//CB, Antya 3.212//

TRANSLATION

The Lord, who was expert in dancing wildly, danced wildly in the mellows of His own ecstatic love, and the devotees floated in an ocean of happiness.

COMMENTARY

The word tandava means “dancing” or “vigorous dancing.”

In the Srimad Bhagavatam (10.16.26) it is stated:

tan-murdha-ratna-nikara-sparsati-tamra-

padambujo 'khila-kaladi-gurur nanarta

“Thus Lord Sri Krsna, the original master of all fine arts, began to dance, His lotus feet deeply reddened by the touch of the numerous jewels upon the serpent's heads.”

Text 213

romaharsa, asru, kampa, hunkara, garjana

sveda, bahuvidha-varna haya ksane ksana//CB, Antya 3.213//

TRANSLATION

At every moment the Lord displayed various symptoms of ecstatic love like hairs standing on end, crying, shivering, thundering, bellowing, perspiring, and changing color.

Text 214

yata bhakti-vikara—sakala ekebare

paripurna haya asi' prabhura sarire//CB, Antya 3.214//

TRANSLATION

All the ecstatic symptoms of devotional service simultaneously and fully manifest in the Lord's body.

Text 215

yata bhakti-vikara—sabei murtimanta

sabei isvara-kalamahajnanavanta//CB, Antya 3.215//

TRANSLATION

All the ecstatic symptoms of devotional service manifested in their personified forms. They were all fully cognizant portions of the Lord's plenary portions.

COMMENTARY

The various characteristics of devotional service assumed their

respective, fully cognizant forms and began to expand the Lord's service. In the material world the word vikara indicates a state of distaste or abomination, but in reference to the devotional service of the Lord the vikaras of devotional service are not disrespectable. The concept of nondevotional vikaras, or the concept of vivarta, is condemnable according to Vedanta. The vikaras of devotional service are most wonderful and transcendental.

Text 216

apane isvara nace vaisnava-avese

jani' sabe niravadhi thake prabhu-pase//CB, Antya 3.216//

TRANSLATION

The Lord danced in the mood of a Vaisnava. Realizing this, all the personified ecstatic symptoms of devotional service constantly remained at His side.

Text 217

ataeva tilarddha viccheda prema-sane

nahika sri-gaurasundarera kona ksane//CB, Antya 3.217//

TRANSLATION

Therefore Sri Gaurasundara was never separated for even a moment from feelings of ecstatic love.

Text 218

yata sakti isat lilaya kare prabhu

seha ara anye sambhavana nahe kabhu//CB, Antya 3.218//

TRANSLATION

Even a small potency exhibited by the Lord in His pastimes could never be exhibited by anyone else.

Text 219

ihate se tana sakti asambhavya naya

sarva vede isvarera ei tattva kaya//CB, Antya 3.219//

TRANSLATION

That is why His potencies are unfathomable. This is the verdict of all the Vedas.

COMMENTARY

All varieties of contradictory potencies are present in the Supreme Lord, because He never lacks any potency. This is the opinion of all Vedic literatures regarding the Absolute Truth.

In the Svetasvatara Upanisad (6.8) it is stated:

parasya saktir vividhaiva sruyate

svabhaviki jnana-bala-kriya ca

“The Supreme Lord has multipotencies, which act so perfectly that all consciousness, strength, and activity are being directed solely by His will.”

In the Svetasvatara Upanisad (1.3) it is stated:

te dhyana-yoganugata apasyan

devatma-saktim sva-gunair nigudham

“Those who meditate on the Supreme Personality of Godhead can see His confidential, divine power (cit-sakti).” In the Srimad Bhagavatam (10.39.55) it is stated:

sriya pustya gira kantya

kirtya tustyelayorjaya

vidyayavidyaya saktya

mayaya ca nisevitam

“Also in attendance were the Lord's principal internal potencies—Sri, Pusti, Gir, Kanti, Kirti, Tusti, Ila, and Urja as were His material potencies Vidya, Avidya, and Maya, and His internal pleasure potency, Sakti.”

Text 220

ye prema-prakase prabhu caitanya gosani

tanha' bai ananta brahmande ara nai//CB, Antya 3.220//

TRANSLATION

The love of God that Lord Caitanya manifested cannot be manifested by anyone else within the innumerable universes.

COMMENTARY

There is nothing significant in the innumerable universes other than Sri Caitanyadeva's manifestation of ecstatic love of God. All objects within the universe are meant to assist in that manifestation of ecstatic love.

Text 221

eteke ye sri-caitanya prabhura upama

tanha'-bai ara dite nahi kabhu sima//CB, Antya 3.221//

TRANSLATION

Therefore one can never compare Lord Caitanya with anyone other than the Lord Himself.

Text 222

sabe yare subha-drsti karena apane

se tahana sakti dare, tanra tattva jane//CB, Antya 3.222//

TRANSLATION

Anyone who receives His merciful glance is empowered by Him and can understand Him in truth.

Text 223

ataeva sarva-bhave isvara-sarana

laile se bhakti haya, khandaye bandhana//CB, Antya 3.223//

TRANSLATION

Therefore by taking complete shelter of the Supreme Lord, one attains devotional service and is freed from all entanglement.

COMMENTARY

By taking shelter of the Supreme Lord, living entities become completely liberated from the entanglement of material enjoyment.

In the Bhagavad-gita (18.66) it is stated:

sarva-dharman parityajya mam ekamsaranam vraja

aham tvam sarva-papebhyo moksayisyami masucah

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.” See also Srimad Bhagavatam (2.7.42).

Text 224-225

ye prabhure aja-bhava-adi isa-gane

purna haiya o niravadhi bhave mane

hena prabhu apane sakala bhakta-sange

nrtya kare apanara prema-yoga-range

The same Lord whom controllers of the universe like Brahma and Siva constantly meditate on was now absorbed in ecstatic love and personally dancing in the association of His devotees.

Text 226

se saba bhaktera paye mora namaskara

gauracandra sange yanra kirtana-vihara//CB, Antya 3.226//

TRANSLATION

I offer my obeisances at the feet of all those devotees with whom Gauracandra enjoyed His kirtana pastimes.

Text 227

hena mate sindhu-tire sri-gaurasundara

sarva-ratri nrtya kare ati manohara//CB, Antya 3.227//

TRANSLATION

In this way Sri Gaurasundara enchantingly danced throughout the night on the shore of the ocean.

Text 228

niravadhi gadadhara thakena samhati

prabhu-gadadharera viccheda nahi kati//CB, Antya 3.228//

TRANSLATION

Gadadhara constantly remained with the Lord. There was never any separation between Gadadhara and the Lord.

COMMENTARY

The word kati means “even a little” or “ever.”

Text 229

ki bhojane, ki sayane, kiba paryatane

gadadhara prabhure sevena anuksane//CB, Antya 3.229//

TRANSLATION

Gadadhara always served the Lord even while he was eating, sleeping, or moving about.

Text 230

gadadhara sammukhe padena bhagavata

suni' prabhu hena prema-rase mahamatta//CB, Antya 3.230//

TRANSLATION

When Gadadhara recited Srimad Bhagavatam before the Lord, the Lord would become intoxicated by the mellows of ecstatic love.

Text 231

gadadhara-vakye matra prabhu sukhi haya

bhrame gadadhara-sange vaisnava-alaya//CB, Antya 3.231//

TRANSLATION

The Lord was pleased with whatever Gadadhara would say, and He would take Gadadhara along on visits to the residences of the Vaisnavas.

COMMENTARY

Sri Gadadhara Pandita Gosvami would always remain with Mahaprabhu, and he would please Gaurasundara by chanting and dancing throughout the night on the shore of the ocean. Sri Gadadhara Pandita Prabhu would never live separate from the Lord. While eating, sleeping, or wandering around, Gadadhara Pandita Prabhu always served the Lord. It was Gadadhara Pandita who constantly recited Srimad Bhagavatam before Mahaprabhu. Sri Gaurasundara would visit the residences of the Vaisnavas with Gadadhara Pandita Prabhu.

Text 232

eka-dina prabhu puri-gosanira mathe

vasilena giya tana parama nikate//CB, Antya 3.232//

TRANSLATION

One day the Lord went to Sri Paramananda Puri's monastery and sat down next to him.

Text 233

paramananda purire prabhura bada prita

purve yena sri-krsna-arjuna dui mita//CB, Antya 3.233//

TRANSLATION

The Lord had great affection for Paramananda Puri, just like that found between the two close friends Krsna and Arjuna.

Text 234

krsna-katha paraspara rahasya-prasange

niravadhi puri-sange thake prabhu range//CB, Antya 3.234//

TRANSLATION

The Lord would always enjoy passing His time discussing topics of Krsna with Paramananda Puri.

Text 235

puri gosanira kupe bhala nahe jala

antaryami prabhu taha janila sakala//CB, Antya 3.235//

TRANSLATION

Being the indwelling Supersoul, the Lord understood that the water in Puri Gosvami's well was not good.

COMMENTARY

The well of Paramananda Puri is a little west of Lord Jagannatha's temple. Srimad Bhaktivinoda Thakura has discovered the location of this well. It is right next to the police station.

Text 236

puri gosanire prabhu puchila apani//CB, Antya 3.236//

TRANSLATION

“kupe jala ke-mata haila kaha suni”

COMMENTARY

The Lord asked Puri Gosvami, “How is the water in your well?”

Text 237

puri bale,—“seha bada abhagiya kupa

jala haila yena ghora kardamera rupa”//CB, Antya 3.237//

TRANSLATION

Paramananda Puri replied, “This well is very unfortunate, for its water is always completely muddy.”

Text 238

suni' prabhu haya haya karite lagila

prabhu bale,—“jagannatha krpana haila//CB, Antya 3.238//

TRANSLATION

On hearing this, the Lord said, “Alas, Jagannatha has become miserly.

Text 239

purira kupera jala parasibe ye

sarva papa thakile o taribeka se//CB, Antya 3.239//

TRANSLATION

“Anyone who touches the water from Paramananda Puri's well will be delivered, even if he is most sinful.

Text 240

ataeva jagannatha-devera mayaya

nasta jala haila—yena keha nahi khaya”//CB, Antya 3.240//

TRANSLATION

“Therefore, by the potency of Lord Jagannatha, the water has become so bad that no one can drink it.”

Text 241

eta bali' mahaprabhu apane uthilatuliya

sri-bhuja dui kahite lagila//CB, Antya 3.241//

TRANSLATION

After speaking these words, Mahaprabhu stood up, raised His arms, and began to speak as follows.

Text 242

“jagannatha mahaprabhu, ei mora vara

ganga pravesuka ei kupera bhitara//CB, Antya 3.242//

TRANSLATION

“O Lord Jagannatha, give Me the benediction that the Ganges may enter into this well.

Text 243

bhogavati ganga ye achena patalete

tanre ajna kara ei kupe pravesite”//CB, Antya 3.243//

TRANSLATION

“Please order the Bhogavati Ganga, which flows in Patalaloka, to enter this well.”

Text 244

sarva bhakta-gana sri-mukhera vakya suni'

ucca kari' balite lagila hari-dhvani//CB, Antya 3.244//

TRANSLATION

When all the devotees heard these words from the Lord's lotus mouth, they began to loudly chant the name of Hari.

Text 245

tabe kata-ksane prabhu vasaya calila

bhakta-gana sabe giyasayana karila//CB, Antya 3.245//

TRANSLATION

After a while the Lord departed for His residence, and the devotees went to take rest.

Text 246

sei-ksane gangadeviajna kari' sire

purna hai' pravesila kupera bhitare//CB, Antya 3.246//

TRANSLATION

Then, accepting the Lord's order on her head, Gangadevi entered that well.

Text 247

prabhate uthiya sabe dekhena adbhuta

parama-nirmala-jale paripurna kupa//CB, Antya 3.247//

TRANSLATION

In the morning everyone saw that wonder—Paramananda Puri's well had become filled with crystal-clear water.

Text 248

ascarya dekhiya `hari' bale bhakta-gana

puri gosani haila anande acetana//CB, Antya 3.248//

TRANSLATION

On seeing this wonder, the devotees chanted the name of Hari, and Puri Gosvami lost consciousness in ecstasy.

Text 249

gangara vijaya sabe bujhiya kupete

kupa pradaksina sabe lagila karite//CB, Antya 3.249//

TRANSLATION

When everyone realized that the Ganges had entered the well, they began to circumambulate it.

COMMENTARY

The word viyaya means “arrival.”

Text 250

mahaprabhu suniya aila sei ksane

jala dekhi' parama-ananda-yukta mane//CB, Antya 3.250//

TRANSLATION

As soon as Mahaprabhu heard the news, He came there. He was greatly pleased to see the clear water.

Texts 251-252

prabhu bale,—“sunaha sakala bhakta-gana

e kupera jale ye karibe snana pana

satya satya haiba tara ganga-snana-phala

krsna-bhakti haiba tara parama nirmala” //CB, Antya 3.251-252//

TRANSLATION

The Lord said, “Listen, devotees, anyone who takes bath in the water of this well will certainly attain the result of bathing in the Ganges; he will obtain pure devotional service to Krsna.”

Text 253

sarva bhakta-gana sri-mukhera vakya suni'

ucca kari' balite lagila hari-dhvani//CB, Antya 3.253//

TRANSLATION

When all the devotees heard these words from the lotus mouth of the Lord, they began to loudly chant the name of Hari.

Text 254

puri gosanira kupe sei divya jale

snana pana kare prabhu maha-kutuhale//CB, Antya 3.254//

TRANSLATION

The Lord would joyfully take bath and drink that divine water from Puri Gosvami's well.

Text 255

prabhu bale,—“ami ye achiye prthivite

janiha kevala puri gosanira prite//CB, Antya 3.255//

TRANSLATION

The Lord said, “Know for certain that I live in this world simply because of Puri Gosvami's affection.

Text 256

puri gosanira ami—nahika anyatha

puri vecile o ami vikai sarvatha//CB, Antya 3.256//

TRANSLATION

“I belong to Puri Gosvami. There is no doubt about this. If he likes he can even sell Me.

Text 257

sakrt ye dekhe puri gosanire matra

seha haibeka sri-krsnera prema-patra”//CB, Antya 3.257//

TRANSLATION

“Anyone who sees Puri Gosvami even once will become qualified to attain love for Krsna.”

COMMENTARY

The word sakrt means “one time.”

Text 258

purira mahima tabe kahiya sabare

kupa dhanya kari' prabhu calila vasare//CB, Antya 3.258//

TRANSLATION

After glorifying Paramananda Puri and sanctifying his well, the Lord returned to His residence.

Text 259

isvara se jane bhakta-mahima bada'te

hena prabhu na bhaje krtaghna kona mate//CB, Antya 3.259//

TRANSLATION

Only the Supreme Lord knows how to increase the glories of His devotees. Therefore only an ungrateful person fails to worship Him.

COMMENTARY

See Srimad Bhagavatam (3.4.17 and 10.48.26).

Text 260

bhakta-raksa lagi' prabhu kare avatara

niravadhi bhakta-sange karena vihara//CB, Antya 3.260//

TRANSLATION

The Lord incarnates to protect His devotees. He always enjoys pastimes

with His devotees.

COMMENTARY

See Srimad Bhagavatam (10.14.20 and 3.2.15-16).

Text 261

akartavya kare nija sevaka rakhite

tara saksi vali vadhe sugriva-nimitte//CB, Antya 3.261//

TRANSLATION

For the sake of His devotees, the Lord performs activities that may be considered improper. An example of this is the killing of Vali on the request of Sugriva.

COMMENTARY

The word akartavya means “that which is considered improper in this material world.” Another reading of this verse is:

bhakti-vatsalya prabhura ke pare kahite

akartavya kare prabhu sevaka rakhite

“Who can describe the Lord's affection for His devotees? For the sake of His devotees, the Lord performs activities that may be considered improper.”

Text 262

sevakera dasya prabhu kare nijanande

ajaya caitanya-simha jine bhakta-vrnde//CB, Antya 3.262//

TRANSLATION

The Lord serves His servants in His own ecstasy. The devotees conquer the unconquerable, lionlike Lord Caitanya.

COMMENTARY

See Srimad Bhagavatam (10.86.59 and 10.9.19).

Text 263

bhakta-gana-sange prabhu samudrera tire

sarva vaikunthadi-natha kirtane vihare//CB, Antya 3.263//

TRANSLATION

The Lord of the Vaikunthas and all other planets enjoyed His kirtana pastimes with the devotees on the shore of the ocean.

Text 264

vasa karilena prabhu samudrera tire

viharena prabhu bhakti-ananda-sagare//CB, Antya 3.264//

TRANSLATION

The Lord made His residence on the shore of the ocean and enjoyed the ecstatic ocean of devotional service.

Text 265

ei avatare sindhu krtartha haite

ataeva laksmi janmilena taha haite//CB, Antya 3.265//

TRANSLATION

Since the ocean attained perfection during this incarnation of the Lord, therefore Laksmi appeared from its waters.

COMMENTARY

Since Sriman Mahaprabhu was to come in the future to the shore of the ocean in Nilacala, Laksmidevi took birth as the daughter of the ocean.

Text 266

nilacala-vasira ye kichu papa haya

ataeva sindhu-snane saba yaya ksaya//CB, Antya 3.266//

TRANSLATION

The sins committed by the residents of Nilacala are therefore nullified simply by taking bath in the ocean.

Text 267

ataeva gangadevi vegavati haiya

sei bhagye sindhu-majhe milila asiya//CB, Antya 3.267//

TRANSLATION

Therefore, because of the ocean's good fortune, Gangadevi swiftly flows to merge with its waters.

Text 268

hena mate sindhu-tire sri-krsna-caitanya

vaisena sakala mate sindhu kari' dhanya//CB, Antya 3.268//

TRANSLATION

In this way Sri Krsna Caitanya made the ocean glorious by residing on its shore.

Text 269

ye samaye isvara aila nilacale

takhane prataparudra nahika utkale//CB, Antya 3.269//

TRANSLATION

When the Lord came to Nilacala, Maharaja Prataparudra was not present in Orissa.

Text 270

yuddha-rase giyachena vijayanagare

ataeva prabhu na dekhila sei bare//CB, Antya 3.270//

TRANSLATION

He had gone to Vijaya-nagara on a military campaign. Therefore he did not see the Lord at that time.

COMMENTARY

When Mahaprabhu arrived in Nilacala, Maharaja Prataparudra was not present there. He had gone south to fight in Vijaya-nagara.

Text 271

thakura thakiya kata-dina nilacale

punah gauda-dese ailena kutuhale//CB, Antya 3.271//

TRANSLATION

After spending some days in Nilacala, the Lord returned in jubilation to Gauda-desa.

Text 272

ganga-prati maha-anuraga badaiya

ati sighra gauda-dese aila caliya//CB, Antya 3.271//

TRANSLATION

Feeling increased attachment for the Ganges, the Lord quickly returned to Gauda-desa.

Text 273

sarvabhauma-bhrata vidya-vacaspati nama

santa-danta-dharmasila mahabhagyavan//CB, Antya 3.273//

TRANSLATION

Sarvabhauma had a brother named Vidya-vacaspati, who was peaceful, forgiving, pious, and most fortunate.

COMMENTARY

Vidya-vacaspati was the son of Pandita Visarada, a resident of Vidyanagara, and he was the brother of Sri Vasudeva Sarvabhauma. Mahaprabhu spent a few days in his house in Vidyanagara.

Text 274

sarva-parisada-sange sri-gaurasundara

acambite asi' uttarila tanra ghara//CB, Antya 3.274//

TRANSLATION

The Lord suddenly came to Vidyanagara with a full party and stayed there in the house of Vidya-vacaspati.

Text 275

vaikuntha-nayaka grhe atithi paiya

padilena vacaspati dandavat haiya//CB, Antya 3.275//

TRANSLATION

Receiving the Lord of Vaikuntha as his guest, Vidya-vacaspati offered obeisances, falling flat before the Lord.

Text 276

hena se ananda haila viprera sarire

ki vidhi kariba taha kichui na sphure//CB, Antya 3.276//

TRANSLATION

That brahmana was so happy that he did not know what to do.

Text 277

prabhu o tanhare karilena alingana

prabhu bale,—“suna kichu amara vacana//CB, Antya 3.277//

TRANSLATION

The Lord embraced him and said, “Listen to My words.

Text 278

citta mora haiyache mathura yaite

katho dina ganga-snana karimu ethate//CB, Antya 3.278//

TRANSLATION

“I have developed a desire to go to Mathura. I will stay here a few days and take bath in the Ganges.

Text 279

nibhrte amare ekathani diba sthana

yena katho dina muni karon ganga-snana//CB, Antya 3.279//

TRANSLATION

“Give Me a private room so that I can stay here and bathe in the Ganges.

Text 280

tabe sese more mathuraya calai

bayadi more caha iha avasya kariba”//CB, Antya 3.280//

TRANSLATION

“Then you can make arrangements so that can go to Mathura. If you have affection for Me, then you must do this for Me.”

Text 281

suniya prabhura vakya vidya-vacaspati

lagilena kahite haiya namra-mati//CB, Antya 3.281//

TRANSLATION

On hearing the Lord's words, Vidya-vacaspati humbly replied.

Text 282

vipra bale,—“bhagya saba vamsera amara

yathaya carana-dhuli aila tomara//CB, Antya 3.282//

TRANSLATION

The brahmana said, “It is the good fortune of my entire family that the dust from Your lotus feet has blessed our house.

Text 283

mora ghara-dvara yata—sakala tomara

sukhe thaka tumi keha na janiba ara”//CB, Antya 3.283//

TRANSLATION

“My house and everything in it belong to You. You remain here peacefully. No one will disturb You.”

Text 284

suni' tanra vakya prabhu santosa haila

tana bhagye kata-dina tathai rahila//CB, Antya 3.284//

TRANSLATION

The Lord was satisfied with his words. He then blessed him by staying there a few days.

Text 285

suryera udaya ki kakhana gopya haya

sarva-loka sunileka prabhura vijaya//CB, Antya 3.285//

TRANSLATION

Can the rising sun ever be hidden? Everyone came to know of the Lord's arrival.

Text 286

navadvipa-adi sarva-dike haila dhvani//CB, Antya 3.286//

TRANSLATION

“vacaspati-ghare aila nyasi-cudamani”

COMMENTARY

News spread throughout the area of Navadvipa that the crest jewel of sannyasis had arrived in the house of Vidya-vacaspati.

Text 287

suniya lokera haila cittera ullasa

sasarire yena haila vaikunthete vasa//CB, Antya 3.287//

TRANSLATION

The hearts of the people became so joyful that it appeared they were living in Vaikuntha in their present bodies.

Text 288

anande sakala loka bale `hari hari'

stri-putra-deha-geha sakala pasari//CB, Antya 3.288//

TRANSLATION

Everyone chanted the names of Hari in ecstasy, and they forgot their wives, children, bodies, and houses.

COMMENTARY

The word geha means “house.”

Text 289

anyo'nye sarva loke kare kolahala//CB, Antya 3.289//

TRANSLATION

“cala dekhi giya tana carana-yugala”

COMMENTARY

People said to each other, “Let us go and see His lotus feet.”

Text 290

eta bali' sarva-loka parama-ullase

agu pachu guru-loka nahika sambhase//CB, Antya 3.290//

TRANSLATION

Speaking in this way, everyone went in great joy without even informing their elders.

Text 291

ananta arbuda loka bali' `hari hari'

calilena dekhibare gauranga sri-hari//CB, Antya 3.291//

TRANSLATION

Unlimited millions of people chanted the names of Hari as they went to see Lord Gauranga.

Text 292

patha nahi paya keha lokera gahane

vana-dala bhangi' yaya prabhura darsane//CB, Antya 3.292//

TRANSLATION

The crowd was so thick that it was difficult to see the road, so people broke through the forest on their way to see the Lord.

COMMENTARY

The phrase lokera gahane means “a dense crowd.”

Text 293

suna suna are bhai, caitanya-akhyana

ye-rupe karila prabhu sarva-jiva-trana//CB, Antya 3.293//

TRANSLATION

O brothers, just hear the topics of how Lord Caitanya delivered all the living entities.

Text 294

vana-dala-kantaka bhangiya loka dhaya

tathapi anande keha duhkha nahi paya//CB, Antya 3.294//

TRANSLATION

Although people cut through the thorny forest, they felt such ecstasy that they did not feel any distress.

Text 295

lokera gahane yata aranya achila

ksaneke sakala divya patha-maya haila//CB, Antya 3.295//

TRANSLATION

The dense crowds soon filled the entire forest with many excellent paths.

Text 296

saba-dike loka saba `hari' bali' yaya

hena ranga kare prabhu sri-gauranga raya//CB, Antya 3.296//

TRANSLATION

People chanted the name of Hari in all directions. Such are the pastimes of Lord Gauranga!

Text 297

keha bale,—“muni tana dhariya carana

magimu-ye-mate mora khandaye bandhana”//CB, Antya 3.297//

TRANSLATION

Someone said, “I will grab hold of His lotus feet and beg for His mercy so that I may freed from all bondage.”

Text 298

keha bale,—“muni tane dekhile nayane

tabei sakala pana, magimu va kene”//CB, Antya 3.298//

TRANSLATION

Someone else said, “If I just see Him I will have everything. Why should I ask for anything?”

Text 299

keha bale,—“muni tana na janon mahimayata

ninda kariyachon, tara nahi sima//CB, Antya 3.299//

TRANSLATION

Another said, “I did not know His glories, so I blasphemed Him without limit.

Text 300

ebe tana pada-padma dhariya hrdaye

magimu ki-rupe mora se papa ghucaye”//CB, Antya 3.300//

TRANSLATION

“Now I will hold His lotus feet to my chest and beg Him to rescue me from those sins.”

Text 301

keha bale,—“mora putra parama juyara

more ei vara yena na khelaya ara”//CB, Antya 3.301//

TRANSLATION

Someone else said, “My son is a habitual gambler. I will ask for the benediction that he may not gamble anymore.”

Text 302

keha bale,—“ei mora vara kaya-mane

tanra pada-padma yena na chadon kakhane”//CB, Antya 3.302//

TRANSLATION

Someone said, “My heartfelt request is that I may never give up His lotus feet.”

Text 303

keha bale,—“dhanya dhanya mora ei vara

kabhu yena na pasaron gauranga-sundara”//CB, Antya 3.303//

TRANSLATION

Someone else said, “I will ask for the most glorious benediction that I may never forget Lord Gaurasundara.”

Text 304

ei mata baliya anande sarva-jana

caliya yayena sabe, parananda mana//CB, Antya 3.304//

TRANSLATION

Everyone felt transcendental ecstasy as they walked along speaking in this way.

Text 305

ksaneke aila saba loka kheya-ghate

kheyari karite para padila sankate//CB, Antya 3.305//

TRANSLATION

They soon came to the boat ghata, and the boatmen fell into anxiety over how to ferry everyone across the river.

Text 306

sahasra sahasra loka eka na'ye cade

bada bada nauka sei-ksane bhangi' pade//CB, Antya 3.306//

TRANSLATION

Thousands of people climbed into each boat, so even the large boats broke apart.

Text 307

nana-dike loka kheyarire vastra diya

para hai' yaya sabe anandita haiya//CB, Antya 3.307//

TRANSLATION

People joyfully crossed the river at various points by paying their fares with even clothing.

Text 308

nauka ye na paya, tara nana buddhi kare

ghata buke diya keha gangaya santare//CB, Antya 3.308//

TRANSLATION

Those who could not find space in a boat swam across the river by floating on top of overturned pots.

Text 309

keha va kalara gacha bandhi' kare bhela

keha keha santariya yaya kari' khela//CB, Antya 3.309//

TRANSLATION

Some made boats by tying banana trees together, and some playfully swam across the river.

Text 310

catur-dike sarva-loka kare hari-dhvani

brahmanda bhedaye yena hena mata suni//CB, Antya 3.310//

TRANSLATION

People in all directions chanted the name of Hari, and the sound vibration penetrated the entire universe.

Text 311

satvare asila vacaspati mahasaya

karilena aneka naukara samuccaya//CB, Antya 3.311//

TRANSLATION

When Vidya-vacaspati suddenly arrived, he gathered many boats to transport the people.

COMMENTARY

The word samuccaya means "gathered."

Text 312

naukara apeksa ara keha nahi kare

nana mate para haya ye ye-mate pare//CB, Antya 3.312//

TRANSLATION

But the people would not wait for the boats and somehow or other crossed the river.

Text 313

hena akarsena mana sri-caitanya-deve

eho ki isvara-vine anyeri sambhave?//CB, Antya 3.313//

TRANSLATION

Such was the attraction of Lord Sri Caitanya. Is such attraction possible for anyone other than the Supreme Lord?

Text 314

hena mate ganga para hai' sarva-jana

sabei dharena vacaspatira carana//CB, Antya 3.314//

TRANSLATION

In this way everyone crossed the Ganges and grabbed hold of Vidya-vacaspati's feet.

Text 315

“parama sukrti tumi mahabhagyavan

yara ghare aila caitanya bhagavan//CB, Antya 3.315//

TRANSLATION

“You are most pious and fortunate, for Lord Caitanya has come to your house.

Text 316

eteke tomara bhagya ke balite pare

ekhane nistara kara ama'-sabakare//CB, Antya 3.316//

TRANSLATION

“Therefore who can estimate your good fortune? Now please deliver us.

Text 317

bhava-kupe patita papistha ami-saba

eka grame—najanila tana anubhava//CB, Antya 3.317//

TRANSLATION

“We are sinful and have fallen in the well of material existence. Even though we lived in the same village, we did not understand His glories.

Text 318

ekhane dekhao tana carana-yugala

tabe ami papi saba haiba saphala”//CB, Antya 3.318//

TRANSLATION

“Now please show us His lotus feet, then the lives of us sinners will be successful.”

Text 319

dekhiya lokera arti vidya-vacaspati

santose rodana kare vipra mahamati//CB, Antya 3.319//

TRANSLATION

On hearing the people's pathetic appeals, Vidya-vacaspati, the magnanimous brahmana, cried out of affection.

Text 320

saba' lai' ailena apana mandire

laksa koti loka maha-hari-dhvani kare//CB, Antya 3.320//

TRANSLATION

As he led everyone to his house, millions of people began to chant the name of Hari.

Text 321

hari-dhvani matra suni sabara vadane

ara vakya keha nahi bole nahi sune//CB, Antya 3.321//

TRANSLATION

The name of Hari was the only sound that came from everyone's mouth. They neither spoke nor heard anything else.

Text 322

karuna-sagara prabhu sri-gaurasundara

saba' uddharite haiyachena gocara//CB, Antya 3.322//

TRANSLATION

Lord Sri Gaurasundara is an ocean of mercy, and He advented to deliver

everyone.

Text 323

hari-dhvani suni' prabhu parama-santose

hailena bahira lokera bhagyavase//CB, Antya 3.323//

TRANSLATION

When the Lord heard the vibration of the name of Hari, He was greatly pleased. Feeling obliged by the people's good fortune, He came out of the house.

Text 324

ki se sri-vigrahera saundarya manohara

se rupera upamasei se kalevara//CB, Antya 3.324//

TRANSLATION

How sweetly enchanting was the Lord's form! His form can be compared only with His own form.

Text 325

sarvadaya prasanna sri-mukha vilaksana

ananda-dharaya purna dui sri-nayana//CB, Antya 3.325//

TRANSLATION

His lotus face was always pleasing, and tears of love flowed from His lotus eyes.

Text 326

bhakta-gane lepiyache sri-ange candana

malaya purnita vaksa, gajendra-gamana//CB, Antya 3.326//

TRANSLATION

The devotees had smeared sandalwood paste on the Lord's body. His chest was adorned with flower garlands, and He walked like the king of elephants.

Text 327

ajanu-lambita dui sri-bhuja tuliya

`hari' bali' simha-nada karena garjiya//CB, Antya 3.327//

TRANSLATION

The Lord raised His two long arms and roared like a lion as He chanted the name of Hari.

Text 328

dekhiya prabhure catur-dike sarva-loke

`hari' bali' nrtya sabe karena kautuke//CB, Antya 3.328//

TRANSLATION

When people in all the directions saw the Lord, they joyfully danced and also chanted the name of Hari.

Text 329

dandavat hai' sabe pade bhumi-tale

anande haiya magna `hari hari' bale//CB, Antya 3.329//

TRANSLATION

They offered obeisances by falling flat on the ground, and they became absorbed in ecstasy as they chanted the name of Hari.

Text 330

dui bahu tuli' sarva-loka stuti kare//CB, Antya 3.330//

TRANSLATION

“uddharaha prabhu, ama'-saba papisthere”

COMMENTARY

Everyone raised their two arms and prayed, “O Lord, please deliver all of us sinners.”

Text 331

isat hasiya prabhu sarva-loka-prati

asirvada karena “krsnete hau mati//CB, Antya 3.331//

TRANSLATION

The Lord slightly smiled as He looked at everyone and blessed them with the words, “May your minds be fixed on Krsna.”

Text 332

bala krsna bhaja krsna suna krsna nama

krsna hau sabara jivana dhana-prana”//CB, Antya 3.332//

TRANSLATION

“Chant the name of Krsna, worship Krsna, and hear the names of Krsna. May Krsna become your life, wealth, and soul.”

Text 333

sarva-loke `hari' bale suni' asirvada

punah punah sabei karena kakurvada//CB, Antya 3.333//

TRANSLATION

On hearing the Lord's benediction, everyone chanted the name of Hari. They then repeatedly appealed to the Lord with humility.

Text 334

“jagat-uddhara lagi' tumi gudha-rupe

avatirna hailasaci-garbhe navadvipe//CB, Antya 3.334//

TRANSLATION

“You have appeared in a covered form from the womb of Saci in Navadvipa to deliver the entire world.

Text 335

ami-saba papistha tomare na ciniya

andha-kupe padilana apana' khaiya//CB, Antya 3.335//

TRANSLATION

“Yet we were so sinful that we could not recognize You. We thus fell in the dark well and ruined ourselves.

Text 336

karuna-sagara tumi parahitakari

krpa kara ara yena toma' na pasari"//CB, Antya 3.336//

TRANSLATION

"You are an ocean of mercy and the benefactor of all. Please be merciful on us so that we may not forget You."

Text 337

ei mate sarva-dike loke stuti kare

hena ranga karayena gauranga-sundare//CB, Antya 3.337//

TRANSLATION

In this way people offered prayers from all directions. Such are the pastimes of Lord Gauranga!

Text 338

manusye haila paripurna sarva-grama

nagara-catvara-prantare o nahi sthana//CB, Antya 3.338//

TRANSLATION

The entire village became filled with people. There was not a single vacant place either in the street, in the village, or in the outskirts.

Text 339

dekhite sabara punah punaharti bade

sahasra sahasra loka eka-vrkse cade//CB, Antya 3.339//

TRANSLATION

As their eagerness to see the Lord increased more and more, thousands of people climbed each of the trees.

Text 340

grhera upare va kata loka cade

isvara-icchaya ghara bhangiya na pade//CB, Antya 3.340//

TRANSLATION

Many people climbed on top of the houses, but by the will of the Lord, none of the houses were broken.

Text 341

dekhi' matra sarva loka sri-candra-vadana

`hari' bali' simha-nada kare ghane ghana//CB, Antya 3.341//

TRANSLATION

As soon as the people saw the moonlike face of the Lord, they repeatedly roared like lions and chanted the name of Hari.

Text 342

nana-dik thaki' loka aise sadaya

sri-mukha dekhiya keha ghare nahi yaya//CB, Antya 3.342//

TRANSLATION

People continually came from various directions, and after seeing the Lord's lotus face, no one returned home.

Text 343

nana ranga jane prabhu gauranga-sundara

lukaiya gela prabhu kuliya-nagara//CB, Antya 3.343//

TRANSLATION

Lord Gaurasundara was expert in various sporting activities. He slipped away unnoticed and departed for Kuliya.

Text 344

nityananda-adi jana kata sange laiya

calilena vacaspatire o na kahiya//CB, Antya 3.344//

TRANSLATION

He took a few associates headed by Nityananda and left without informing even Vacaspati.

Text 345

kuliyaya ailena vaikuntha-isvara

tatha sarva-loka haila parama katara//CB, Antya 3.345//

TRANSLATION

As the Lord of Vaikuntha traveled to Kuliya, the people in Vidyanagara became afflicted with feelings of separation.

Text 346

catur-dike vacaspati lagila cahite

kotha gela prabhu, nahi payena dekhite//CB, Antya 3.346//

TRANSLATION

Vacaspati began to look around for the Lord, but he was unable to find Him.

Text 347

vicara kariya vipra prabhu na dekhiya

kandite lagilaurddha-vadana kariya//CB, Antya 3.347//

TRANSLATION

When the brahmana gave up looking for the Lord, he began to cry loudly as he looked towards the sky.

Text 348

`virale achena prabhu badira bhitare'

ei jnana haiyache sabara antare//CB, Antya 3.348//

TRANSLATION

Everyone else thought that the Lord had gone into hiding inside the house.

Text 349

bahira hayena prabhu hari-nama suni'

ataeva sabe bole maha-hari-dhvani//CB, Antya 3.349//

TRANSLATION

They thought the Lord came outside only when He heard the name of

Hari, so they all began to loudly chant the name of Hari.

Text 350

koti koti loke hena hari-dhvani kare

svarga-martya-pataladi sarva-loka pure//CB, Antya 3.350//

TRANSLATION

Millions of people chanted the name of Hari so loudly that the sound vibration filled the three planetary systems of Svarga, Martya, and Patala.

Text 351

kata-ksane vacaspati haiya bahire

prabhura vrttanta asi' kahila sabare//CB, Antya 3.351//

TRANSLATION

After some time Vacaspati came out of his house and informed everyone about the Lord's departure.

Text 352

“kata ratri kon dike hena nahi jani

ama'-papisthere vanci' gela nyasi-mani//CB, Antya 3.352//

TRANSLATION

“I do not know what time during the night or in what direction, but the crest jewel of sannyasis has deceived us sinners and departed.

Text 353

satya kahi bhai saba, toma'-saba'-sthane

na jani caitanya giyachena kon grame”//CB, Antya 3.353//

TRANSLATION

“O brothers, I tell you the truth. I do not know where Lord Caitanya has gone.”

Text 354

yata mate vacaspati kahena lokere

pratita kaharo nahi janmaye antare//CB, Antya 3.354//

TRANSLATION

In whatever way Vacaspati tried to explain, the people did not have trust in his words.

Text 355

`lokera gahana dekhi' achena virale'

ei jnane sabai achena kutuhale//CB, Antya 3.355//

TRANSLATION

In their ecstasy the people knew that the Lord had gone to a secluded place away from the crowds.

Text 356

keha keha sadhe vacaspatire virale//CB, Antya 3.356//

TRANSLATION

“amare dekhao ami kevala ekale”

COMMENTARY

Some of them privately requested Vacaspati, “I am alone. Please let me see the Lord.”

Text 357

sarva-loka dhare vacaspatira carane//CB, Antya 3.357//

TRANSLATION

“eka-bara matra tanre dekhimu nayane

COMMENTARY

The people caught hold of Vacaspati's feet and said, “We want to see Him just once.

Text 358

tabe sabe ghare yai anandita haiya

ei vakya prabhu-sthane janaiba giya//CB, Antya 3.358//

TRANSLATION

“Then we will return home in happiness. Please put this request before the Lord.

Text 359

kabhu nahi langhibena tomara vacana

ye-mate amara papi pai darasana”//CB, Antya 3.359//

TRANSLATION

“The Lord will not refuse your request. Please help us sinners get His

darsana in this way."

Text 360

yata mate vacaspati prabodhiya kaya

kahara cittete ara pratyaya na haya//CB, Antya 3.360//

TRANSLATION

In whatever way Vacaspati tried to solace them, they did not have trust in his words.

Text 361

kathoksane sarva loka dekha na paiya

vacaspatire o bole mukhara haiya//CB, Antya 3.361//

TRANSLATION

When after waiting some time the people could still not see the Lord, they began to speak harshly about Vacaspati.

Text 362

"ghare lukaiya vacaspati nyasi-mani

ama'-saba' bhandena kahiya mithya vani//CB, Antya 3.362//

TRANSLATION

"Vacaspati has hidden the crest jewel of sannyasis in his house, and he is trying to deceive us with some lies.

COMMENTARY

From Vidya-vacaspati's house the Lord secretly went to Kuliya, which is a

short distance from Vidya-vacaspati's house and which is situated on the other side of the Ganges in present day Navadvipa. But the people, being eager to see Mahaprabhu, did not believe Vacaspati's words and considered him miserly.

Text 363

amara tarile va uhara kon duhkha

apanei tari' matra ei kon sukha”//CB, Antya 3.363//

TRANSLATION

“What is the difficulty for him if we are delivered? What kind of happiness is it to be delivered alone?”

Text 364

keha bale,—“sujanera ei dharma haya

sabara uddhara kare haiya sadaya//CB, Antya 3.364//

TRANSLATION

Someone said, “It is the duty of pious people to compassionately deliver everyone.

COMMENTARY

See Srimad Bhagavatam (3.4.25).

Text 365

`apanara bhala hau' ye-te-jana dekhe

sujana apana' chadiyao para rakhe”//CB, Antya 3.365//

TRANSLATION

“Only ordinary people desire their own benefit, while a pious person sacrifices his life to deliver others.”

Text 366

keha bale,—“vyabhareo mista-dravya ani'

eka upabhoga kaile aparadha gani'//CB, Antya 3.366//

TRANSLATION

Someone else said, “Even in ordinary dealings it is an offense to buy sweets and enjoy them alone.

Text 367

eta mista tribhuvane ati anupama

ekesvara iha ki karite ache pana”//CB, Antya 3.367//

TRANSLATION

“The Lord's sweetness is incomparable within the three worlds. Should one relish such sweetness alone?”

Text 368

keha bale,—“vipra kichu kapata-hrdaya

para upakare tata nahena sadaya”//CB, Antya 3.368//

TRANSLATION

Another person said, “This brahmana is somewhat deceitful. He does not have the compassion to help others.”

Text 369

eke vacaspati duhkhi prabhura virahe

aro sarva loke o durjaya-vani kahe//CB, Antya 3.369//

TRANSLATION

Vacaspati was already unhappy because of separation from the Lord, and then people began to speak harsh words against him.

COMMENTARY

The phrase durjaya-vani means “unbearable words.”

Text 370

dui mate duhkhi vipra parama udara

na janena kon mate haya pratikara//CB, Antya 3.370//

TRANSLATION

That magnanimous brahmana was distressed in two ways, so he did not know what to do.

Text 371

henai samaye eka asiya brahmana

vacaspati-karna-mule kahila vacana//CB, Antya 3.371//

TRANSLATION

At that time a brahmana came and whispered something in Vacaspati's ear.

Text 372

“caitanya-gosani gela kuliya-nagara

ebe ye yuyaya taha karaha satvara”//CB, Antya 3.372//

TRANSLATION

“Lord Caitanya has gone to the village of Kuliya. Now you quickly do whatever is necessary.”

COMMENTARY

The phrase ye yuyaya means “whatever is considered reasonable.”

Text 373

suni' matra vacaspati parama-santose

brahmanere alingana dilena harise//CB, Antya 3.373//

TRANSLATION

As soon as Vacaspati heard this news, he became greatly pleased and joyfully embraced that brahmana.

Text 374

tata-ksane ailena sarva-loka yathasa

barei asi' kahilena gopya-katha//CB, Antya 3.374//

TRANSLATION

He immediately went before the people and informed them of the confidential news.

Text 375

“tomara sakala loka tattva na janiya

dosa ama' `ami thuiyachi lukaiya'//CB, Antya 3.375//

TRANSLATION

“Without knowing the actual truth you have all accused me of hiding the Lord.

Text 376

ebe sunilana prabhu kuliya-nagare

achena, asiya kahilena dvijavare//CB, Antya 3.376//

TRANSLATION

“Now I have come to know that the Lord is in Kuliya. This best of the brahmanas has come and told me.

Text 377

sabe cala, yadi satya haya e vacana

tabe se amare sabe baliha brahmana”//CB, Antya 3.377//

TRANSLATION

“Let us all go. If this information is correct, you should accept me as a brahmana.”

Text 378

sarva-loka `hari' bali' vacaspati-sange

sei ksane sabe calilena maharange//CB, Antya 3.378//

TRANSLATION

In great joy everyone chanted the name of Hari and immediately

departed with Vacaspati.

Text 379

“kuliya-nagare ailena nyasi-mani”

sei ksane sarva-dike haila mahadhvani//CB, Antya 3.379//

TRANSLATION

Immediately the news spread in all directions: “The crest jewel of sannyasis has gone to Kuliya.”

Text 380

sabe ganga-madhye nadiyaya kuliyaya

suni' matra sarva-loka mahanande dhaya//CB, Antya 3.380//

TRANSLATION

Only the Ganges lay between Nadia and Kuliya. Hearing the news, everyone rushed towards Kuliya in great ecstasy.

COMMENTARY

Only the Ganges separated ancient Navadvipa from Kuliya. To reach Kuliya from Sri Mayapur, one has to cross the Ganges once, and to reach Vidya-vacaspati's house from Kuliya one has to again cross the Ganges. Because to go to Vidyanagara from Sri Mayapur there was only one path through dense forest. Rather than cross the Ganges two times, one could reach Vacaspati's house by another road that passed by Visarada's dam.

In the Caitanya-bhagavata (CB Antya-khanda 5.709) it is stated: gangara opara kabhu yayena kuliya—“Nityananda sometimes visited Kuliya on the other side of the Ganges.”

Text 381

vacaspati-gramete yateka loka chila

tara koti koti gune sakala badila//CB, Antya 3.381//

TRANSLATION

The number of people coming from Vacaspati's village multiplied millions of times by the time they reached Kuliya.

Text 382

kuliyara akarsana na yaya kathana

taha varnibare sakta sahasra-vadana//CB, Antya 3.382//

TRANSLATION

It is not possible for anyone other than the thousand-headed Ananta to describe the huge crowds that were attracted to Kuliya.

Text 383

laksa laksa loka va aila kotha haite

na jani kateka para haya kata mate//CB, Antya 3.383//

TRANSLATION

No one knew where the hundreds of thousands of people came from or how they all crossed the river.

Text 384

kata vadubaye nauka gangara bhitare

tathapi sabei tare, janeka na mare//CB, Antya 3.384//

TRANSLATION

Although many boats sunk in the Ganges, everyone got across. Not even a single person drown.

Text 385

naukadubilei matra ganga haya sthala

hena caitanyera anugraha iccha-bala//CB, Antya 3.385//

TRANSLATION

Whenever a boat would begin to sink in the Ganges, it would be found that a sand bar was right below it. Such was Lord Caitanya's merciful will.

Text 386

ye prabhura nama-guna sakrt ye gaya

se samsara-abdhi tare vatsa-pada-praya//CB, Antya 3.386//

TRANSLATION

A person who even once glorifies the names and qualities of the Supreme Lord crosses over the material ocean as if it were the water contained in the hoofprint of a calf.

COMMENTARY

The phrase vatsa-pada refers to the small impression created by the hoof of a calf.

See Srimad Bhagavatam (1.8.36, 4.22.40, 10.2.30, and 10.14.58).

The word abdhi means “ocean” or “sea.”

Text 387

hena prabhu saksate dekhite ye aise

tanra ganga taribeka vicitra va kise//CB, Antya 3.387//

TRANSLATION

Therefore what is the wonder that persons who were going to directly see that Lord would cross the Ganges?

Text 388

laksa laksa loka bhase jahnavira jale

sabe para hayena parama-kutuhale//CB, Antya 3.388//

TRANSLATION

Hundreds of thousands of people joyfully crossed the Ganges by floating in those waters.

Text 389

gangaya haiya para apana'-apani

kola-kuli kariya karena hari-dhvani//CB, Antya 3.389//

TRANSLATION

After easily crossing the Ganges, people embraced one another and chanted the name of Hari.

Text 390

keyarira kata va haila uparjana

kata hata-bajara vasaya kata jana//CB, Antya 3.390//

TRANSLATION

The boatmen earned abundant wealth, and a number of people set up shops.

Text 391

catur-dike yara yei iccha sei kine

hena nahi jani iha kare kon jane//CB, Antya 3.391//

TRANSLATION

People in the four directions purchased whatever they desired. No one could understand who was arranging all this.

Text 392

ksanekera madhye grama-nagara-prastara

paripurna haila, sthala nahi avasara//CB, Antya 3.392//

TRANSLATION

Within a short time the entire village, including the streets and the outskirts, became so filled with people that there was no empty space.

Text 393

ananta arbuda loka kare hari-dhvani

bahira na haya, gupte ache nyasi-mani//CB, Antya 3.393//

TRANSLATION

Unlimited millions of people chanted the name of Hari, yet the crest jewel of sannyasis stayed hidden and did not come out.

Text 394

ksaneke aila mahasaya vacaspati

tinho nahi payena prabhura kotha sthiti//CB, Antya 3.394//

TRANSLATION

After a while Vacaspati Mahasaya arrived there, yet he was also unable to find out where the Lord was.

Text 395

kata-ksane tathi vacaspati ekesvara

daki' anaila prabhu gauranga-sundara//CB, Antya 3.395//

TRANSLATION

After a while, Lord Gaurasundara summoned Vacaspati to come alone to see Him.

COMMENTARY

The word tathi means “there” or “at that place.”

Text 396

dekhi' matra prabhu—visaradera nandana

dandavat haiya padila sei ksana//CB, Antya 3.396//

TRANSLATION

As soon as the son of Visarada saw the Lord, he offered Him his full obeisances.

Text 397

caitanyera avatara varniya varniya

sloka pade punah punah pranata haiya//CB, Antya 3.397//

TRANSLATION

He repeatedly offered obeisances and recited various verses describing the incarnation of Lord Caitanya.

Text 398

“samsara-uddhara-lagi' ye caitanya-rupe

tarilena yateka patita bhava-kupe//CB, Antya 3.398//

TRANSLATION

“In the form of Lord Caitanya You have delivered the entire universe by rescuing the fallen souls from the deep well of material existence.

Text 399

se gaurasundara-krpa samudrera praya

janma janma citte mora vasuka sadaya//CB, Antya 3.399//

TRANSLATION

“May Gaurasundara, whose mercy is unlimited like the ocean, kindly remain seated in my heart birth after birth.

Text 400

samsara-sagare magna jagat dekhiya

niravadhi varse prema krpa-yukta haiya//CB, Antya 3.400//

TRANSLATION

“On seeing everyone in the entire world drowning in the ocean of material existence, You mercifully blessed them with a constant shower of ecstatic love.

Text 401

hena ye atula krpa-maya gaura-dhama

sphuruka amara hrdayete avirama”//CB, Antya 3.401//

TRANSLATION

“May Gauranga, the abode of incomparable mercy, always manifest within my heart.”

Text 402

ei mate sloka padi' kare vipra stuti

punah punah dandavat haya vacaspati//CB, Antya 3.402//

TRANSLATION

In this way the brahmana Vacaspati prayed to the Lord by reciting various verses and offered Him repeated obeisances.

Text 403

visarada-carane amara namaskara

sarvabhauma vacaspati nandana yanhara//CB, Antya 3.403//

TRANSLATION

I offer my humble obeisances at the feet of Visarada, who had Sarvabhauma and Vacaspati as his sons.

Text 404

vacaspati dekhi' prabhu sri-gaurasundara

krpa-drsti karibare balila uttara//CB, Antya 3.404//

TRANSLATION

Lord Gaurasundara acknowledged Vacaspati with His merciful glance.

Text 405

dandaiya kara-judi' bale vacaspati//CB, Antya 3.405//

TRANSLATION

“mora eka nivedana suna mahamati

COMMENTARY

Vacaspati then stood up with his hands folded and said, “O magnanimous Lord, please listen to my request.

Text 406

svacchanda paramananda tumi mahasaya

sarva karma tomara apana iccha-maya//CB, Antya 3.406//

TRANSLATION

“You are fully independent and always filled with ecstasy. All of Your activities are performed according to Your own sweet will.

COMMENTARY

The word svacchanda means “independent” or “by one's own will.”

In the Srimad Bhagavatam (10.14.2) it is stated:

asyapi deva vapuso mad-anugrahasya

sveccha-mayasya na tu bhuta-mayasya ko 'pi

“My dear Lord, You have appeared in this transcendental body of Yours to show mercy on me and to fulfill the desires of Your pure devotees.” In the Srimad Bhagavatam (10.14.32) it is stated:

aho bhagyam aho bhagyam nanda-gopa-vrajaukasam

yan-mitram paramanandam purnam brahma sanatanam

“How greatly fortunate are Nanda Maharaja, the cowherd men, and all the other inhabitants of Vrajabhumi! There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.”

Text 407

apana icchaya thaka, calaha apane

apane janaha, teni loke toma' jane//CB, Antya 3.407//

TRANSLATION

“You stay at one place or move to another according to Your own sweet will. Only when You reveal Yourself can one know You.

COMMENTARY

The word teni means “therefore.”

Text 408

eteke tomara karma tumi se pramana

vidhi va nisedha ke tomare diba ana//CB, Antya 3.408//

TRANSLATION

“Therefore You alone know Your activities. Who can subject You to rules or regulations?

COMMENTARY

The word ana means “someone else” or “another person.”

Text 409

sabe toma' sarva loka tattva na janiya

dosena antare more `krura' ye baliya//CB, Antya 3.409//

TRANSLATION

“People do not know the actual truth about You, so they accuse me of being cruel.

Text 410

tomare apana ghare muni lukaiyathui

yachon loke bale tattva na janiya//CB, Antya 3.410//

TRANSLATION

“In ignorance they claim that I hid You in my house.

Text 411

tumi prabhu, tilardheka bahira haile

tabe more `brahmana' kariya loke bale”//CB, Antya 3.411//

TRANSLATION

“Therefore, O Lord, if You come out for just a moment, then people will accept me as a brahmana.”

COMMENTARY

Brahmanas are truthful. When those who came to see Mahaprabhu at

the house of Vacaspati could not see Him, they assumed that Vacaspati was a liar. Therefore they went to Kuliya and requested Mahaprabhu to come out of Chakadi Cattopadhyaya's house. Then only would they believe that Vacaspati was a truthful person, for then it would be proved that the Lord was not in Vidya-vacaspati's house.

Text 412

hasite lagila prabhu brahmana-vacane

tanra iccha paliya calila sei ksane//CB, Antya 3.412//

TRANSLATION

After hearing that brahmana's request, the Lord smiled and immediately went outside to fulfill his request.

Text 413

yei-matra mahaprabhu bahira haila

dekhi' sabe ananda-sagare magna haila//CB, Antya 3.413//

TRANSLATION

As soon as Mahaprabhu went outside, everyone became merged in an ocean of ecstasy.

Text 414

catur-dike loka dandavat hai' pade

yara yena mata sphure, sei stuti pade//CB, Antya 3.414//

TRANSLATION

People offered full obeisances from all directions. Everyone offered prayers according to their realization.

Text 415

ananta arbuda loka hari-dhvani kare

bhasila sakala loka ananda-sagare//CB, Antya 3.415//

TRANSLATION

Unlimited millions of people chanted the name of Hari and floated in an ocean of ecstasy.

Text 416

sahasra sahasra kirtaniya-sampradaya

sthane sthane sabei paramanande gaya//CB, Antya 3.416//

TRANSLATION

There were thousands and thousands of kirtana groups, and they all sang in transcendental ecstasy.

Text 417

ahar-nisa parananda krsna-nama-dhvani

sakala bhuvana purna kaila nyasi-mani//CB, Antya 3.417//

TRANSLATION

In this way the crest jewel of sannyasis day and night filled the entire world with the transcendental sound vibration of Krsna's holy names.

Texts 418-419

brahmaloka-sivaloka-adi yata loka

ye sukhera kana-lese sabei asoka

yogindra munindra matta ye sukhera lese

prthivite krsna prakasila nyasi-vese//CB, Antya 3.418-419//

TRANSLATION

Even a particle of the happiness distributed in this world by Krsna in the dress of a sannyasi freed the inhabitants of planets headed by Brahmaloka and Sivaloka from all distress and intoxicated even the best of the yogis and sages.

COMMENTARY

The word nyasi refers to a sannyasi.

Texts 420-421

hena sarva-sakti-samanvita bhagavan

ye papistha maya-vase bale apramana

tara janma-karma-vidya-brahmanya-acara

saba mithya, sei papisocya sabakara//CB, Antya 3.420-421//

TRANSLATION

The birth, activities, education, and brahminical behavior of a sinful person who under the control of maya denies the existence of the Supreme Lord, who is full of all potencies, are useless. Such a sinful person is condemned by all.

COMMENTARY

A person who does not accept Gaurasundara as the all-powerful Supreme Lord is sinful. Maya binds such a person with eight ropes and does not allow him to understand Gaurasundara's supremacy. The birth, activities, education, and behavior of a brahmana who does not accept Mahaprabhu as the Supreme Lord are all useless. Such a person becomes known as a condemned, sinful liar.

Text 422

bhaja bhaja are bhai, caitanya-carane

avidya-bandhana khande yahara sravane//CB, Antya 3.422//

TRANSLATION

O brothers, just worship the lotus feet of Lord Caitanya! By hearing His topics one is freed from the bondage of ignorance.

Text 423

yahara smarane sarva-tapa-vimocana

bhaja bhaja hena nyasi-manira carana//CB, Antya 3.423//

TRANSLATION

Just worship the lotus feet of that crest jewel among sannyasis. By remembering Him one is liberated from all material miseries.

Text 424

ei mata catur-dike dekhi' sankirtana

anande bhasena prabhu lai' bhakta-gana//CB, Antya 3.424//

TRANSLATION

As the Lord and His devotees saw everyone engaged in congregational chanting, they floated in an ocean of ecstasy.

Text 425

ananda-dharaya purna sri-gaurasundara

yena catur-dike vahe jahnavira jala//CB, Antya 3.425//

TRANSLATION

The tears of ecstatic love that flowed from the eyes of Sri Gaurasundara resembled the Ganges flowing in the four directions.

Text 426

bahya nahi parananda-sukhe apanara

sankirtana-ananda-vihvala-avatara//CB, Antya 3.426//

TRANSLATION

The Lord lost external consciousness in transcendental ecstasy. He was the incarnation of the overwhelming ecstasy of sankirtana.

Text 427

yei sampradaya prabhu dekhena sammukhe

tahatei nrtya kare parananda-sukhe//CB, Antya 3.427//

TRANSLATION

The Lord jubilantly danced in the midst of whichever kirtana party came before Him.

Text 428

tahara krtartha hena mane apanare

hena mate ranga kare sri-gaurasundare//CB, Antya 3.428//

TRANSLATION

The members of those kirtana parties considered themselves most

fortunate. Such are the pastimes of Sri Gaurasundara.

Text 429

vihvalera agraganya nityananda-raya

kakhano dhariya tanre apane nacaya//CB, Antya 3.429//

TRANSLATION

Lord Nityananda was the foremost of those who were overwhelmed with ecstasy. Sometimes He would grab the Lord and induce Him to dance.

COMMENTARY

High-class persons in Orissa are called vihvaliya. Nityananda Prabhu was intoxicated with love for Krsna and the foremost among those who were vihvala, or overwhelmed.

Text 430

apane kakhana nrtya kare tanra sange

apane vihvala apanara prema-range//CB, Antya 3.430//

TRANSLATION

Sometimes He danced with the Lord. He remained overwhelmed in His own ecstatic love.

Text 431

nrtya kare mahaprabhu kari' simha-nada

se nada sravane khande sakala visada//CB, Antya 3.431//

TRANSLATION

Mahaprabhu roared like a lion as He danced. The lamentation of those who heard that vibration was totally destroyed.

Text 432

yanra rase matta-vastra na jane sankara

hena prabhu nace sarva lokera bhitara//CB, Antya 3.432//

TRANSLATION

Sankara becomes intoxicated and forgets his cloth while relishing the mellows of ecstatic love for that Lord who was now dancing amongst the common people.

Text 433

ananta brahmanda haya yanra sakti-vase

se prabhu nacaye prthivite prema-rase//CB, Antya 3.433//

TRANSLATION

Innumerable universes are maintained by the potency of that Lord who was now dancing in this world in the mellows of ecstatic love.

Text 434

ye prabhu dekhite sarva deve kamya kare

se prabhu nacaye sarva-ganera gocare//CB, Antya 3.434//

TRANSLATION

All the demigods desire to see that Lord who was now dancing before the eyes of one and all.

Text 435

ei mata sarva-loka mahanande bhase

samsara tarila caitanyera parakase//CB, Antya 3.435//

TRANSLATION

In this way everyone floated in an ocean of ecstasy. The entire world was delivered by appearance of Lord Caitanya.

Text 436

yateka aise loka dasa dik haite

sabei asiya dekhe prabhure nacite//CB, Antya 3.436//

TRANSLATION

People came from the ten directions to see the Lord dance.

Text 437

bahya nahi prabhura—vihvala prema-rase

dekhi' sarva-loka sukha-sindhu-majhe bhase//CB, Antya 3.437//

TRANSLATION

Being overwhelmed with ecstatic love, the Lord lost external consciousness. On seeing this, everyone floated in an ocean of happiness.

Text 438

kuliyara prakase yateka papi chila

uttama madhyama nica—sabe para haila//CB, Antya 3.438//

TRANSLATION

All the sinners of Kuliyathe slightly sinful, the moderately sinful, and the greatly sinful—were delivered.

COMMENTARY

Various classes of sinful people lived in Kuliya, which was situated across the Ganges from Sri Mayapur. All three types of sinners—the slightly sinful, the moderately sinful, and the greatly sinful—were freed from their offenses by the Lord's mercy.

Text 439

kuliya-gramete caitanyera parakasa

ihara sravane sarva-karma-bandha-nasa//CB, Antya 3.439//

TRANSLATION

One who hears about the Lord's manifestation in Kuliya is freed from the bondage of all fruitive activity.

Texts 440-441

sakala jivere prabhu darasana

diyasukha-maya-citta-vrtti sabara kariya

tabe saba apana parsada-gana laiya

vasilena mahaprabhu bahya prakasiya//CB, Antya 3.440-441//

TRANSLATION

After giving darsana to everyone and filling their hearts with happiness, Mahaprabhu sat down with His associates and returned to external consciousness.

Text 442

henai samaye eka asiya brahmana

drdha kari' dharilena prabhura carana//CB, Antya 3.442//

TRANSLATION

At that time one brahmana came there and firmly grabbed the Lord's feet.

Text 443

dvija bale,—“prabhu, mora eka nivedana

ache, taha kahi yadi ksane deha' mana//CB, Antya 3.443//

TRANSLATION

That brahmana said, “O Lord, I have one request. I will tell You what it is if You will hear me with attention for one moment.

Text 444

bhaktira prabhava muni papi na janiya

vaisnava karinu ninda apana' khaiya//CB, Antya 3.444//

TRANSLATION

“I am so sinful that I did not know the glories of devotional service, so I degraded myself by blaspheming the Vaisnavas.

Text 445

`kali-yuge kisera vaisnava, ki kirtana'

ei mata aneka nindinu anuksana//CB, Antya 3.445//

TRANSLATION

“I would always make blasphemous statements like, `Who can be a Vaisnava in Kali-yuga, and what is this kirtana?'

COMMENTARY

People afflicted by argument in Kali-yuga cannot become Vaisnavas, because there is no possibility for them to engage in chanting the glories of the Lord. Therefore true Vaisnavism and performance of kirtana are not possible in Kali-yuga—sinners would always make such blasphemous statements.

Text 446

ebe prabhu, sei papa-karma sanarite

anuksana citta mora dahe sarva-mate//CB, Antya 3.446//

TRANSLATION

“O Lord, when I now remember those sinful activities my heart constantly burns with repentance.

COMMENTARY

The word sanarite “when I think” or “when I remember.”

Text 447

samsara-uddhara-simha tomara pratapa

bala mora ki-rupe khandaye sei papa”//CB, Antya 3.447//

TRANSLATION

“To deliver the entire world, You are as powerful as a lion. Please tell me how to nullify those sins.”

Text 448

suni' prabhu akaitava viprera vacana

hasiya upaya kahe sri-sacinandana//CB, Antya 3.448//

TRANSLATION

On hearing the sincere words of that brahmana, Sri Sacinandana smiled and gave him the remedy.

COMMENTARY

The word akaitava means “without duplicity” or “simple.”

Text 449

“suna dvija, visa kari ye mukhe bhaksana

sei mukhe kari yabe amrta-grahana//CB, Antya 3.449//

TRANSLATION

“Listen, O brahmana, one who has taken poison must drink nectar with the same mouth.

Text 450

visa haya jirna, deha hayata amara

amrta-prabhave, ebe suna se uttara//CB, Antya 3.450//

TRANSLATION

“Then the effect of the poison will be neutralized, and by the influence of the nectar his body will become immortal. Now I will explain the meaning of this.

Text 451

na janiya tumi yata karila nindana

se kevala visa tumi karila bhojana//CB, Antya 3.451//

TRANSLATION

“All the blasphemous statements that you spoke in ignorance are just like taking poison.

Text 452

parama amrta ebe krsna-guna-nama

niravadhi sei mukhe kara' tumi pana//CB, Antya 3.452//

TRANSLATION

“Now you must constantly drink the supreme nectar of chanting the names and qualities of Krsna with the same mouth.

COMMENTARY

In the Srimad Bhagavatam (2.4.15) it is stated:

yat-kirtanam yat-smaranam yad-iksanam

yad-vandanam yac-chravanam yad-arhanam

lokasya sadyo vidhunoti kalmasam

tasmai subhadra-sravase namo namah

“Let me offer my respectful obeisances unto the all-auspicious Lord Sri Krsna, about whom glorification, remembrances, audience, prayers, hearing, and worship can at once cleanse the effects of all sins of the performer.” In the Srimad Bhagavatam (1.18.4) it is stated:

nottamasloka-vartanam jusatam tat-kathamrtam

syat sambhramo 'nta-kale 'pi smaratam tat-padambujam

“This was so because those who have dedicated their lives to the transcendental topics of the Personality of Godhead, of whom the Vedic hymns sing, and who are constantly engaged in remembering the lotus feet of the Lord, do not run the risk of having misconceptions even at the last moment of their lives.” In the Srimad Bhagavatam (3.6.37) it is stated:

ekanta-labham vacaso nu pumsam

susloka-mauler guna-vadam ahuh

srutes ca vidvadbhir upakrtayam

katha-sudhayam upasamprayogam

“The highest perfectional gain of humanity is to engage in discussions of the activities and glories of the Pious Actor. Such activities are so nicely arranged in writing by the greatly learned sages that the actual purpose of the ear is served just by being near them.”

Text 453

ye mukhe karila tumi vaisnava-nindana

sei mukhe kara' tumi vaisnava-vandana//CB, Antya 3.453//

TRANSLATION

“By the same mouth with which you blasphemed the Vaisnavas you should glorify the Vaisnavas.

COMMENTARY

If an offender blasphemes Vaisnavas, he can attain auspiciousness if he glorifies the Vaisnavas while repenting and admitting his offenses. Similarly, if by taking poison one's body becomes wasted by the effects of that poison, the body can again become healthy by drinking remedial nectar. The sin born of blaspheming Vaisnavas, which is not nullified by millions of atonements, can be destroyed at once by glorifying Vaisnavas, if one does not blaspheme Vaisnavas again.

Text 454

saba' haite bhaktera mahima badaiya

sangita kavitva vipra kara' tumi giya//CB, Antya 3.454//

TRANSLATION

“O brahmana, go and compose songs and poetry describing the supremacy of the devotees' glories.

COMMENTARY

In the Srimad Bhagavatam (1.16.6) it is stated:

tat kathyatam maha-bhaga yadi krsna-kathasrayam

athavasya padambhoja- makaranda-liham satam

“Please describe all these incidents if they relate to the topics of Lord Krsna. The devotees of the Lord are accustomed to licking up the honey available from the lotus feet of the Lord.” In the Srimad Bhagavatam (6.17.40) it is stated:

mahatmyam visnu-bhaktanam

srutva bandhad vimucyate

“If one hears the glories of Citraketu from a pure devotee, he is freed from the conditional life of material existence.”

Text 455

krsna-yasa-parananda-amrte tomara

ninda-visa yata saba kariba samhara//CB, Antya 3.455//

TRANSLATION

“The glories of Krsna are full of transcendental nectar, and they neutralize the poisonous effects of blasphemy.

Texts 456-458

ei satya kahi, toma'-sabare kevala

na janiya ninda yeba karila sakala

ara yadi nindya-karma kabhu na acare

nirantara visnu-vaisnavera stuti kare

e sakala papa guche ei se upaya

koti prayascite o anyatha nahi yaya//CB, Antya 3.456-458//

TRANSLATION

“I am telling you the truth. Those who unknowingly blaspheme Visnu or the Vaisnavas can be delivered from all sinful reactions if they always glorify Visnu and the Vaisnavas and never again engage in blasphemy. Even millions of atonements cannot deliver them.

Text 459

cala dvija, kara' giya bhaktera varnana

tabe se tomara saba-papa-vimocana”//CB, Antya 3.459//

TRANSLATION

“O brahmana, go and describe the glories of the devotees and all your sinful reactions will be destroyed.”

Text 460

sakala vaisnava sri-mukhera vakya suni'

anande karaye jaya jaya hari-dhvani//CB, Antya 3.460//

TRANSLATION

On hearing these words from the Lord's lotus mouth, all the Vaisnavas jubilantly chanted, “Jaya, all glories to Lord Hari!”

Text 461

ninda-patakera ei prayascitta sara

kahilena sri-gaurasundara avatara//CB, Antya 3.461//

TRANSLATION

Sri Gaurasundara thus revealed the essence of all atonements for sinful people who engage in blasphemy.

Text 462

ei ajna ye na mane, ninde sadhu-jana

duhkha-sindhu-majhe bhase sei papi-gana//CB, Antya 3.462//

TRANSLATION

Those sinful people who do not accept this instruction and blaspheme saintly persons float in an ocean of misery.

Text 463

caitanyera ajna ye manaye veda-sara

sukhe sei jana haya bhava-sindhu-para//CB, Antya 3.463//

TRANSLATION

Those persons who accept the instructions of Lord Caitanya as the essence of the Vedas happily cross the ocean of material existence.

COMMENTARY

Those sinful persons who accept Sri Caitanyadeva as the Absolute Truth and follow His instructions by begging forgiveness from the Vaisnavas for their offenses are able to cross the ocean of material existence, keep faith in the words of Sri Caitanya, and attain their own welfare.

Text 464

viprere karite prabhu tattva-upadesa

ksaneke pandita devanandera pravesa//CB, Antya 3.464//

TRANSLATION

As the Lord was instructing the brahmana in spiritual knowledge, Devananda Pandita arrived there.

Texts 465-466

grha-vase yakhana achila gauracandra

takhane yateka karilena parananda

prema-maya devananda panditera mane

nahila visvasa, na dekhila te karane//CB, Antya 3.465-466//

TRANSLATION

When Gauracandra was enacting His ecstatic pastimes as a householder, Devananda Pandita did not have faith in Him. He was therefore unable to understand the Lord.

Text 467

dekhibara yogyata achaye punah tana

tabe kene na dekhila, krsna se pramana//CB, Antya 3.467//

TRANSLATION

Although he had the qualification to see the Lord, only Krsna knows why he was unable.

Text 468

sannyasa kariya yadi thakura calila

tana bhagye vakresvara asiya mililа//CB, Antya 3.468//

TRANSLATION

When the Lord left home and took sannyasa, Devananda Pandita had the good fortune of meeting Vakresvara Pandita.

Text 469

vakresvara pandita-caitanya-priya-patra

brahmanda pavitra yanra smaranei matra//CB, Antya 3.469//

TRANSLATION

Vakresvara Pandita was a dear associate of Lord Caitanya. Simply by remembering him, the entire universe becomes sanctified.

Text 470

niravadhi krsna-prema-viraha vihvala

yanra nrtye devasura-mohita sakala//CB, Antya 3.470//

TRANSLATION

He was always overwhelmed with ecstatic feelings of separation from

Krsna. Even the demigods and demons were amazed by his dancing.

Texts 471-472

asru, kampa, sveda, hasya, pulaka, hunkara

vaivarnya-ananda-murccha-adi ye vikara

caitanya-krpaya matra nrtye pravesile

sakale asiya vakresvara-dehe mile//CB, Antya 3.471-472//

TRANSLATION

Whenever Vakresvara Pandita began to dance, by the mercy of Lord Caitanya all the ecstatic transformations of love like tears, shivering, perspiration, laughing, hairs standing on end, roaring, and becoming pale appeared in his body.

Text 473

vakresvara panditera uddama vikara

sakala kahite sakti achaye kahara//CB, Antya 3.473//

TRANSLATION

Who has the power to describe Vakresvara Pandita's unlimited transformations of ecstatic love?

Text 474

daive devananda panditera bhakti-vase

rahilena tanhara asrame prema-rase//CB, Antya 3.474//

TRANSLATION

By the arrangement of providence and being bound by Devananda Pandita's affection, Vakresvara Pandita stayed for some time in Devananda's asrama and enjoyed the mellows of ecstatic love.

Texts 475-476

dekhiya tanhara tejahpunja kalevara

tribhuvane atulita visnu-bhakti-dhara

devananda pandita parama sukhi mane

akaitave prema-bhave karena sevane//CB, Antya 3.475-476//

TRANSLATION

Seeing Vakresvara Pandita's effulgent body and his devotional service to Visnu, which was incomparable within the three worlds, Devananda Pandita became greatly pleased and sincerely served him with affectionate love.

Text 477

vakresvara pandita nacena yata-ksana

vetra-haste apane bulena tata-ksana//CB, Antya 3.477//

TRANSLATION

As long as Vakresvara Pandita danced, Devananda Pandita would guard him with a stick in hand.

COMMENTARY

The word bulena means “walked around.”

Text 478

apane karena saba loka eka bhite

padile apane dhari' rakhena kolete//CB, Antya 3.478//

TRANSLATION

He would personally keep people away from Vakresvara, and when Vakresvara was about to fall unconscious, Devananda would catch him in his arms.

Text 479

tanhara angera dhula bada bhakti-mane

apanara sarva ange karena lepane//CB, Antya 3.479//

TRANSLATION

He would affectionately clean the dust from Vakresvara Pandita's body and smear that dust all over his own body.

Text 480

tanra sange thaki', tana dekhiya prakasa

takhane janmila prabhu caitanye visvasa//CB, Antya 3.480//

TRANSLATION

While Vakresvara Pandita stayed with Devananda Pandita, Devananda observed his glories and thus developed faith in Lord Caitanya.

Text 481

vaisnava-sevara phala kahe ye purane

tara saksi ei sabe dekha vidyamane//CB, Antya 3.481//

TRANSLATION

The fruits of serving Vaisnavas described in the Puranas were directly seen in this incident.

COMMENTARY

As a result of serving a Vaisnava, Devananda Pandita of Kuliya developed faith in the lotus feet of Mahaprabhu. Vakresvara Pandita's stay in the house of Devananda became the cause of Devananda's auspiciousness. Although this Devananda Pandita took to the path of smarta religious principles, he was greatly learned and self-controlled. He did not recite any literature other than Srimad Bhagavatam. He was fixed in the Supreme Lord, and he was not controlled by his senses. But he had a lack of faith in Sri Gaurasundara. By the mercy of Sri Vakresvara, his sinful mentality was removed and he became faithful to the Supreme Lord.

Text 482

ajanma dharmika udasina jnanavan

bhagavata-adhyapana vina nahi ana//CB, Antya 3.482//

TRANSLATION

From his birth he was religious-minded, detached, and learned. He did not teach any literature other than Srimad Bhagavatam.

Text 483

santa, danta, jitendriya, nirlobha visaya

praya ara kateka va guna tane haya//CB, Antya 3.483//

TRANSLATION

He was peaceful, self-controlled, sense-controlled, free from greed, and endowed with many other good qualities.

Text 484

tathapiha gauracandre nahila visvasa

vakresvara prasade se kubuddhi-vinasa//CB, Antya 3.484//

TRANSLATION

Yet he had no faith in Gauracandra. That sinful mentality was destroyed by the mercy of Vakresvara Pandita.

Text 485

`krsna-seva haiteo vaisnava-seva bada'

bhagavata-adi saba sastre kaila dadha//CB, Antya 3.485//

TRANSLATION

The service of Vaisnavas is superior to the service of Krsna. All scriptures headed by the Srimad Bhagavatam confirm this.

COMMENTARY

The Srimad Bhagavatam has firmly established that devotion to a Vaisnava servant of Krsna is superior to devotion to Krsna.

See Srimad Bhagavatam (11.2.5, 11.11.47-48, and 11.19.21). In the Padma Purana it is stated:

aradhananam sarvesam visnor aradhanam param

tasmat parataram devi tadiyanam samarcanam

“Of all types of worship, worship of Lord Visnu is best, and better than the worship of Lord Visnu is the worship of His devotee, the Vaisnava.” It is also stated:

sarvatra vaisnavah pujyah svarge martye rasatale

devatanam manusyanam tathaiva yaksa-raksanam

“The Vaisnavas are worshipable in the heavenly planets, in the earthly planets, and in the hellish planets. They are superior to the demigods, human beings, Yaksas, and Raksas.”

Text 486

siddhir bhavati va neti samsayo 'cyuta-sevinam

nihsamsayas tu tad-bhakta- paricarya-ratatmanam//CB, Antya 3.486//

TRANSLATION

“There may be a doubt whether the servants of the Supreme Personality of Godhead will attain perfection, but there is absolutely no doubt that those who are attached to serving the Lord's devotees will attain perfection.”

COMMENTARY

See Itihasa-samuccaya and Govinda-bhasya (3.3.51).

Text 487

eteke vaisnava-seva parama upaya

bhakta-seva haite se sabai krsna paya//CB, Antya 3.487//

TRANSLATION

Therefore service to the Vaisnavas is the best means of deliverance. Everyone can attain Krsna by serving the devotees.

COMMENTARY

The word eteke means “for this reason” or “that is why.”

Many people may not attain any fruits by serving Krsna, but by serving the devotees of Krsna attainment of Krsna is guaranteed. If one serves

the lotus feet of anyone who serves the lotus feet of Sri Vakresvara Pandita, he will certainly become qualified to attain love for Krsna. Since Krsna resides in the body of Vakresvara, whenever Vakresvara dances, Krsna happily dances along with him. Wherever Vakresvara resides is more sanctified than all holy places; it is Vaikuntha.

Text 488

vakresvara panditera sangera prabhave

gauracandra dekhite calila anurage//CB, Antya 3.488//

TRANSLATION

By the influence of Vakresvara Pandita's association, Devananda developed an intense desire to see Gauracandra.

Text 489

vasiya achena gauracandra bhagavan

devananda pandita haila vidyamana//CB, Antya 3.489//

TRANSLATION

As Lord Gauracandra was sitting, Devananda Pandita came before the Lord.

Text 490

dandavat devananda pandita kariya

rahilena eka bhite sankocita haiya//CB, Antya 3.490//

TRANSLATION

After offering his humble obeisances, Devananda Pandita stood hesitantly in the corner.

Text 491

prabhu o tahane dekhi' santo

sita hailavirala haiya tane laiya vasila//CB, Antya 3.491//

TRANSLATION

The Lord, however, was pleased to see him and had him sit down next to Him.

Text 492

purve tana yata kichu chila aparadha

sakala ksamiya prabhu karila prasada//CB, Antya 3.492//

TRANSLATION

The Lord excused all of Devananda's previous offenses and bestowed His mercy on him.

Text 493

prabhu bale,—“tumi ye sevila vakresvara

ataeva haila tumi amara gocara//CB, Antya 3.493//

TRANSLATION

The Lord said, “You are able to see Me because you served Vakresvara Pandita.

Text 494

vakresvara pandita-prabhura purna-sakti

sei krsna paya ye tanhare kare bhakti//CB, Antya 3.494//

TRANSLATION

“Vakresvara Pandita possesses the full potencies of the Supreme Lord. Anyone who serves him attains Krsna.

Text 495

vakresvara-hrdaye krsnera nija-ghara

krsna nrtya karena nacite vakresvara//CB, Antya 3.495//

TRANSLATION

“Krsna personally resides in the heart of Vakresvara Pandita. When Vakresvara dances, Krsna dances.

Text 496

ye-te-sthane yadi vakresvara-sanga haya

sei sthana sarva-tirtha sri-vaikuntha-maya”//CB, Antya 3.496//

TRANSLATION

“Any place that is associated with Vakresvara Pandita is equal to all the holy places and is as good as Vaikuntha.”

Text 497

suni' vipra-devananda prabhura vacana

yoda-haste lagilena karite stavana//CB, Antya 3.497//

TRANSLATION

When the brahmana Devananda Pandita heard the Lord's words, he

folded his hands and began to offer prayers.

Text 498

“jagat uddhara lagi' tumi krpa-maya

navadvipa-majhe asi' haila udaya//CB, Antya 3.498//

TRANSLATION

“You are most merciful. You have appeared in Navadvipa to deliver the people of the entire universe.

Text 499

muni papi daiva-dose toma' na janilun

tomara paramanande vancita hailun//CB, Antya 3.499//

TRANSLATION

“I could not recognize You because I am sinful and unfortunate. I was therefore deprived of the opportunity to relish transcendental happiness in Your association.

Text 500

sarva-bhuta-krpaluta tomara svabhava

ei magon `tomate hauka anuraga'//CB, Antya 3.500//

TRANSLATION

“You are by nature compassionate to all living entities. I beg that I may have attachment for You.

Text 501

eka nivedana prabhu tomara carane

ki kari upaya prabhu, balaha apane//CB, Antya 3.501//

TRANSLATION

“O Lord, I have one request at Your lotus feet. Please instruct me.

Text 502

muni asarvajna-sarvajnera grantha laiya

bhagavata padana apane ajna haiya//CB, Antya 3.502//

TRANSLATION

“I am an ignorant person yet I teach Srimad Bhagavatam, which is a book meant for the most intelligent persons.

COMMENTARY

Sarvajna Visnusvami has accepted Srimad Bhagavatam as the commentary on Vedanta. Devananda Pandita said, “It is true that I am proud of teaching Srimad Bhagavatam, which is a book meant for the most intelligent persons, but I am ignorant and less intelligent. Please therefore instruct me. How should I recite Srimad Bhagavatam?”

Text 503

kiba vakhanimu, padaimu va kemane

iha more ajna prabhu, karaha apane”//CB, Antya 3.503//

TRANSLATION

“How should I explain it, and what should I teach? O Lord, kindly instruct me.”

Text 504

suni' tana vakya gauracandra bhagavan

kahite lagila bhagavatera pramana//CB, Antya 3.504//

TRANSLATION

On hearing Devananda's words, Lord Gauracandra began to quote evidence from Srimad Bhagavatam.

Text 505

“suna vipra, bhagavate ei vakhaniba

`bhakti' vina ara kichu mukhe na aniba//CB, Antya 3.505//

TRANSLATION

“Listen, O brahmana, while teaching Srimad Bhagavatam you should not explain anything other than devotional service.

COMMENTARY

See Srimad Bhagavatam (2.7.51-52).

Text 506

adi-madhya-antye bhagavate ei kaya

visnu-bhakti nitya-siddha aksaya avyaya//CB, Antya 3.506//

TRANSLATION

“In the beginning, middle, and end of Srimad Bhagavatam devotional service to Visnu is described as eternally perfect, inexhaustible, and infallible.

COMMENTARY

See Srimad Bhagavatam (12.13.11).

Text 507

anante brahmande sabe satya visnu-bhakti

mahapralaye o yara thake purna-sakti//CB, Antya 3.507//

TRANSLATION

“Devotional service to Visnu is the only truth throughout the innumerable universes. It remains fully potent even during the universal devastation.

COMMENTARY

See Srimad Bhagavatam (2.9.4-18 and 3.25.38). In the Rg Veda (1.22.20) it is stated: om tad visnoh paramam padam sada pasyanti surayah—“Those who are spiritually advanced simply look to the lotus feet of Visnu.” In the Visnu Purana it is stated: na cyavanti yato bhakti mahati pralaye sati—“Even during the universal devastation, devotional service is not lost.”

Text 508

moksa diya bhakti gopya kare narayane

hena bhakti na jani krsnera krpa vine//CB, Antya 3.508//

TRANSLATION

“Narayana awards liberation but hides devotional service. One cannot attain devotional service without Krsna's mercy.

COMMENTARY

In answer to Devananda's questions, Sriman Mahaprabhu said, “Devotional service is the sum and substance of Srimad Bhagavatam. That devotional service is eternally perfect, devoid of deterioration, and is

not lost even during the universal devastation. By awarding material enjoyment and liberation, the Supreme Lord keeps devotional service hidden from the living entities. Without the mercy of the Supreme Lord there is no possibility of attaining devotional service.

See Srimad Bhagavatam (5.6.18).

Text 509

bhagavata-sastre se bhaktira tattva kahe

teni bhagavata-sama kona sastra nahe//CB, Antya 3.509//

TRANSLATION

“Because Srimad Bhagavatam glorifies devotional service, there is no literature equal to it.

COMMENTARY

The word teni means “therefore.”

Since Srimad Bhagavatam describes the glories of devotional service, there is no literature in the entire world equal to Srimad Bhagavatam.

See Srimad Bhagavatam (12.13.14-15 and 1.7.7).

Texts 510-511

yena rupa matsya-kurma-adi avatara

avirbhava-tirobhava yena ta'-sabara

ei mata bhagavata karo krta naya

avirbhava tirobhava apanei haya//CB, Antya 3.510-511//

TRANSLATION

“As the various incarnations of the Lord headed by Matsya and Kurma appear and disappear, the Srimad Bhagavatam, which is not composed by man, appears and disappears by its own sweet will.

See Srimad Bhagavatam (11.14.3 and 1.3.43). In the Brhad-aranyaka Upanisad (2.4.10) it is stated:

are 'sya mahato bhutasya nisvasitam etad yad rg-vedo yajur-vedah sama-vedo 'tharvangirasa itihasah puranam vidya upanisadahslokah sutranyanuvyakhyananyasyai vaitani sarvani nisvasitani

“The Rg Veda, Yajur Veda, Sama Veda, and Atharva Veda, the Itihasas, or histories, the Puranas, the Upanisads, the slokas, or mantras chanted by the brahmanas, the sutras, or accumulations of Vedic statements, as well as vidya, transcendental knowledge, and the explanations of the sutras and mantras are all emanations from the breathing of the great Personality of Godhead.”

Text 512

bhakti-yoge bhagavata vyasera jihvaya

sphurti se haila matra krsnera krpaya//CB, Antya 3.512//

TRANSLATION

“Simply by the mercy of Krsna and the devotion of Vyasadeva, Srimad Bhagavatam manifested from the tongue of Vyasa.

COMMENTARY

Srimad Bhagavatam is an eternal literature. Even when it is lost in the course of time, by the Lord's mercy it again appears on the tongue and from the writing of Sri Vyasa. This literature is incomprehensible to those mortal beings who are punished by Yamaraja.

See Srimad Bhagavatam (1.7.2-7).

Text 513

isvarera tattva yena bujhane na yaya

ei mata bhagavata—sarva sastre gaya//CB, Antya 3.513//

TRANSLATION

“The Srimad Bhagavatam is as incomprehensible as the science of the Supreme Lord. This is the statement of all scriptures.

COMMENTARY

See Srimad Bhagavatam (6.3.21).

Text 514

`bhagavata bujhi' hena yara ache jnana

sei na janaye bhagavatera pramana//CB, Antya 3.514//

TRANSLATION

“One who thinks, `I understand Srimad Bhagavatam,' does not know the glories of Srimad Bhagavatam.

COMMENTARY

One who is qualified for Srimad Bhagavatam knows that Srimad Bhagavatam is certainly the crest jewel of all scriptures. If even foolish people take shelter of Srimad Bhagavatam, Srimad Bhagavatam manifests in their hearts.

Text 515

ajna hai' bhagavate ye laya sarana

bhagavata-artha tara haya darasana//CB, Antya 3.515//

TRANSLATION

“If a foolish person takes shelter of Srimad Bhagavatam, the purport of Srimad Bhagavatam is revealed to him.

Text 516

prema-maya bhagavata—sri-krsnera anga

tahate kahena yata gopya krsna-ranga//CB, Antya 3.516//

TRANSLATION

“The Srimad Bhagavatam is filled with ecstatic love. It is the body of Lord Krsna. All confidential pastimes of Krsna are described in it.

COMMENTARY

Srimad Bhagavatam, which is filled with ecstatic love, is known as a form of Sri Krsna.

Text 517

veda-sastra purana kahiya vedavyasa

tathapi cittera nahi payena prakasa//CB, Antya 3.517//

TRANSLATION

“After compiling the Vedic literatures and the Puranas, Vedavyasa did not feel satisfied.

COMMENTARY

The word prakasa means “enlivened.”

Text 518

yakhane sri-bhagavata jihvaya sphurila

tata-ksane citta-vrtti prasanna haila//CB, Antya 3.518//

TRANSLATION

“But as soon as Srimad Bhagavatam manifested on his tongue, his heart was filled with joy.

COMMENTARY

In the Srimad Bhagavatam (1.7.4-7) it is stated:

bhakti-yogena manasi samyak pranihite 'male

apasyat purusam purnam mayam ca tad-apasrayam

yaya sammohito jiva atmanam tri-gunatmakam

paro 'pi manute 'nartham tat-krtam cabhipadyate

anarthopasamam saksad bhakti-yogam adhoksaje

lokasyajanato vidvams cakre satvata-samhitam

yasyam vai sruyamanayam krsne parama-puruse

bhaktir utpadyate pumsah soka-moha-bhayapaha

“Thus he fixed his mind, perfectly engaging it by linking it in devotional service [bhakti-yoga] without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control. Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries. The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people does not know this, and therefore the learned Vyasadeva compiled this Vedic literature, which is in relation to the Supreme Truth. Simply by giving aural reception to this Vedic literature, the feeling for loving devotional service to Lord Krsna, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion, and fearfulness.”

Srimad Bhagavatam is not a literature intended for Mayavadis and karmis. There is nothing other than devotional service in the Srimad Bhagavatam. If one understands this, one can attain transcendental peace at heart.

See Srimad Bhagavatam (1.7.11 and 2.4.14).

Text 519

hena grantha padi' keha sankate padila

suna akapate dvija, tomare kahila//CB, Antya 3.519//

TRANSLATION

“O brahmana, listen sincerely. I tell you that some people even become perplexed after reading such a literature.

Text 520

adi-madhya-avasane tumi bhagavate

bhakti-yoga matra vakhanio sarva-mate//CB, Antya 3.520//

TRANSLATION

“You should explain devotional service in the beginning, middle, and end of Srimad Bhagavatam.

Text 521

tabe ara tomara nahiba aparadha

sei-ksane citta-vrttye paiba prasada//CB, Antya 3.521//

TRANSLATION

“Then you will no longer commit any offense, and you will immediately become joyful at heart.

COMMENTARY

The word prasada means “joy” or “happiness.”

Text 522

sakala sastrei matra `krsna-bhakti' kaya

visese sri-bhagavata—krsna-rasa-maya//CB, Antya 3.522//

TRANSLATION

“All the scriptures glorify devotional service to Krsna. Srimad Bhagavatam is especially filled with the mellows of devotional service to Krsna.

COMMENTARY

In the Hari-vamsa (Bhavisyat-parva 132.95) it is stated:

vede ramayane caiva purane bharate

tatha adav ante ca madhye ca harih sarvatra giyate

“In the Vedic literature, including the Ramayana, Puranas, and Mahabharata, from the very beginning (adau) to the end (ante ca), as well as within the middle (madhye ca), only Hari, the Supreme Personality of Godhead, is explained.” See also Srimad Bhagavatam (1.1.3).

Text 523

cala tumi yaha adhyapana kara giya

krsna-bhakti-amrta sabare bujhaiya”//CB, Antya 3.523//

TRANSLATION

“Go and teach Srimad Bhagavatam by explaining the nectarean devotional service of Krsna.”

Text 524

devananda pandita prabhura vakya suni'

dandavat hailena bhagya hena mani'//CB, Antya 3.524//

TRANSLATION

After hearing the Lord's instructions, Devananda Pandita offered his full obeisances and considered himself fortunate.

Text 525

prabhura carana kaya-mane kari' dhyana

calilena vipra kari' vistara pranama//CB, Antya 3.525//

TRANSLATION

After offering the Lord repeated obeisances, he meditated on the lotus feet of the Lord with full concentration as he departed.

Text 526

sabarei ei bhagavatera akhyana

kahilena sri-gaurasundara bhagavan//CB, Antya 3.526//

TRANSLATION

In this way Lord Gaurasundara revealed the glories of Srimad Bhagavatam to everyone.

Text 527

bhakti-yoga matra bhagavatera vyakhyana

adi-madhya-antye kabhu na bujhaye ana//CB, Antya 3.527//

TRANSLATION

Devotional service is the only topic described in the Srimad Bhagavatam. Nothing else is explained in the beginning, middle, or end.

Text 528

na vakhane bhakti, bhagavata ye padaya

vyartha vakya vyaya kare, aparadha paya//CB, Antya 3.528//

TRANSLATION

One who teaches Srimad Bhagavatam but does not explain devotional service speaks uselessly and commits offense.

COMMENTARY

If nondevotees recite Srimad Bhagavatam, their words are useless. Moreover, they are drowned in an ocean of offenses. This inauspiciousness results from their disrespect to devotional service.

See Srimad Bhagavatam (12.12.51 and 12.12.49).

Text 529

murtimanta bhagavata—bhakti-rasa matra

iha bujhe ye haya krsnera priya-patra//CB, Antya 3.529//

TRANSLATION

Srimad Bhagavatam is the direct form of the mellows of devotional service. One who understands this becomes dear to Krsna.

Texts 530-531

bhagavata-pustaka thakaye yara ghare

kona amangala nahi yaya tathakare

bhagavata pujile krsnera puja haya

bhagavata-pathana-sravana bhakti-maya//CB, Antya 3.530-531//

TRANSLATION

No inauspiciousness can enter a house wherein Srimad Bhagavatam is kept. By worshiping Srimad Bhagavatam, Krsna is worshiped. The reading and hearing of Srimad Bhagavatam awards one devotional service.

Those who keep Srimad Bhagavatam, which is worshiped by the devotees, in their house do not face any inauspiciousness. Simply by worshiping Srimad Bhagavatam, Krsna is worshiped. Simply by hearing and reading Srimad Bhagavatam, one attains devotional service and executes the worship of Krsna.

In the conversation between Krsna and Arjuna in the Skanda Purana it is stated:

yatra yatra bhaved vipra sastram bhagavatam kalau

tatra tatra harir yati tridasaih saha narada

tatra sarvani tirthani nadi nada saramsi ca

yatra bhagavatahsastram tisthate muni-sattama

tatra sarvani tirthani sarve yajnasu

daksinahyatra bhagavatahsastram pujitam tisthate grhe

“O brahmana Narada, wherever in Kali-yuga the scripture Bhagavatam is present, there Lord Hari will go along with the thirteen principal demigods. Wherever the scripture Bhagavatam is present, all the sacred places, rivers, and lakes are present. In that home where the scripture Bhagavatam is worshiped, all sacred places and sacrifices performed with ample charity are present.”

Text 532

dui sthane bhagavata-nama suni-matra

grantha-bhagavata, ara krsna-krpa-patra//CB, Antya 3.532//

TRANSLATION

There are two types of Bhagavatas, namely the book Bhagavata and the person who has attained the mercy of Krsna.

COMMENTARY

There are two types of Bhagavatas, namely the book Bhagavata and the devotee Bhagavata. One who faithfully recites Srimad Bhagavatam is certainly a devotee Bhagavata.

In the Caitanya-caritamrta (Adi 1.99) it is stated:

eka bhagavata bada——bhagavata-sastra

ara bhagavata——bhakta bhakti-rasa-patra

“One of the Bhagavatas is the great scripture Srimad Bhagavatam, and the other is the pure devotee absorbed in the mellows of loving devotion.”

Text 533

nitya puje pade sune cahe bhagavata

satya satya seha haibeka sei mata//CB, Antya 3.533//

TRANSLATION

It is true that one who regularly worships, hears, reads, or sees Srimad Bhagavatam will also become a Bhagavata.

Text 534

hena bhagavata kona duskrti padiya

nityananda ninda kare tattva na janiya//CB, Antya 3.534//

TRANSLATION

Yet even after reading this Srimad Bhagavatam some sinful people blaspheme Nityananda, without knowing His glories.

COMMENTARY

If out of misfortune a reciter of Srimad Bhagavatam blasphemes Nityananda, he accumulates sin rather than recites Srimad Bhagavatam. Sri Nityananda certainly always sings the glories of Srimad Bhagavatam with His thousand tongues and mouths.

Text 535

bhagavata-rasa—nityananda murtimanta

iha jane ye haya parama bhagyavanta//CB, Antya 3.535//

TRANSLATION

Lord Nityananda is the personification of the devotional mellows of Srimad Bhagavatam. One who knows this becomes most fortunate.

Text 536

niravadhi nityananda sahasra-vadane

bhagavata-artha se gayena anuksane//CB, Antya 3.536//

TRANSLATION

Nityananda constantly sings the purport of Srimad Bhagavatam with His thousand mouths.

Text 537

apanei nityananda ananta yadyapi

tathapi o para nahi payena adyapi//CB, Antya 3.537//

TRANSLATION

Although Nityananda is Himself Ananta Sesa, He nevertheless could not

yet fully describe the glories of Srimad Bhagavatam.

Text 538

hena bhagavata yena anantero para

ihate kahila saba bhakti-rasa sara//CB, Antya 3.538//

TRANSLATION

Srimad Bhagavatam is so glorious that it is beyond the grasp of even Ananta. It describes the essence of all the mellows of devotional service.

Text 539

devananda panditera laksye sabakare

bhagavata-artha bujhailena isvare//CB, Antya 3.539//

TRANSLATION

Through His instructions to Devananda Pandita, the Lord revealed the glories of Srimad Bhagavatam to everyone.

Text 540

ei mata ye yata aise jijnasite

sabarei pratikara karena su-rite//CB, Antya 3.540//

TRANSLATION

In this way those who approached the Lord were given suitable answers to their inquiries.

Text 541

kuliya-gramete asi' sri-krsna-caitanya

hena nahi, yare prabhu na karila dhanya//CB, Antya 3.541//

TRANSLATION

After coming to Kuliya, the Lord did not neglect anyone, but made everyone glorious.

COMMENTARY

Sri Caitanyadeva made all the inhabitants of Kuliya glorious by forgiving their offenses. That is why the present-day city of Navadvipa, which is situated across the Ganges from Mayapur, is still know as aparadha-bhanjanera pata, or the place where offenses are excused. But those who live in Kuliya and commit offenses at the feet of pure devotees by becoming hostile to the original Mayapur never attain auspiciousness.

Text 542

sarva loka sukhi haila prabhure dekhiya

punah punah dekhe sabe nayana bhariya//CB, Antya 3.542//

TRANSLATION

Everyone became happy on seeing the Lord. They all continually gazed on Him to the full satisfaction of their eyes.

Text 543

manoratha purna kari' dekhe sarva loka

anande bhasaye pasariya duhkha-soka//CB, Antya 3.543//

TRANSLATION

Their hearts became fully satisfied as they looked at the Lord. They forgot all distress and lamentation and floated in ecstasy.

Text 544

e saba vilasa ye sunaye harsa-mane

sri-caitanya-sanga paya sei saba-jane//CB, Antya 3.544//

TRANSLATION

Those who happily hear these pastimes attain the association of Lord Caitanya.

Text 545

yatha tatha janmuka—sabara srestha haya

krsna-yasa sunile kakhano manda naya//CB, Antya 3.545//

TRANSLATION

One who hears the glories of Krsna is never unfortunate; he is the best of all persons, regardless of what kind of birth he took.

COMMENTARY

After having taken birth in any caste or at any place, if one faithfully hears the glories of Krsna, he will never meet with inauspiciousness.

Text 546

sri krsna-caitanya nityananda-canda jana

vrndavana-dasa tachu pada-yuge gana//CB, Antya 3.546//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gaudiya-bhasya of Sri Caitanya-

bhagavata, Antya-khanda, Chapter Three, entitled “Mahaprabhu's Deliverance of Sarvabhauma, Exhibition of His Six-armed Form, and Journey to Bengal.”

Chapter 4 The Pastimes of Acyutananda and the Worship of Madhavendra Puri

Descriptions of Sri Acyutananda's Pastimes and the Worship of Sri Madhavendra

This chapter describes Mahaprabhu's journey with His devotees towards Mathura, His stay for a few days during the journey at Ramakeli, the infidel King of Bengal Hussain Shah's deduction after hearing about Mahaprabhu's opulences that Mahaprabhu was the Supreme Lord, the Lord's return journey towards the south from Ramakeli rather than continuing on towards Mathura, the Lord's arrival at the house of Advaita in Santipura on His way to Nilacala, the child Acyutananda's firm faith in Lord Caitanya, Mother Saci's arrival at the house of Advaita, Saci's full satisfaction while offering foodstuffs to Mahaprabhu, Sri Murari Gupta's recitation of prayers to Lord Ramacandra before Mahaprabhu, the Lord's questioning a leper who committed an offense at the feet of Srivasa about the cause of his leprosy, the Lord's display of anger at him and His arrangement for forgiving the offense of that leper by having him beg forgiveness from Srivasa, and Sri Advaita Acarya's engaging Mahaprabhu and His associates in a grand sankirtana festival for the worship of Sri Madhavendra Puri.

After removing the offenses of the offenders in Kuliya, the place where offenses are eliminated, and after delivering the living entities there, Mahaprabhu with a group of devotees departed for Mathura down the road by the side of the Ganges. The Lord went to the village of Ramakeli, situated on the bank of the Ganges near Gauda, with the desire to spend four or five days at a solitary place there. But after news of Mahaprabhu's arrival in Ramakeli quickly spread everywhere, His loud roaring, kirtana, crying, and His appeal to everyone to chant the holy name of Hari attracted the attention of even the infidels. When the local constable

related the topics of this wonderful sannyasi to the King, even that infidel King Hussain Shah considered that Mahaprabhu was the Supreme Lord. Still, fearing that it was not impossible that the King's mind might change through the conspiracy of wicked people, some devotees secretly sent a messenger to the Lord requesting Him to leave Ramakeli. When a brahmana informed the Lord's associates about this, their hearts filled with anxiety. The Lord, who is the Supersoul of everyone, then instilled fearlessness in them by personally revealing His own omnipotence and His supremacy that is unknown even to the Vedas, and He promised that He would distribute the holy name to everyone in this age except the offenders at the feet of Vaisnavas. Mahaprabhu also predicted that His name would be spread to every town and village throughout the world. Changing His plan to go to Mathura, Mahaprabhu started walking south from Ramakeli and eventually reached the house of Advaita in Santipura. In this connection the author relates an incident to show the difference between the extraordinary attachment for Lord Caitanya of Sri Acyutananda the son of Sri Advaita and the behavior of Advaita's other so-called sons, who are averse to Lord Caitanya. One day an exalted sannyasi came to Sri Advaita's house and inquired from Him about how Kesava Bharati was related to Caitanya. According to worldly etiquette Sri Advaita Acarya said that Kesava Bharati was the spiritual master of Caitanya. On hearing this reply, the five-year-old naked Acyutananda smilingly yet in an angry mood asked his father what kind of conclusion was it that the Supreme Personality of Godhead Lord Caitanya, the spiritual master of all, has a spiritual master? After hearing this conclusive statement from His five-year-old son Acyutananda, Sri Advaita Acarya said that Acyuta was actually the father and He was the son. Acyutananda has appeared in this world as His son to teach the actual truth. When after speaking in this way Advaita begged forgiveness from His son, Acyutananda became embarrassed and bent his head down. And on seeing the proper exchange of etiquette between a perfect father and a perfect son, the sannyasi became stunned and then happily left that place while chanting the holy name of Hari. In this regard Thakura Vrndavana describes the glories of Sri Acyutananda, who is fixed at the lotus feet of Sri Caitanya, and the position of Sri Advaita's other so-called sons, who are fit to be punished by Yamaraja. When Sri Advaita Acarya was thus overwhelmed by the behavior of Sri Acyutananda, Sri Gaurasundara arrived there with His associates. Sriman Mahaprabhu bestowed special mercy on Acyutananda and stayed at the house of

Advaita to enjoy His sankirtana pastimes. Advaita Acarya then sent a palanquin and some men to Navadvipa to bring mother Saci, who was afflicted with separation from the Lord and who was nondifferent from Mother Yasoda, to Santipura. Immediately after hearing about the Lord's arrival, when mother Saci along with Gangadasa Pandita, Murari Gupta, and other devotees came to Santipura, Mahaprabhu circumambulated her and offered prayers to her by addressing her as Devaki, Yasoda, Devahuti, Prsni, Kausalya, and Aditi. The devotees glorified the wonderful extent of mother Saci's devotional service and praised the glories of the name ai. Advaita Acarya took permission from the Lord for mother Saci to personally cook and feed Him. After Mother Saci cooked various types of vegetables and as many as twenty varieties of the Lord's favorite saka (spinach) and offered them to the Lord, Mahaprabhu relished those foodstuffs with great satisfaction while praising mother Saci's wonderful cooking and the stimulation for varieties of service awakened by those various sakas, which are dear to Krsna.

The nectarean remnants of Mahaprabhu were plundered and relished by the devotees. Then Sri Murari Gupta recited prayers in glorification to Lord Ramacandra before Mahaprabhu and His associates. Placing His lotus feet on Murari's head, Mahaprabhu awarded him the benediction that he would remain the eternal servant of Rama. When a leper approached Mahaprabhu and related to Him topics of his pathetic condition, Mahaprabhu became very angry, and after declaring that the leper was untouchable and unworthy of being spoken to, Mahaprabhu asked him to leave that place. He further pointed out that if he were unable to tolerate at present the pains of leprosy, then how would he tolerate the pains of suffering for unlimited future births in the hell known as Kumbhipaka? His present pathetic condition was the result of his committing offense at the feet of Srivasa. In this regard Mahaprabhu glorified the unparalleled position of the Vaisnavas by describing how worship of Vaisnavas was superior to worship of Krsna and how offense to the Vaisnavas was more grave than offense at the feet of Krsna. When the offending leper repented for his offensive act and surrendered at the lotus feet of the Lord, the Lord revealed to him that the only means for getting freedom from offense to a Vaisnava was to sincerely beg forgiveness at the feet of the Vaisnava whom one had offended. When the leper then begged Srivasa for forgiveness, by Srivasa's mercy he became free from offense. At the outset of describing Sri Madhavendra

Puri's appearance festival the author describes in brief the glories of Sri Madhavendra Puri and how he met Sri Advaita Prabhu. While Mahaprabhu and His associates stayed at the house of Advaita, the appearance festival of Sri Madhavendra Puri arrived. Sri Advaita Acarya Prabhu along with Mahaprabhu and the devotees celebrated the occasion with a huge sankirtana festival. In this regard the author describes the ecstatic condition of Mahaprabhu, Sri Nityananda Prabhu, Sri Advaita Prabhu, and other devotees during the celebration of the festival, the cooking arrangements made by the Vaisnavas' wives under the direction of mother Saci, Mahaprabhu's ecstasy in the kirtana, His revelation of Advaita's glories and the method for worshiping Krsna's dear devotee Lord Siva, Mahaprabhu and the devotee's kirtana during the festival honoring Madhavendra Puri, the Lord's pastime of honoring prasada, and topics such as the Lord's offering flower garlands and sandalwood pulp to the devotees headed by Sri Nityananda.

Text 1

jaya jaya krpa-sindhu jaya gauracandra

jaya jaya sakala-mangala-pada-dvandva//CB, Antya 4.001//

TRANSLATION

All glories to Gauracandra, the ocean of mercy! All glories to His all-auspicious lotus feet!

Text 2

jaya jaya sri-krsna-caitanya nyasi-raja

jaya jaya caitanyera bhakata-samaja//CB, Antya 4.002//

TRANSLATION

All glories to Sri Krsna Caitanya, the best of sannyasis! All glories to all the devotees of Lord Caitanya!

Text 3

hena mate prabhu sarva jiva uddhariya

mathuraya calilena bhakta-gosthi laiya//CB, Antya 4.003//

TRANSLATION

After delivering all living entities in this way, the Lord departed for Mathura along with His devotees.

COMMENTARY

The phrase bhakta-gosthi means “the devotees.”

Text 4

ganga-tire-tire prabhu lailena patha

snana-pane purana gangara manoratha//CB, Antya 4.004//

TRANSLATION

The Lord took the path along the side of the Ganges and fulfilled her desire by bathing in and drinking her waters.

Text 5

gaudera nikate ganga-tire eka grama

brahmana-samaja-tara `ramakeli' nama//CB, Antya 4.005//

TRANSLATION

There is one village on the bank of the Ganges near the capitol of Gauda named Ramakeli. The inhabitants of that village were all brahmanas.

COMMENTARY

Sri Ramakeli is situated eight and a half miles south of English Bazaar, near the present city of Maldah. Within this village there is a concrete-paved area, and in the middle of this there is a large tamala tree with two kadamba trees on each side of it. The two kadamba trees on the right side are referred to as Sri Advaita Prabhu, the middle tamala tree is referred to as Sri Gaurasundara, and the two kadamba trees on the left side are referred to as Sri Nityananda Prabhu. It is said that Sriman Mahaprabhu first met Srila Rupa and Srila Sanatana Gosvami Prabhus in the dead of night under this tree. Sitting in this place, Sriman Mahaprabhu instructed Sri Sanatana to join Him. Next to the kadamba trees there is a small temple wherein Sri Madana-mohanadeva is worshiped. The Deity of Sri Madana-mohanadeva was established by Sri Rupa and Sanatana. There are four sets of Deities within this temple. One of those sets is Sri Baladeva and Revati. The names of the Deities, from left, are (1) Vraja-mohana (with Radha), (2) Revati-ramana (with Revati), and (3) Madana-mohana and (4) Gopinatha (both with Radha). There are also salagrama-silas in the temple. In the midst of the Deities there are two Deities of Sri Gaurasundara, one of Sri Advaita Prabhu, and one of Sri Nityananda Prabhu. There are one hundred twenty-five bighas of land (about forty-two acres) allotted to the service of the Deities. From the public a sum of one hundred twenty-two rupees was collected, out of which eighty rupees was given to the government.

North of the Sri Madana-mohana temple is Sri Sanatana-kunda. Around that place are eight other kundas headed by Radha-kunda, Syama-kunda, Lalita-kunda, and Visakha-kunda. A little distance from here is a large lake named Sri Rupa-sagara, which was established by Sri Rupa Gosvami. This Rupa-sagara is situated between the Sri Madana-mohana temple and the court of Hussain Shah. The bathing ghatas of Rupa-sagara are covered with marble. On one of those marble slabs it is written: “This Rupa-sagara-ghata of Sri Ramakeli was built in 1268 of the Bengali era from the donations of the mercantile communities of the Maldah district of Bengal. The water covers ten bighas (about three and a half acres), and with the banks it covers 20 bighas (about six and a half acres).”

About a quarter of a mile south of Sri Ramakeli is a large hall that is named Bara-duyari, because it has twelve doors. Up to 1801, during the time of Krent Sahib, the pillars of this hall were covered with gold. This

hall is known by people as the court of Hussain Shah. It is said that Dabira Khasa had his office in this court. There are four gateways situated on the four sides of this hall. It is said that the King used to enjoy haoya, or fresh air, at the Haoyasa-khana-ghata. It is further said that when Sri Sanatana escaped from prison by giving seven thousand gold coins to the Yavana guard, he crossed the Ganges that night, came to this place, and began to cry out, “Sri Gauranga! Sri Gauranga!”At that time a crocodile came there and circumambulated Sri Sanatana seven times. Sri Sanatana then sat on the back of that crocodile and crossed the Ganges. Sri Gangadevi presently flows about a half mile from the Sri Madana-mohana temple. Apart from these, many glories of Hussain Shah Badasaha are still present there. There is a dakhala-daraoyaja (the main entrance), a parikha (the moat), and a phiroja khan (the oldest ruin —a tall tower from which one could see the entire city of ancient Gauda). There are also ruins of the treasury, the library, and the Lotana Mosque (which is one of the finest examples of architectural work). Before Moslem rule, this place was the capital of Laksmana Sena known as Laksmanavati. Its ruins can still be seen here.

The capital of the Sena dynasty situated in the Maldah district was the capital of Gauda. The Ganges presently flows some distance from this place. The village of Ramakeli is situated a short distance from the capital of Gauda. Both Sri Sanatana and Sri Rupa Gosvami used to live in this village of Ramakeli.

Text 6

dina-cari-panca prabhu sei punya-sthane

asiya rahila yena keha nahi jane//CB, Antya 4.006//

TRANSLATION

The Lord came to that holy place and stayed there for four or five days without the knowledge of others.

Text 7

suryera udaya ki kakhana gopya haya?

sarva loka sunilena caitanya-vijaya//CB, Antya 4.007//

TRANSLATION

How is it possible to hide the sun? Everyone soon heard about Lord Caitanya's arrival.

Text 8

sarva loka dekhite aise harsa-mane

stri-balaka-vrddha-adi sajjana-durjjane//CB, Antya 4.008//

TRANSLATION

Everyone—women, children, old people, pious persons, and sinners—joyfully came to see the Lord.

Text 9

niravadhi prabhura avesa-maya anga

prema-bhakti vina ara nahi kona ranga//CB, Antya 4.009//

TRANSLATION

The Lord was fully absorbed in ecstasy. He did not relish anything other than loving devotional service.

Text 10

hunkara, garjana, kampa, pulaka, krandana

nirantara achada padaye ghane ghana//CB, Antya 4.010//

TRANSLATION

He roared, cried out, trembled, and shed tears. The hairs of His body stood on end, and He repeatedly fell to the ground with great force.

Text 11

niravadhi bhakta-gana karena kirtana

tilardheko anya karma nahi kona ksana//CB, Antya 4.011//

TRANSLATION

All the devotees continuously performed kirtana. They did not do anything else for even a moment.

Text 12

hena se krandana prabhu karena dakiya

loke sune krosekera pathete thakiya//CB, Antya 4.012//

TRANSLATION

The Lord cried so loudly that people two miles away could hear Him.

Text 13

yadyapiha bhakti-rase ajna sarva loka

tathapiha prabhu dekhi' sabara santosa//CB, Antya 4.013//

TRANSLATION

Although the people were ignorant about the mellows of devotional service, they were all pleased to see the Lord.

COMMENTARY

Since people made advancement on the paths of material desires,

karma, jnana, yoga, vows, and austerities, they were ignorant about the devotional service of the Lord. Even such ignorant people became pleased upon seeing Sri Mahaprabhu.

Text 14

dure thaki' sarva-loka dandavat kari'

sabe meli' ucca kari' bale `hari hari'//CB, Antya 4.014//

TRANSLATION

People offered their obeisances from a distance and loudly chanted together the name of Hari.

Text 15

suni' matra prabhu `hari-nama' loka-mukhe

visese ullasa bade premananda-sukhe//CB, Antya 4.015//

TRANSLATION

As the Lord heard the name of Hari from the mouths of the people, the happiness He relished in ecstatic love increased.

Text 16

`bola bola bola' prabhu bale bahu tuli'

visese bolena sabe haye kutuhali//CB, Antya 4.016//

TRANSLATION

The Lord raised His arms and exclaimed, “Chant! Chant! Chant!” And the people responded with great enthusiasm.

Text 17

hena se ananda prakasena gaura-raya

yavane o bale `hari' anyera ki daya//CB, Antya 4.017//

TRANSLATION

Lord Gauranga manifested such ecstasy that what to speak of others, even the Yavanas chanted the name of Hari.

Text 18

yavane o dure thaki' kare namaskara

hena gauracandrera karunya-avatara//CB, Antya 4.018//

TRANSLATION

Even the Yavanas offered obeisances from a distance. Such is the merciful incarnation of Lord Gauracandra!

Text 19

tilardheko prabhura nahika anya karma

nirantara laoyayena sankirtana-dharma//CB, Antya 4.019//

TRANSLATION

The Lord had no engagement other than inducing everyone to participate in the sankirtana movement.

Text 20

catur-dika haite loka aise dekhite

dekhiya kaharo citta na laya yaite//CB, Antya 4.020//

TRANSLATION

People came from the four directions to see the Lord. After seeing Him, they did not feel like leaving.

Text 21

sabe meli' anande karena hari-dhvani

nirantara catur-dike ara nahi suni//CB, Antya 4.021//

TRANSLATION

They all joyfully chanted the name of Hari. No other sound could be heard in the four directions.

Text 22

nikate yavana-raja—parama durbara

tathapiha citte bhaya na janme kahara//CB, Antya 4.022//

TRANSLATION

Although the most cruel Yavana king lived nearby, no one was afraid of him.

COMMENTARY

The Yavana king's Bara-duyari was near Ramakeli. The Yavana kings ruled from the capital of the Sena dynasty. Ordinary people knew that those kings would naturally attack the Vedic religion, so they were full of anxiety. But by the mercy of Gaurasundara, His devotees were not afraid of loudly chanting the name of Hari.

Text 23

nirbhaya haiya sarva-loke bale `hari'

duhkha-soka-grha-karma sakala pasari'//CB, Antya 4.023//

TRANSLATION

People forgot their distress, lamentation, and household duties as they fearlessly chanted the name of Hari.

Text 24

kotoyala giya kahileka raja-sthane

eka nyasiasiyache ramakeli-grame//CB, Antya 4.024//

TRANSLATION

The local constable went and informed the King, “A sannyasi has come to the village of Ramakeli.

Text 25

niravadhi karaye bhutera sankirtana

na jani tanhara sthane mile kata jana//CB, Antya 4.025//

TRANSLATION

“That sannyasi is performing some kind of ghastly sankirtana. I do not know how many people have joined Him.”

Text 26

raja bale,—“kaha kaha sannyasi kemana

ki khaya, ki nama, kaiche dehera gathana”//CB, Antya 4.026//

TRANSLATION

The King said, “Tell me something about the sannyasi. What does He eat, what is His name, and what does He look like?”

Text 27

kotoyala bale,—“suna sunaha gosani

e-mata adbhuta kabhu dekhi suni nai//CB, Antya 4.027//

TRANSLATION

The constable replied, “Listen, O lord, I have never heard of or seen such a personality.

Text 28

sannyasira sarirera saundarya dekhite

kamadeva-sama hena na pari balite//CB, Antya 4.028//

TRANSLATION

“That sannyasi's body is so beautiful it cannot be compared with that of even Cupid.

Text 29

jiniya kanaka-kanti, prakanda sarira

ajanu-lambita bhuja, nabhi sugabhira//CB, Antya 4.029//

TRANSLATION

“His effulgence defeats the effulgence of gold. His body is large, His arms reach to His knees, and His navel is deep.

Text 30

simha-griva, gaja-skandha, kamala-nayana

koti-candra se mukhera na kari samana//CB, Antya 4.030//

TRANSLATION

“His neck is like that of a lion, His shoulders are like those of an elephant, and His eyes resemble lotus flowers. His face cannot be compared with millions of moons.

Text 31

suranga adhara, mukta jiniya dasana

kama-sarasana yena bhru-bhangi-pattana//CB, Antya 4.031//

TRANSLATION

“His lips are reddish, His teeth defeat the beauty of pearls, and His eyebrows are like Cupid's bow.

COMMENTARY

The word suranga means “reddish.”

The phrase bhru-bhangi-pattana is explained as follows: The word bhangi means “picture.” His two eyebrows (bhru-dvaya) were shaped like a bow, and His nose resembled an arrow placed on that bow. This is the way the Lord's eyebrows were portrayed.

Text 32

sundara supina vakse lepita-candana

maha-kati-tate sobhe aruna-vasana//CB, Antya 4.032//

TRANSLATION

“His beautiful broad chest is smeared with sandalwood pulp, and His waist is adorned with saffron cloth.

Text 33

aruna kamala yena carana-yugala

dasa nakha yena dasa tarpana nirmala//CB, Antya 4.033//

TRANSLATION

“His two feet are like reddish lotus flowers, and His ten toenails are like ten shiny mirrors.

Text 34

kona va rajyera kona rajara nandana

jnana pai' nyasi hai' karaye bhramana//CB, Antya 4.034//

TRANSLATION

“He looks like a king's son who has attained spiritual knowledge and is now wandering about as a sannyasi.

Text 35

navanita haite o komala sarva anga

tahate adbhuta suna achadera ranga//CB, Antya 4.034//

TRANSLATION

“His bodily limbs are softer than butter, yet hear about the wonder when He falls forcefully to the ground.

Text 36

eka-dande padena achada sata sata

pasana bhangaye tabu anga nahe ksata//CB, Antya 4.036//

TRANSLATION

“Within a half hour He falls to the ground hundreds of times so forcefully that even a stone would be broken, but there is not a single mark on His body.

Text 37

nirantara sannyasira urddha romavali

panasera praya ange pulaka-mandali//CB, Antya 4.037//

TRANSLATION

“The hairs of that sannyasi's body always stand on end, and He then resembles a jackfruit.

COMMENTARY

The word panasa means “jackfruit.”

Text 38

ksane ksane sannyasira hena kampa haya

sahasra jane o dharibare sakti naya//CB, Antya 4.038//

TRANSLATION

“That sannyasi frequently shivers in such a way that even a thousand people cannot hold Him still.

Text 39

dui locanera jala adbhuta dekhite

kata nadi vahe hena na pari kahite//CB, Antya 4.039//

TRANSLATION

“The tears that flow from His eyes are wonderful to see. I cannot describe how many streams are flowing from His eyes.

Text 40

kakhana va sannyasira hena hasya haya

atta atta dui prahare o ksana naya//CB, Antya 4.036//

TRANSLATION

“Sometimes that sannyasi continues laughing loudly for six hours without stop.

COMMENTARY

The phrase ksana naya means “no end to the loud laughter.”

Text 41

kakhana murcchita haya suniya kirtana

sabe bhaya paya, kichu na thake cetana//CB, Antya 4.041//

TRANSLATION

“Sometimes He loses consciousness while listening to the kirtana. Everyone then becomes afraid because He shows no sign of life.

Text 42

bahu tuli' nirantara bale hari-nama

bhojana, sayana ara nahi kichu kama//CB, Antya 4.042//

TRANSLATION

“He raises His arms and constantly chants the name of Hari. He does nothing else even while eating and sleeping.

Text 43

catur-dike thaki' loka aise dekhite

kahara na laya citta gharete yaite//CB, Antya 4.043//

TRANSLATION

“People come from the four directions to see Him, and after seeing Him, no one desires to return home.

Text 44

kata dekhiyachi ami nyasi yogi jnanie-

mata adbhuta kabhu nahi dekhi suni//CB, Antya 4.044//

TRANSLATION

“I have seen many sannyasis, yogis, and jnanis, but I have never before seen or heard of anyone like Him.

Text 45

kahilana ei maharaja, toma'-sthane

desa dhanya haila e purusa-agamane//CB, Antya 4.045//

TRANSLATION

“O Maharaja, I can tell you that by the arrival of this personality the whole kingdom has become glorious.

Text 46

na khaya, na laya karo, na kare sambhasa

sabe niravadhi eka kirtana-vilasa”//CB, Antya 4.046//

TRANSLATION

“He does not eat, accept charity, or talk with others. His only engagement is to always relish kirtana.”

Text 47

yadyapi yavana-raja parama durbara

kathasuni' citte bada haila camatkara//CB, Antya 4.047//

TRANSLATION

Although the Yavana king was most ruthless, he was struck with wonder on hearing this description.

Text 48

kesava-khanere rajadakiya aniyaji

jnasaye raja bada vismita haiya//CB, Antya 4.048//

TRANSLATION

The King then summoned Kesava Khan and inquired from him in great wonder.

Text 49

“kahata kesava-khanna, ki mata tomara

`sri-krsna-caitanya' `bali' nama bala yanra//CB, Antya 4.049//

TRANSLATION

“Tell me, Kesava Khan, what is your opinion about the person named Sri Krsna Caitanya?

Text 50

ke-mata tanhara katha, ke-mata manusya

ke-mata gosani tinho, kahiba avasya//CB, Antya 4.050//

TRANSLATION

“Tell me, what does He preach, what kind of person is He, and what kind of sannyasi is He?

COMMENTARY

The word tinho means “He.”

Text 51

catur-dike thaki' loka tanhare dekhite

ki nimitte aise—kahiba bhala-mate”//CB, Antya 4.051//

TRANSLATION

“Also tell me clearly why people come from the four directions to see Him.”

Text 52

suniya kesava khanna—parama sajjana

bhaya pai' lukaiya kahena kathana//CB, Antya 4.052//

TRANSLATION

When the most pious Kesava Khan heard these questions, he became worried and spoke in a way to suppress the truth.

Text 53

“ke bale `gosani'?—eka bhiksuka sannyaside

santari gariba-vrksera talavasi”//CB, Antya 4.053//

TRANSLATION

“Who says He is a Gosani? He is just a mendicant sannyasi. He is a poor fellow from another country who lives under trees.”

Text 54

raja bale,—“gariba na bala kabhu tane

mahadosa haya ihasunile sravane//CB, Antya 4.054//

TRANSLATION

The King said, “Don't ever call Him poor, for it is a great offense to hear such a description.

Text 55

hindu yanre bale `krsna', `khodaya' yavane

se-i tinho, niscaya janiha sarva-jane//CB, Antya 4.055//

TRANSLATION

“Know for certain that He is the same personality whom the Hindus address as Krsna and the Yavanas address as Khoda.

Text 56

apanara rajye se amara ajna rahe

tanra ajnasire kari' sarva-dese vahe//CB, Antya 4.056//

TRANSLATION

“My order is carried out only in my kingdom, but His order is respectfully carried out in all places.

Text 57

ei nija rajyei amare kata jane

manda karibare lagiyache mane mane//CB, Antya 4.057//

TRANSLATION

“Even some persons in my own kingdom have begun conspiring to harm me.

Text 58

tanhare sakala dese kaya-vakya-mane

isvara nahile vina-arthe bhaje kene? //CB, Antya 4.058//

TRANSLATION

“But the people of all places respect Him with their body, mind, and speech. Why would they worship Him if He were not God?

Texts 59-60

chaya masa aji ami jivika na dile

nana yukti karibeka sevaka-sakale

apanara khai' loka tahane sevite

cahe, taha keha nahi paya bhala-mate//CB, Antya 4.059-60//

TRANSLATION

“If I do not provide salaries to my servants for six months, they will conspire against me in various ways. Yet these people maintain themselves and still desire to serve Him, even though they do not get a proper opportunity.

COMMENTARY

When the Yavana king developed a doubt about Mahaprabhu, he summoned one of his servants named Kesava Khan and asked him about the Lord. In reply, Kesava said, “Mahaprabhu is a very poor foreigner.” Hussain Shah then said, “If I stop paying my servants for six months, they will not remain loyal to me. But in this case I can see that on the order of Mahaprabhu, His servants exhibit enthusiasm to serve Him without salary. They follow His orders while arranging their own food and shelter. My order is followed only in my kingdom, but even though He is a foreigner His order is being followed in my country.”

Text 61

ataeva tinho satya janiha `isvara'

`gariba' kariyatane na bala uttara”//CB, Antya 4.061//

TRANSLATION

“Therefore know for certain that He is the Supreme Lord. Do not call Him `poor.'”

Text 62

raja bale,—“ei muni balilun sabare

keha yadi upadrava karaye tanhare//CB, Antya 4.062//

TRANSLATION

The King then said, “I order that no one should disturb Him in any way.

Text 63

yekhane tahana iccha, thakuna sekhane

apanara sastra-mata karuna vidhane//CB, Antya 4.063//

TRANSLATION

“Let Him stay wherever He desires, and let Him preach the teachings of His scriptures in whatever way He wants.

Text 64

sarva-loka lai' sukhe karuna kirtana

virale thakuna, kiba yena laya mana//CB, Antya 4.064//

TRANSLATION

“Let Him peacefully perform kirtana with His followers, and let Him stay in a solitary place or anywhere else He likes.

Text 65

kaji va kotala kiba hau kona jana

kichu balilei tara laimu jivana”//CB, Antya 4.065//

TRANSLATION

“If anyone attempts to oppose Him, I will take his life, whether he is a Kazi or a constable.”

Text 66

ei ajna kari' raja gela abhyantara

hena ranga kare prabhu sri-gaurasundara//CB, Antya 4.066//

TRANSLATION

After the King issued this order, he went inside his palace. Such are the pastimes of Sri Gaurasundara.

Text 67

ye husena saha sarva udiyara dese

deva-murti bhangileka deula-visese//CB, Antya 4.067//

TRANSLATION

This same Hussain Shah broke deities and temples throughout Orissa.

COMMENTARY

The word deula means “temple.”

Text 68

hena yavane o manileka gauracandra

tathapiha ebe na manaye yata andha//CB, Antya 4.068//

TRANSLATION

Even such a Yavana respected Gauracandra, yet nowadays many blind persons do not.

Text 69

matha mudaiya sannyasira vesa dhare

caitanyera guna suni' podaye antare//CB, Antya 4.069//

TRANSLATION

Some people shave their heads and don the dress of sannyasis, but their hearts burn when they hear the glories of Lord Caitanya.

COMMENTARY

People who renounce the entire world and accept the dress of Mayavadi sannyasis cannot become free of envy, because their hearts are full of hatred for hearing the transcendental qualities of Sri Caitanyadeva. Although Mayavadi sannyasis proudly consider themselves the gurus of Hindu society, they are at heart averse to Mahaprabhu. But even though the Yavana king belonged to a different religion, he accepted the qualities of Mahaprabhu, and in spite of knowing that Mahaprabhu belonged to another community he ordered that no one from his own community should oppose or become envious of Mahaprabhu. Even though many envious pseudo-religionists see the magnanimity and faith in Mahaprabhu possessed by the King, who belonged to an opposing religion and who was superior to the envious so-called-Hindu Mayavadis, they nevertheless oppose Mahaprabhu.

Texts 70-72

yanra yase ananta-brahmanda paripurna

yanra yase avidya-samuha kare curna

yanra yase sesa-rama-aja-bhava-matta

yanra yasa gaya cari vede kari' tattva

hena sri-caitanya-yase yara asantosa

sarva-guna thakile o tara sarva-dosa//CB, Antya 4.070-72//

TRANSLATION

A person may be full of all good qualities, but if he is unhappy to hear Lord Caitanya's glories, which are spread throughout innumerable universes, which destroy all ignorance, which intoxicate Sesa, Laksmi, Brahma, and Siva, and which are sung by the four Vedas, then such a person's qualities are nothing but faults.

Text 73

sarva-guna-hina yadi caitanya-carane

smarana karile yaya vaikuntha-bhuvane//CB, Antya 4.073//

TRANSLATION

But if a person who has no good qualities remembers the lotus feet of Lord Caitanya, then he attains the abode of Vaikuntha.

Text 74

suna are bhai suna sesa-khanda-lilaye-

rupe khelila krsna sankirtana-khela//CB, Antya 4.074//

TRANSLATION

O brothers, just hear the Antya-khanda pastimes, which include the sankirtana pastimes performed by Krsna.

Text 75

suniya rajara mukhe susatya vacana

tusta hailena yata susajjana-gana//CB, Antya 4.075//

TRANSLATION

After hearing the truthful words of the King, all the pious persons became pleased.

Text 76

sabe meli' eka sthane vasiya nibhrte

lagilena yuktivada-mantrana karite//CB, Antya 4.076//

TRANSLATION

They all gathered in a solitary place and considered the situation.

Text 77

“svabhavei raja maha-kala-yavana

mahatamo-guna-vrddhi haya ghane ghana//CB, Antya 4.077//

TRANSLATION

“The Yavana king is by nature like death personified, for he cultivates the mode of ignorance.

Text 78

odra-dese koti koti pratima, prasada

bhangileka, kata kata karila pramada//CB, Antya 4.078//

TRANSLATION

“He broke millions of deities and temples in Orissa and created great havoc there.

COMMENTARY

The phrase odra-dese means “in Orissa.”

Text 79

daive asi' sattva-guna upajila mane

teni bhala kahileka ama'-saba'-sthane//CB, Antya 4.079//

TRANSLATION

“By the arrangement of providence he has now developed the mode of goodness. Therefore he has spoken nicely to us.

Text 80

ara kona patra asi' kumantrana dile

ara bara kubuddhi asiya pache mile//CB, Antya 4.080//

TRANSLATION

“But if someone approaches him and gives him some bad advice, he will again become wicked-minded.

Text 81

jani kadacit bale `kemana gosani

ana' giya dekhibare cahi ei thani'//CB, Antya 4.081//

TRANSLATION

“What if he says, `What kind of sannyasi is He? Bring Him here, I want to see.'

Text 82

ataeva gosanire pathai kahiya

`rajara nikata-grame ki karya rahiya'”//CB, Antya 4.082//

TRANSLATION

“Let us therefore send someone to the Lord with the message, `What is the use of staying in a place near the King?'”

Text 83

ei yukti kari' sabe eka subrahmana

pathaiya sangope dilena tata-ksana//CB, Antya 4.083//

TRANSLATION

After planning in this way, they at once secretly sent a pious brahmana to meet the Lord.

Text 84

nijanande mahaprabhu matta sarva-ksana

prema-rase niravadhi hunkara garjana//CB, Antya 4.084//

TRANSLATION

Mahaprabhu, however, was continually intoxicated in His own ecstasy. He constantly roared loudly in the mellows of ecstatic love.

Text 85

laksa-koti loka mili' kare hari-dhvani

anande nacaye majhe prabhu nyasi-mani//CB, Antya 4.085//

TRANSLATION

Millions of people chanted the name of Hari as the crest jewel of sannyasis joyfully danced.

Text 86

anya katha anya karya nahi kona ksana

ahar-nisa bolena bolayena sankirtana//CB, Antya 4.086//

TRANSLATION

The Lord did not speak or do anything for even a moment other than chant and induce others to chant in sankirtana day and night.

Text 87

dekhiya vismita bada haila brahmana

katha kahibare avasara nahi ksana//CB, Antya 4.087//

TRANSLATION

The brahmana became struck with wonder when he could not find even a moment to speak with the Lord.

Text 88

anya-jana-sahita kathara kon daya?

nija-parisadei sambhasa nahi paya//CB, Antya 4.088//

TRANSLATION

What to speak of conversing with others, the Lord did not even converse with His own associates.

COMMENTARY

Many intimate associates of Mahaprabhu would not find an opportunity to converse with Him. Sri Gaurasundara spent His days and nights constantly performing kirtana Himself and encouraging others to perform kirtana. Therefore outside persons would not get an opportunity to give Him advice.

Texts 89-90

kiba diba, kiba ratre, kiba nija-para

kiba jala, kiba sthala, ki grama-prantara

kichu nahi jane prabhu nija-bhakti-rase

ahar-nisa nija-prema-sindhu-majhe bhase//CB, Antya 4.089-90//

TRANSLATION

The Lord was unaware whether it was day or night, whether one was an insider or an outsider, whether He was on land or in water, or whether He was in the village or outside the village. He simply floated day and night in the ocean of His own ecstatic love.

Text 91

prabhu-sange katha kahibare nahi ksana

bhakta-varga-sthane katha kahila brahmana//CB, Antya 4.091//

TRANSLATION

Being unable to find any opportunity to speak to the Lord, the brahmana gave his message to the devotees.

Text 92

dvija bale,—"tumi-saba gosanira gana!

samaya paile ei kahio kathana//CB, Antya 4.092//

TRANSLATION

The brahmana said, "You are all associates of the Lord. When you find time, please give Him this message.

Text 93

`rajara nikata-grame ki karya rahiya'

ei katha sabe pathailena kahiya”//CB, Antya 4.093//

TRANSLATION

“I have been sent by concerned persons to ask the Lord, `What is the use of staying in a place near the King?'”

COMMENTARY

If a sannyasi lives in a capital city and becomes entangled by the inhabitants' affection, then under the influence of mental speculation and other's bad counsel the King's mind may turn hostile and he may begin to cause trouble. Therefore everyone decided that it was desirable for Gaurasundara to go elsewhere.

Text 94

kahi' ei katha dvija gela nija-sthane

prabhure kariya koti-danda-paraname//CB, Antya 4.094//

TRANSLATION

After delivering the message and offering millions of obeisances to the Lord, the brahmana returned to his home.

Text 95

kathasuni' isvarera parisada-gane

sabe cinta-yukta hailena mane mane//CB, Antya 4.095//

TRANSLATION

When the Lord's associates heard that message, they became somewhat worried.

Text 96

isvarera sthane se kahete nahi ksana

bahya nahi prakasena sri-sacinandana//CB, Antya 4.096//

TRANSLATION

Yet they also could not find a moment to speak to the Lord, because Sri Sacinandana did not manifest external consciousness.

Text 97

`bola bola hari-bola hari-bola' bali'

ei matra bale prabhu dui bahu tuli'//CB, Antya 4.097//

TRANSLATION

The Lord raised His two arms and would say only, “Chant! Chant! Chant the name of Hari! Chant the name of Hari!”

Text 98

catur-dike mahanande koti koti loka

tali diya `hari' bale parama kautuka//CB, Antya 4.098//

TRANSLATION

In the four directions, millions of people clapped their hands and joyfully chanted the names of Hari.

Text 99

yanra sevakera nama karile smarana

sarva-vighna dura haya, khandaye bandhana//CB, Antya 4.099//

TRANSLATION

Simply by remembering the names of His servants, all obstacles are vanquished and all entanglement is broken.

Text 100

yanhara saktite jiva bala kari' cale

param-brahma nitya-suddha' yanre vede bale//CB, Antya 4.100//

TRANSLATION

The living entities survive simply by His potencies. The Vedas glorify Him as the eternally pure Supreme Brahman.

COMMENTARY

In the Srimad Bhagavatam (7.8.7) it is stated: sa vai balam balinam caparesam—"He is not only your strength or mine, but the only strength for everyone."

Text 101

yanhara mayaya jiva pasari' apana

baddha hai' paiyache samsara-vasana//CB, Antya 4.101//

TRANSLATION

The living entities have forgotten who they are. They have become conditioned and have developed material desires simply by the influence of His illusory energy.

COMMENTARY

In the Caitanya-caritamrta (Madhya 20.117) it is stated:

krsna bhuli' sei jiva anadi-bahirmukha

ataeva maya tare deya samsara-duhkha

“Forgetting Krsna, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [maya] gives him all kinds of misery in his material existence.”

Text 102

se-prabhu apane sarva-jiva uddharite

avatariyache bhakti-rase prthivite//CB, Antya 4.102//

TRANSLATION

That Lord personally appeared in this world to relish the mellows of devotional service and to deliver all living entities.

Text 103

kon va tahane raja, kare tanra bhaya?

`yama-kala-adi yanra bhrtya vede kaya'//CB, Antya 4.103//

TRANSLATION

What can a king do to Him, and who can instill fear in Him? The Vedas declare that even Yamaraja and Time are His servants.

COMMENTARY

In the srutis it is stated:

yad-bhayad vati vato 'yam suryas tapati yad-bhayat

dahaty agnir varsatindro mrtyus carati pancamah

“Out of fear of Him the wind blows. Out of fear of Him the sun shines. Out of fear of Him fire burns and Indra gives rain. Out of fear of Him death wanders about taking its toll.” In the Srimad Bhagavatam (9.4.54) it is stated: sarve vayam yan-niyamam prapanna—“All of us surrender to His supreme direction.” In the Srimad Bhagavatam (7.8.7) it is stated: brahmadayo yena vasam pranitah—“Everyone, including Lord Brahma, is controlled by the strength of the Supreme Personality of Godhead.”

Text 104

svacchande karena saba' lai' sankirtana

sarva-loka-cudamani sri-saci-nandana//CB, Antya 4.104//

TRANSLATION

Out of His own sweet will Sri Sacinandana, the crest jewel of all living entities, continued to perform sankirtana with everyone.

Text 105

achuka tahana bhaya, tahane dekhite

yateka aise loka catur-dika haite//CB, Antya 4.105//

TRANSLATION

What to speak of the Lord, even those who came from the four directions to see Him became fearless.

Text 106

taharai keho bhaya na kare rajare

hena se ananda diyachena sabakare//CB, Antya 4.106//

TRANSLATION

No one had any fear of the King. Such was the ecstasy bestowed on everyone by the Lord.

Texts 107-108

yadyapiha sarva-loka parama ajnana

tathapiha dekhiya caitanya bhagavan

hena se ananda janme lokera sarire

`yama' kari' bhaya nahi, ki daya rajare? //CB, Antya 4.107-108//

TRANSLATION

Although the people were all completely uneducated, after seeing Lord Caitanya they experienced such happiness that they were not afraid of Yamaraja, and what to speak of the King?

Text 109

nirantara sarva-loka kare hari-dhvani

kara mukhe ara kona sabda nahi suni//CB, Antya 4.109//

TRANSLATION

They all constantly chanted the name of Hari. Indeed, no other sound could be heard coming from their mouths.

Text 110

hena mate mahaprabhu vaikuntha-isvara

sankirtana kare sarva-lokera bhitara//CB, Antya 4.110//

TRANSLATION

In this way Mahaprabhu, the Lord of Vaikuntha, performed sankirtana in the midst of the general populace.

Text 111

mane kichu cinta pailena bhakta-gana

janilena antaryamisri-saci-nandana//CB, Antya 4.111//

TRANSLATION

As the Supersoul in everyone's heart, Sri Sacinandana realized that His devotees were a little worried.

Text 112

isat hasiya kichu bahya prakasiya

lagila kahite prabhu maya ghucaiya//CB, Antya 4.112//

TRANSLATION

The Lord smiled as He somewhat returned to external consciousness and began speaking to remove their doubts.

COMMENTARY

The word maya means “doubt,” “suspicion,” or “anxiety.”

Text 113

prabhu bale,—“tumi-saba bhaya pao mane

raja ama' dekhibare nibe ki karane?//CB, Antya 4.113//

TRANSLATION

The Lord said, “You are all afraid. But why would the King want to see

Me?

Text 114

ama' cahe hena jana ami o ta' cana

saba' ama' cahe hena kothao na pana//CB, Antya 4.114//

TRANSLATION

“I will meet anyone who desires to meet Me, but I have not found that everyone wants to see Me.

Text 115

tomara ihate kene bhaya pao mane?

raja ama' cahe ami yaiba apane//CB, Antya 4.115//

TRANSLATION

“So why are you afraid? If the King wants to see Me, I will go see him.

Text 116

raja va amare kene baliba cahite?

ki sakti rajara e-va bola uccarite?//CB, Antya 4.116//

TRANSLATION

“How can the King say he wants to see Me? What power does the King have to say such things?

Text 117

ami yadi balai se rajara mukhete

tabe se balibe raja amare cahite//CB, Antya 4.117//

TRANSLATION

“The King will say that he wants to see Me only if I inspire him to do so.

Text 118

ama' dekhibare sakti kon va tahara?

vede anvesiya dekha na paya amara//CB, Antya 4.118//

TRANSLATION

“Otherwise what power does he have to see Me? Even the Vedas cannot see Me after intense search.

COMMENTARY

“The Supreme Lord is the ultimate goal of all Vedic literatures. Even the personified Vedas cannot attain My darsana after intense search. Therefore no one can see Me by their own strength unless I personally empower them. The Absolute Truth is Adhoksaja, or beyond the jurisdiction of sense perception. If for any reason the King becomes suspicious, he may order that I be brought before him. There is no need to be afraid of this. A person wants or desires Me only if I want him. Only a person who accepts the worship of Hari as his goal of life will desire Me, others will not.”

Text 119

devarsi rajarsi siddha purana bharate

ama' anvesaye, keha na paya dekhite//CB, Antya 4.119//

TRANSLATION

“The saintly demigods, the saintly kings, the perfected beings, the

Puranas, and the Mahabharata cannot see Me even after intense search.

Text 120

sankirtana-arambhe mohara avatara

uddhara karimu sarva patita samsara//CB, Antya 4.120//

TRANSLATION

“I have incarnated to inaugurate the sankirtana movement. I will deliver all the fallen souls of this world.

Text 121

ye daitya yavane more kabhu nahi mane

e-yuge tahara kandibeka mora name//CB, Antya 4.121//

TRANSLATION

“In this age the demons and Yavanas who have no faith in Me will also cry while chanting My names.

COMMENTARY

Sinful people take birth in lower species of life and become envious of the Supreme Lord, but by the advent of Sri Caitanyadeva all fallen souls are delivered. They express eagerness to see Sri Caitanya.

Texts 122-123

yateka asprsta dusta yavana candala

stri-sudra-adi yata adhama rakhala

hena bhakti-yoga dimu e-yuge sabare

sura muni siddha ye nimitta kamya kare//CB, Antya 4.122-123//

TRANSLATION

“In this age I will distribute devotional service that is desired by the demigods, sages, and perfected beings to everyone, including the untouchables, miscreants, Yavanas, dog-eaters, women, sudras, and other fallen souls belonging to the lower castes.

Texts 124-125

vidya-dhana-kula-jnana-tapasyara made

ye mora bhaktera sthane kare aparadhe

sei-saba jana ha'be e-yuge vancita

sabe tara na manibe amara carita//CB, Antya 4.124-125//

TRANSLATION

“But people who are intoxicated by education, wealth, high birth, knowledge, and austerity and who as a result commit offenses at the feet of My devotees will be cheated in this age, for they will not accept My glories.

COMMENTARY

“Although many of the demigods and perfect sages are renowned for their pure character, they lack devotion for Me, but with a desire to attain auspiciousness, they pray for My mercy. Those who are proud of their education, wealth, high birth, knowledge, and austerity and who commit offenses at the feet of devotees with no affinity for the material world are cheated by Me. They can never understand My true identity.”

Text 126

prthivi-paryanta yata ache desa-grama

sarvatra sancara haibeka mora nama//CB, Antya 4.126//

TRANSLATION

“In every town and village of the world, the chanting of My name will be heard.

COMMENTARY

My names will be broadcast in all the villages and cities of the world. Even though persons averse to the Supreme Lord have never heard of the forms, qualities, and activities of the Supreme Lord, the holy names of the Lord will be preached in all the villages of the world.

Text 127

prthivite asiya amiha iha cana

khonje hena jana more kothao na pana//CB, Antya 4.127//

TRANSLATION

“This is the reason I have advented in this world. But I have not found anyone who is searching for Me.

COMMENTARY

“My desire is that people should search for Me, but no one searches for Me. Therefore it is unbelievable that the Yavana king will forcibly take Me to his court.”

Text 128

raja more kotha cahibeka dekhibare?

e katha sakala mithya-kahila sabare”//CB, Antya 4.128//

TRANSLATION

“Why will the King want to see Me? I can tell all of you that such rumors are all false.”

Text 129

bahya prakasila prabhu eteka kahiya

bhakta saba santosita hailasuniya//CB, Antya 4.129//

TRANSLATION

After speaking these words to the devotees, the Lord manifested external consciousness and the devotees all became satisfied.

Text 130

ei mata prabhu kata-dina sei grame

nirbhaye achena nija-kirtana-vidhane//CB, Antya 4.130//

TRANSLATION

In this way the Lord passed a few more days fearlessly enjoying sankirtana pastimes in that village.

Text 131

isvarera iccha bujhibara sakti kara?

na gelena mathura, phirila ara bara//CB, Antya 4.131//

TRANSLATION

Who has the power to understand the will of the Lord? He did not go to Mathura but returned back.

Text 132

bhakta-saba-sthane kahilena ei katha//CB, Antya 4.132//

TRANSLATION

“ami calibana nilacala-candra yatha”

COMMENTARY

He said to all the devotees, “I will go to see Nilacala-candra.”

Text 133

eta bali' svatantra paramananda-raya

calila daksina-mukhe kirtana-lilaya//CB, Antya 4.133//

TRANSLATION

After speaking these words, the supremely independent blissful Lord proceeded south while enjoying kirtana.

Text 134

nijanande rahiya rahiya ganga-tire

kata-dine ailena advaita-mandire//CB, Antya 4.134//

TRANSLATION

After walking on the bank of the Ganges in His own ecstasy for a few days, the Lord arrived at the house of Advaita.

Text 135

putrera mahima dekhi' advaita acarya

avista haiya ache chadi' sarva karya//CB, Antya 4.135//

TRANSLATION

Advaita Acarya had became overwhelmed on seeing the glories of His son and had given up all activities.

Text 136

henai samaye gauracandra bhagavan

advaitera grhe asi' haila adhisthana//CB, Antya 4.136//

TRANSLATION

At that time Lord Gauracandra arrived at the house of Advaita.

Text 137

ye nimitta advaita avista putra-sange

se bada adbhuta katha, kahi suna range//CB, Antya 4.137//

TRANSLATION

The reason Advaita became overwhelmed in His son's association is most wonderful. Listen happily to that narration.

Text 138

yogya putra advaitera—sei se ucita

`sri-acyutananda' nama—jagata-vidita//CB, Antya 4.138//

TRANSLATION

Advaita had one son named Sri Acyutananda, who was a qualified son. He was renowned throughout the world.

Text 139

daive eka-dina eka uttama sannyasi

advaita-acarya-sthane mililena asi'//CB, Antya 4.139//

TRANSLATION

By the arrangement of providence, one day an exalted sannyasi came to the house of Advaita Acarya.

Text 140

advaita dekhiya nyasi sankoce rahila

advaita nyasire namaskari' vasaila//CB, Antya 4.140//

TRANSLATION

On seeing Advaita, the sannyasi hesitantly stood there. Advaita offered respects to the sannyasi and had him sit down.

Text 141

advaita balena,—“bhiksa karaha gosani!”

sannyasi balena,—“bhiksa deha' yaha cai//CB, Antya 4.141//

TRANSLATION

Advaita said, “O Gosani, kindly take your meal here.” The sannyasi replied, “Give me the alms that I desire.

Text 142

kichu mora jijnasa achaye toma'-sthane

mora sei bhiksataha kahiba apane”//CB, Antya 4.142//

TRANSLATION

“I have a simple question I wish to ask You. Your answer is all I request.

Text 143

acarya balena,—“age karaha bhojana

sese jijnasara tabe haibe kathana”//CB, Antya 4.143//

TRANSLATION

Advaita Acarya said, “First take your meal, then you may inquire from Me.”

Text 144

nyasi bale,—“age ache jijnasya amara”

acarya balena,—“bala ye iccha tomara”//CB, Antya 4.144//

TRANSLATION

The sannyasithen said, “I will ask my question first.” Advaita Acarya replied, “As you wish.”

Text 145

sannyasi balena,—“ei kesava bharati

caitanyera ke hayena, kaha mora prati”//CB, Antya 4.145//

TRANSLATION

The sannyasi said, “Tell me, how is Kesava Bharati related to Caitanya?”

Text 146

mane mane cintena advaita mahasaya//CB, Antya 4.146//

TRANSLATION

“vyavahara, paramartha—dui paksa haya

COMMENTARY

Advaita Mahasaya thought, “There are two relationships—worldly and spiritual.

Text 147

yadyapiha isvarera pita-mata nai

tathapiha `devakinandana' kari' gai//CB, Antya 4.147//

TRANSLATION

“Although the Supreme Lord has no father or mother, He is glorified as the son of Devaki.

Text 148

paramarthe—guru se tanhara keha nai

tathapi ye kare prabhu, taha sabe gai//CB, Antya 4.148//

TRANSLATION

“From the spiritual point of view He has no spiritual master. Yet whatever He does is glorified by everyone.

Text 149

prathamei paramartha ki karya kahiya?

vyavahara kahiyai yai prabodhiya”//CB, Antya 4.149//

TRANSLATION

“So why should I first speak about the spiritual aspect? Let Me first satisfy him by explaining their worldly relationship.”

COMMENTARY

Advaita Prabhu understood from the question of the sannyasi that he wanted to know something about Caitanyadeva's sannyasa guru. After thinking about what answer He should give, Advaita Prabhu told him that by worldly standards Kesava Bharati was Sri Caitanya's sannyasa guru.

Text 150

eta bhavi' balila advaita mahasaya//CB, Antya 4.150//

TRANSLATION

“kesava-bharati caitanyera guru haya

COMMENTARY

After thinking in this way, Advaita Mahasaya told the sannyasi, “Kesava Bharati is Caitanya's guru.

Text 151

dekhitecha—guru tana kesava bharati

ara kene tabe jijnasaha ama'-prati?”//CB, Antya 4.151//

TRANSLATION

“You already know that Kesava Bharati is His guru, so why are you asking Me?”

Text 152

ei matra advaita balite sei-ksane

dhaiya acyutananda aila sei sthane//CB, Antya 4.152//

TRANSLATION

As Advaita was still speaking, Acyutananda came running to that place.

Text 153

panca-varsa vayasa—madhura digambara

khela kheli' sarva anga dhulaya dhusara//CB, Antya 4.153//

TRANSLATION

He was only five years old and stood there naked, his entire body covered with dust from childhood play.

Text 154

abhinna karttika yena sarvanga sundara

sarvajna parama bhakta sarva-sakti-dhara//CB, Antya 4.154//

TRANSLATION

His body was as attractive as that of Kartikeya. He had full knowledge, he was a great devotee, and he possessed all potencies.

Text 155

`caitanyera guru ache' vacana suniya

krodhavese kahe kichu hasiya hasiya//CB, Antya 4.155//

TRANSLATION

When he heard Lord Caitanya had a spiritual master, he became very angry yet smiled as he spoke.

Text 156

“ki balila bapa! bala dekhi ara bara

`caitanyera guru ache' vicara tomara//CB, Antya 4.156//

TRANSLATION

“O father, what did You say? Could You repeat that? Do You think Lord Caitanya has a spiritual master?

Text 157

kon va sahase tumi e-mata vacana

jihvaya anila, iha na bujhi karana//CB, Antya 4.157//

TRANSLATION

“How do You dare say such a thing? I don't understand the reason.

COMMENTARY

When the five-year-old child, Sri Acyutananda, heard Sri Advaita Prabhu say that Kesava Bharati was Sri Caitanyadeva's spiritual master, he became very angry and said, “This is Kali-yuga. Otherwise how can one say that Kesava Bharati is Sri Caitanyadeva's spiritual master?” The attempt to belittle the Supreme Lord with a tongue suitable for persons of Kali-yuga is indicative of Sri Advaita Prabhu's audacity. Did Advaita Prabhu make such a statement under the influence of the Lord's illusory energy, which bewilders even demigods like Brahma and Siva? Only living entities conditioned by maya can speak such absurd statements.

Text 158

tomara jihvaya yadi e-mata aila

hena bujhi—ekhane se kali-kala haila//CB, Antya 4.158//

TRANSLATION

“Since such words came from Your mouth, I can understand that the age of Kali has arrived.

Texts 159-160

athava caitanya-maya parama dustara

yahate payena moha brahmadi sankara

bujhilama-visnu-maya haila tomare

keba caitanyera maya taribare pare? //CB, Antya 4.159-160//

TRANSLATION

“Otherwise Lord Caitanya's most difficult to overcome illusory energy, which bewilders even personalities like Brahma and Sankara has bewildered You. Who can overcome the illusion of Lord Caitanya?

Text 161

`caitanyera guru ache' balila yakhane

maya-vasa vina iha kahila kemane?//CB, Antya 4.161//

TRANSLATION

“When You say, `Lord Caitanya has a spiritual master,' it means that You are influenced by maya. Otherwise how could You say such things?

Text 162

ananta brahmanda sei caitanya-icchaya

saba caitanyera loma-kupete misaya//CB, Antya 4.162//

TRANSLATION

“By the supreme will of Lord Caitanya innumerable universes enter the hair pores of His body.

Text 163

jala-krida-parayana caitanya-gosani

viharena atma-krida-ara dui nai//CB, Antya 4.163//

TRANSLATION

“It is Lord Caitanya who enjoys His own pastimes in the water.

COMMENTARY

By His own sweet will Sri Gaurasundara enjoys pastimes in the Causal Ocean as Karanabdhisayi Purusa, who is the controller of all living entities; in the Garbhodaka Ocean as Garbhodasayi Purusa, who is the soul of Hiranyagarbha, the sum total of all living entities; and in the Milk Ocean as Ksirodasayi Purusa, who is the Supersoul of the individual living entities.

Text 164

yata dekha mahamuni—maha abhimana

uddesa na thake karo, kotha kara nama//CB, Antya 4.164//

TRANSLATION

“It has been seen that great sages who were proud of their position did not know who they were or what was their status.

Texts 165-166

punah sei caitanyera acintya-icchaya

nabhi-padma haite brahma hayena lilaya

haiyao na thake dekhite kichu sakti

avasese karena ekanta-bhave bhakti//CB, Antya 4.165-166//

TRANSLATION

“By the inconceivable desire of Lord Caitanya, Brahma appears from the lotus flower that sprouts from His navel. Yet after his appearance, he had no power to see anything until he engaged in unalloyed devotional service to the Lord.

COMMENTARY

See Srimad Bhagavatam, Second Canto, Chapter Nine.

Text 167

tabe bhakti-vase tusta haiya tahane

tattva-upadesa prabhu kahena apane//CB, Antya 4.167//

TRANSLATION

“When the Lord was satisfied by his devotional service, He personally imparted in Brahma knowledge of the Absolute Truth.

Text 168

tabe sei brahma prabhu-ajna kari' sire

srsti kari' sei jnana kahena sabare//CB, Antya 4.168//

TRANSLATION

“Accepting the Lord's instructions on his head, Brahma then began to create. He thereafter imparted that spiritual knowledge to others.

Text 169

sei jnana sanakadi pai' brahma haite

pracara karena tabe krpaya jagate//CB, Antya 4.169//

TRANSLATION

“The four Kumaras headed by Sanaka received that knowledge from Brahma and then mercifully distributed that knowledge to the world.

Text 170

yaha haite haya asi' jnanera pracara

tana guru ke-mate bolaha ache ara//CB, Antya 4.170//

TRANSLATION

“How then can You say that He who is the source of that knowledge has a guru?

Text 171

bapa tumi,—toma' haite sikhibana kotha

siksa-guru hai' kena bolaha anyatha”//CB, Antya 4.171//

TRANSLATION

“You are my father and instructing spiritual master, so how can You speak something other than the actual truth?”

COMMENTARY

Sri Acyutananda said, “You are my father and my instructing spiritual master. I am supposed to learn the truth from You. So how can You say that Sri Caitanya, the Lord and shelter of all living entities, has a guru?

The Supreme Lord is the spiritual master of everyone; no one is His guru."

Text 172

eta bali' sri-acyutananda mauna haila

suniya advaita paranande pravesila//CB, Antya 4.172//

TRANSLATION

After speaking these words, Sri Acyutananda became silent and Advaita Prabhu became filled with ecstasy.

Text 173

`bapa' `bapa' bali' dhari' karilena kole

sincilena acyutera anga prema-jale//CB, Antya 4.173//

TRANSLATION

Advaita exclaimed, "My dear son," as He embraced Acyuta and soaked his body with tears of love.

Text 174

"tumi se janaka bapa, mui se tanaya

sikhaite putra-rupe haile udaya//CB, Antya 4.174//

TRANSLATION

"You are My father and I am your son. You have appeared as My son to teach Me.

Text 175

aparadha karilun ksamaha bapa, more

ara na balimu, ei kahilun tomare”//CB, Antya 4.175//

TRANSLATION

“I have committed an offense. Forgive Me, My dear son. I assure you, I will not say that again.”

Text 176

atma-stuti suni' sri-acyuta mahasaya

lajjaya rahila prabhu matha na tolaya//CB, Antya 4.176//

TRANSLATION

When Sri Acyuta Mahasaya heard Advaita glorify him, he felt embarrassed and hung his head down.

Text 177

suniya sannyasi sri-acyuta-vacana

dandavat haiya padila sei-ksana//CB, Antya 4.177//

TRANSLATION

After the sannyasi heard Acyuta's statements, he immediately offered obeisances to him.

Text 178

sannyasi balena,—“yogya advaita-nandana

yena pita, tena putra—acintya-kathana//CB, Antya 4.178//

TRANSLATION

The sannyasi said, “This is a qualified son of Advaita. Like father, like son. Their conversation is truly amazing.

COMMENTARY

The sannyasi said, “In the same way Sri Advaita Prabhu is great, His son is also greatly learned. By the advice of His son, the father rectified His own statement. This type of father and son are very rare in this world. This child was able to speak such elevated topics because he is empowered by the Supreme Lord.”

Text 179

ei ta' isvara-sakti vahi anya naya

balakera mukhe ki e-mata katha haya?//CB, Antya 4.179//

TRANSLATION

“He must be empowered by the Supreme Lord, otherwise how could a child speak such things?

Text 180

subha lagne ailana advaita dekhite

adbhuta mahima dekhilana nayanete”//CB, Antya 4.180//

TRANSLATION

“I must have come to see Advaita at an auspicious moment. That is why I could see this wonderful incident.”

Text 181

putrera sahita advaitere namaskari'

purna hai' nyasi cale bale,—`hari hari'//CB, Antya 4.181//

TRANSLATION

After offering obeisances to Advaita and His son, the sannyasi departed while chanting the name of Hari.

Text 182

ihare se bali yogya advaita-nandana

ye caitanya-pada-padme ekanta-sarana//CB, Antya 4.182//

TRANSLATION

As result of this incident, Acyuta is called the qualified son of Advaita. He is completely surrendered to the feet of Lord Caitanya.

Text 183

advaitere bhaje, gauracandre kare hela

putra hau advaitera tabu tinha gela//CB, Antya 4.183//

TRANSLATION

If one worships Advaita but neglects Gauracandra, he is doomed, even if he is the son of Advaita.

COMMENTARY

Because of the misfortune of this world a few of Advaita Prabhu's unqualified sons displayed respect (?) for their father, yet they had no activity other than displaying disrespect for Sri Gaurasundara. Only foolish ignorant people respect those unqualified sons as sons of Advaita. Those unqualified sons of Advaita who were averse to the service of Hari brought about their own destruction by openly identifying themselves as sons of Advaita.

Text 184

putrera mahima dekhi' advaita-acarya

putra kole kari' kande chadi' sarva karya//CB, Antya 4.184//

TRANSLATION

On seeing the glories of His son, Advaita Acarya stopped all other activities, embraced him, and cried.

Text 185

putrera angera dhula apanara ange

lepena advaita ati parananda-range//CB, Antya 4.185//

TRANSLATION

Advaita then smeared the dust from His son's body on His own body in great ecstasy.

Text 186

caitanyera parsada janmila mora ghare

eta bali' nace prabhu tali diya kare//CB, Antya 4.186//

TRANSLATION

He clapped His hands and danced as He declared, “Lord Caitanya's associate has taken birth in My house!”

Text 187

putra kole kari' nace advaita gosani

tribhuvane yahara bhaktira sima nai//CB, Antya 4.187//

TRANSLATION

Advaita Gosani, whose devotional service is unrivaled within the three worlds, then began to dance with His son in His arms.

Text 188

putrera mahima dekhi' advaita vihvala

hena kale upasanna sarva sumangala//CB, Antya 4.188//

TRANSLATION

While Advaita became overwhelmed on seeing His son's glories, all auspicious signs manifested in His house.

Text 189

saparsade sri-gaurasundara sei-ksane

asi' avirbhava haila advaita-bhavane//CB, Antya 4.189//

TRANSLATION

At that moment Sri Gaurasundara and His associates arrived at Advaita's house.

Text 190

prana-natha ista-deve advaita dekhiya

padilena prthivite dandavat haiya//CB, Antya 4.190//

TRANSLATION

When Advaita saw the worshipable Lord of His life, He fell to the ground offering obeisances.

Text 191

`hari' bali' sri-advaita karena hunkara

premanande deha pasarila apanara//CB, Antya 4.191//

TRANSLATION

Sri Advaita cried out the name of Hari and in ecstatic love forgot about His own body.

Text 192

jaya-jayakara dhvani kare nari-gane

uthila paramananda advaita-bhavane//CB, Antya 4.192//

TRANSLATION

The ladies made auspicious sounds, and Advaita's entire house became filled with ecstasy.

Text 193

prabhu o karila advaitere nija-kole

sincilena anga tanra premananda-jale//CB, Antya 4.193//

TRANSLATION

The Lord reciprocated by embracing Advaita and then soaked Advaita's body with tears of ecstatic love.

Text 194

pada-padma vakse kari' acarya gosani

rodana karena ati bahya kichu nai//CB, Antya 4.193//

TRANSLATION

Acarya Gosani lost all external consciousness as He held the Lord's lotus feet to His chest and began to cry profusely.

Text 195

catur-dike bhakta-gana karena krandana

ki adbhuta prema, sneha,— na yaya varnana//CB, Antya 4.195//

TRANSLATION

The devotees on all sides began to cry. The exhibition of such wonderful love and affection is beyond description.

Text 196

sthira hai' ksaneke advaita mahasaya

vasite asana dila kariya vinaya//CB, Antya 4.196//

TRANSLATION

After a short time Advaita Mahasaya became pacified. He then humbly offered the Lord a sitting place.

Text 197

vasilena mahaprabhu uttama asane

catur-dike sobha kare parisada-gane//CB, Antya 4.197//

TRANSLATION

As Mahaprabhu sat down on that fine sitting place, His associates

surrounded Him on all sides.

Text 198

nityanande advaite haila kolakuli

dunha dekhi' antarete donhe kutuhali//CB, Antya 4.198//

TRANSLATION

Nityananda and Advaita embraced. They both became jubilant on seeing each other.

Text 199

acaryere namaskarilena bhakta-gana

acarya sabare kaila prema-alingana//CB, Antya 4.199//

TRANSLATION

All the devotees offered obeisances to Advaita Acarya, who in turn affectionately embraced them all.

Text 200

ye ananda upajila advaitera ghare

vedavyasa vina taha varnite ke pare?//CB, Antya 4.200//

TRANSLATION

No one other than Vedavyasa is able to describe the ecstasy that manifested in Advaita's house.

Text 201

ksaneke acyutananda-advaita-kumara

prabhura carane asi' haila namaskara//CB, Antya 4.201//

TRANSLATION

Shortly thereafter, Advaita's son Acyutananda came and offered obeisances at the Lord's lotus feet.

Text 202

acyutere kole kari' sri-gaurasundara

prema-jale dhuilena tanra kalevara//CB, Antya 4.202//

TRANSLATION

Sri Gaurasundara embraced Acyuta and soaked his body with tears of love.

Text 203

acyutere prabhu na chadena vaksa haite

acyuta pravista haila prabhura dehete//CB, Antya 4.203//

TRANSLATION

The Lord would not release Acyuta from His chest, and Acyuta appeared to merge in the Lord's body.

Text 204

acyutere krpa dekhi' sarva bhakta-gana

preme sabe lagilena karite krandana//CB, Antya 4.204//

TRANSLATION

On seeing the Lord's mercy on Acyuta, all the devotees began to cry with love.

Text 205

yata caitanyera priya parisada-gana

acyutera priya nahe, hena nahi jana//CB, Antya 4.205//

TRANSLATION

There was not a single beloved associate of Lord Caitanya who did not have affection for Acyuta.

Text 206

nityananda-svarupera pranera samana

gadadhara-panditera sisyera pradhana//CB, Antya 4.206//

TRANSLATION

Nityananda considered him as equal to His own life, and he was the principal disciple of Gadadhara Pandita.

Text 207

ihare se bali yogya advaita-nandana

yena pita tena putra, ucita milana//CB, Antya 4.207//

TRANSLATION

Therefore Acyuta is called the qualified son of Advaita. They were an exemplary combination of father and son.

Text 208

ei-mata sri-advaita gostira sahite

anande dubila prabhu paiya saksate//CB, Antya 4.208//

TRANSLATION

In this way Sri Advaita and His family merged in ecstasy as they received the Lord in their home.

COMMENTARY

The phrase prabhu paiya means “having received Mahaprabhu.”

Text 209

sri-caitanya kata-dina advaita-icchaya

rahila advaite-ghare kirtana-lilaya//CB, Antya 4.209//

TRANSLATION

By the desire of Advaita, Lord Caitanya stayed and enjoyed kirtana pastimes for few days in Advaita's house.

Text 210

prana-natha grhe pai' acarya gosani

na jane anande achena kon thani//CB, Antya 4.210//

TRANSLATION

Having received the Lord of His life in His house, Acarya Gosani was in such ecstasy that did not know where He was.

Text 211

kichu sthira haiya advaita mahamati

ai-sthane loka pathailasighra-gati//CB, Antya 4.211//

TRANSLATION

After becoming somewhat pacified, the most magnanimous Advaita quickly sent some persons to mother Saci.

COMMENTARY

The word ai refers to a respectable lady or a mother. In this case it refers to Sri Sacimata.

Text 212

dola lai' navadvipe aila satvare

aire vrttanta kahe calibara tare//CB, Antya 4.212//

TRANSLATION

They quickly went to Navadvipa with a palanquin and delivered the message that mother Saci should come.

Text 213

prema-rasa-samudre dubiya ache ai

ki balena, ki sunena, bahya kichu nai//CB, Antya 4.213//

TRANSLATION

Mother Saci was drown in an ocean of ecstatic love. She had no external consciousness, so she did not know what she said or what she heard.

Text 214

sammukhe yahare ai dekhena, tahare

jijnasena,—“mathurara katha kaha more//CB, Antya 4.214//

TRANSLATION

She asked whoever she saw before her, “Tell me something about Mathura.

Text 215

rama-krsna ke-mata achena mathuraya

papi kamsa ke-mata va kare vyavasaya//CB, Antya 4.215//

TRANSLATION

“How are Krsna and Balarama doing in Mathura? What is that sinful Kamsa doing now?

Text 216

cora akrurera katha kaha jana' ke

rama-krsna mora curi kari' nila se//CB, Antya 4.216//

TRANSLATION

“Tell me what you know about that thief Akrura, who stole away my Krsna and Balarama.

Text 217

sunilana papi kamsa mari' gela hena

mathurara raja ki haila ugrasena”//CB, Antya 4.217//

TRANSLATION

“I heard that the sinful Kamsa is dead. Has Ugrasena become the King of Mathura?”

Text 218

“rama krsna”, baliya kakhana dake ai//CB, Antya 4.218//

TRANSLATION

“jhata gabhi doha' dugdha vecibare yai”

COMMENTARY

Sometimes mother Saci would call out, “Rama! Krsna! Come quickly and milk the cows. I must go sell the milk.”

The word jhata means “quickly,” “soon,” or “without delay.”

Text 219

hate badi kariya kakhana ai dhaya//CB, Antya 4.219//

TRANSLATION

“dhara dhara sabe, ei nani-cora yaya

COMMENTARY

Sometimes mother Saci would run with a stick in her hand, saying, “Catch Him! Catch Him! There goes that butter thief!

The word badi means “stick” or “pole.”

Text 220

kotha palaiba aji edimu bandhiya”

eta bali' dhaya ai avista haiya//CB, Antya 4.220//

TRANSLATION

“Where will You flee? I will bind You today.” Speaking in this way, she ran around absorbed in ecstasy.

Text 221

kakhana kahare kahe sammukhe dekhiya//CB, Antya 4.221//

TRANSLATION

“cala yai yamunaya snana kari' giya”

COMMENTARY

Sometimes when she saw someone nearby she would say, “Let us go bathe in the Yamuna.”

Text 222

kakhana ye ucca kari' karena krandana

hrdaya dravaye taha karite sravana//CB, Antya 4.222//

TRANSLATION

Sometimes she would cry so loudly that the heart of anyone who heard would melt.

Text 223

avicchinna dhara dui nayanete jhare

se kaku suniya kastha pasana vidare//CB, Antya 4.223//

TRANSLATION

Tears constantly flowed from her eyes. The sound of her pathetic crying melted even wood and stone

COMMENTARY

The word kaku means “pathetic words” or “choked voice.”

Text 224

kakhana va dhyane krsna saksat ye kari'

atta atta hase ai apana' pasari//CB, Antya 4.224//

TRANSLATION

Sometimes in meditation she would see Krsna, and she would forget herself and laugh loudly.

Text 225

hena se adbhuta hasya ananda parama

dui-prahare o kabhu nahe upasama//CB, Antya 4.225//

TRANSLATION

Her wonderful and blissful laughter would sometimes continue for six hours.

Text 226

kakhana va ai haya anande murcchita

prahare o dhatu nahi thake kadacita//CB, Antya 4.226//

TRANSLATION

Sometimes mother Saci would lose consciousness in ecstasy and would show no sign of life for up to three hours.

COMMENTARY

The word dhatu means “consciousness” or “knowledge.”

Text 227

kakhana va hena kampa upaje asiya

prthivite keho yena tole achadiya//CB, Antya 4.227//

TRANSLATION

Sometimes she would tremble in such a way that it appeared as if someone had picked her up and thrown her to the ground.

Text 228

aira ye krsnavesa ki tara upama ai

bai anye ara nahi tara sima//CB, Antya 4.228//

TRANSLATION

Saci's ecstatic love for Krsna had no comparison. She alone exhibited such boundless love.

Text 229

gauracandra sri-vigrahe yata krsna-bhakti

aire o prabhu diyachena sei sakti//CB, Antya 4.229//

TRANSLATION

Gauracandra endowed mother Saci with the same potency of devotional service to Krsna that is found in Him.

Text 230

ataeva aira ye bhaktira vikara

taha varnibeka saba—hena sakti kara//CB, Antya 4.230//

TRANSLATION

Therefore who has the power to describe the transformations of mother Saci's ecstatic love?

Text 231

hena mate premananda samudra-tarange

bhasena divasa nisi ai maharange//CB, Antya 4.231//

TRANSLATION

In this way mother Saci joyfully floated day and night in the waves of the ocean of ecstatic love.

Text 232

kadacita aira ye kichu bahya haya

sei visnu-puja lagi'—janiha niscaya//CB, Antya 4.232//

TRANSLATION

Know for certain that whatever external consciousness mother Saci sometimes exhibited was only for the purpose of worshiping Visnu.

COMMENTARY

In separation from Sri Gaura, Sri Sacimata spent her entire day absorbed in the pastimes of Krsna. The transcendental activities of Sri Yasoda captured the heart of SriSaci. If mother Saci ever exhibited external consciousness, it was only for the purpose of worshiping the Supreme Lord.

Text 233

krsnera prasange ai achena vasiya

henai samaye subha-varta haila giya//CB, Antya 4.233//

TRANSLATION

Mother Saci was sitting fully absorbed in Krsna consciousness. At that time he received the auspicious news.

Text 234

“santipure ailena sri-gaurasundara

cala ai, jhata giya dekhaha satvara”//CB, Antya 4.234//

TRANSLATION

“Sri Gaurasundara has arrived in Santipura. Come quickly and see Him.”

Text 235

vartasuni' santosita hailena ai

tahara avadhi ara kahibare nai//CB, Antya 4.235//

TRANSLATION

Hearing this news, mother Saci became pleased beyond description.

Text 236

vartasuni' prabhura yateka bhakta-gana

sabei haila ati premananda-mana//CB, Antya 4.236//

TRANSLATION

When this news spread among the devotees, their minds became filled with transcendental bliss.

Text 237

gangadasa pandita prabhura priya-patra

ai lai' calilena sei ksana-matra//CB, Antya 4.237//

TRANSLATION

Gangadasa Pandita, the dear associate of the Lord, immediately departed with mother Saci.

Text 238

sri-murari gupta-adi yata bhakta-gana

sabei aira sange karila gamana//CB, Antya 4.238//

TRANSLATION

Sri Murari Gupta and the other devotees all accompanied mother Saci.

Text 239

satvare ailasaci-ai santipure

vartasunilena prabhu sri-gaurasundare//CB, Antya 4.239//

TRANSLATION

Mother Saci quickly came to Santipura, and Sri Gaurasundara was informed.

Text 240

sri-gaurasundara prabhu aire dekhiya

satvare padila dure dandavata haiya//CB, Antya 4.240//

TRANSLATION

As soon as Sri Gaurasundara saw His mother, He immediately offered her obeisances from a distance.

Text 241

punah punah pradaksina haiya haiya

dandavata haya sloka padiya padiya//CB, Antya 4.241//

TRANSLATION

He repeatedly circumambulated her and recited verses as He offered obeisances.

Text 242

“tumi visva-janani kevala bhakti

mayitomare se gunatita sattva-rupa kahi//CB, Antya 4.242//

TRANSLATION

“You are the mother of the universe and the personification of devotional service. You are the form of pure goodness, beyond the modes of material nature.

Text 243

tumi yadi subha-drsti kara' jiva-prati

tabe se jivera haya krsne rati-mati//CB, Antya 4.243//

TRANSLATION

“If you glance mercifully on the living entities, their minds will develop attachment for Krsna.

Text 244

tumi se kevala murtimati visnu-bhakti

yaha haite saba haya, tumi sei sakti//CB, Antya 4.244//

TRANSLATION

“You are the personification of devotional service to Visnu. You are the potency from which everything emanates.

Text 245

tumi ganga devaki yasoda devahuti

tumi prsni anasuya kausalya aditi//CB, Antya 4.245//

TRANSLATION

“You are Ganga, you are Devaki, you are Yasoda, and you are Devahuti. You are Prsni, Anasuya, Kausalya, and you are Aditi.

COMMENTARY

Sri Gaurasundara glorified Sacidevi by addressing her as Yasoda, Devaki, Ganga, Devahuti the mother of Kapila, Prsni, Anasuya the mother of Dattatreya, Kausalya, and Aditi.

Text 246

yata dekhi saba toma' haite se udaya

palayita tumi se, tomate lina haya//CB, Antya 4.246//

TRANSLATION

“Everything that we see has emanated from you. You are the maintainer, and everything ultimately merges in you.

Text 247

tomara prabhava balibara sakti kara

sabara hrdaye purna vasati tomara”//CB, Antya 4.247//

TRANSLATION

“Who has the power to describe your glories? You reside in the heart of everyone.”

Text 248

sloka-vandhe ei mata kariya stavana

dandavat haya prabhu dharma-sanatana//CB, Antya 4.248//

TRANSLATION

The Lord, who establishes religious principles, offered obeisances and recited verses in this way.

Text 249

krsna bai eki pitr-matr-guru-bhakti

karibare dharaye e-mata kara sakti//CB, Antya 4.249//

TRANSLATION

Who other than Krsna has the potency to display such devotion to a father, mother, or superior?

Text 250

anandasru-dhara vahe sakala angete

sloka padi' namaskara haya bahumate//CB, Antya 4.250//

TRANSLATION

As the Lord repeatedly recited verses and offered obeisances, tears of love bathed His entire body.

Text 251

ai dekhi' matra sri-gauranga-vadana

paranande jada hailena sei ksana//CB, Antya 4.251//

TRANSLATION

As soon as mother Saci saw the face of Lord Gauranga, she became stunned with transcendental ecstasy.

Text 252

rahiyache ai yena krtrima-putali

stuti kare vaikuntha-isvara kutuhali//CB, Antya 4.252//

TRANSLATION

Mother Saci stood there like a wooden doll as the Lord of Vaikuntha respectfully offered her prayers.

Text 253

prabhu bale,—“krsna-bhakti ye kichu amara

kevala ekanta saba prasade tomara//CB, Antya 4.253//

TRANSLATION

The Lord said, “Whatever devotion to Krsna I have is simply by your mercy.

Text 254

koti-dasa-dasero ye sambandhe tomara

sei jana prana haite vallabha amara//CB, Antya 4.254//

TRANSLATION

“If the servant of the servant of the servant a million times removed is related to you, he is more dear to Me than My own life.

COMMENTARY

Considering the relationship of the Supreme Lord's innumerable servants and maidservants with His mother, Sri Gaurasundara said, “Because of that relationship, they are extremely dear to Me.”

Text 255

bar-eka ye jana toma' karibe smarana

tara kabhu nahibeka samsara-bandhana//CB, Antya 4.255//

TRANSLATION

“If a person remembers you even once, he will never be entangled in material bondage.

Text 256

sakala pavitra kare ye ganga tulasi

tarao hayena dhanya tomare parasi'//CB, Antya 4.256//

TRANSLATION

“Ganga and tulasi are known to purify everything. But even they are purified by your touch.

Text 257

tumi yata kariyacha amara palana

amara saktiye taha nahiba sodhana//CB, Antya 4.257//

TRANSLATION

“I have no ability to repay you for the affection you displayed while maintaining Me.

Text 258

dande dande yata sneha karile amare

tomara sad-gunya se tahara pratikare”//CB, Antya 4.258//

TRANSLATION

“Therefore let your own good qualities be your compensation for the affection you displayed for Me at every hour.”

Text 259

ei mata stuti prabhu karena santose

suniya vaisnava-gana mahanande bhase//CB, Antya 4.259//

TRANSLATION

As the Lord offered prayers with great satisfaction in this way, all the

Vaisnavas floated in ecstasy.

Text 260

ai jane avatirna prabhu narayana

yakhane ye iccha tana kahena temana//CB, Antya 4.260//

TRANSLATION

Mother Saci knew that her son was Lord Narayana, who had appeared on earth, and that He would speak whatever He desired.

Text 261

kato-ksane ai balilena ei matra

“tomara vacana bujhe keba ache patra//CB, Antya 4.261//

TRANSLATION

After a few moments mother Saci simply said, “Who is capable of understanding Your words?

Text 262

prana-hina-jana yena sindhu-majhe bhase

srote yahi laye, tahi calaye avase//CB, Antya 4.262//

TRANSLATION

“The conditioned souls are like dead bodies helplessly tossed about in the waves of the ocean.

COMMENTARY

See Srimad Bhagavatam (6.15.3).

Text 263

ei mata sarva-jiva samsara-sagare

tomara mayaya ye karaya tahi kare//CB, Antya 4.263//

TRANSLATION

“All living entities in the ocean of material existence are forced in this way to act under the dictation of Your illusory energy.

Text 264

sabe bapa bali ei tomare uttara

bhala haya ye-mate se tomara gocara//CB, Antya 4.264//

TRANSLATION

“My dear son, I can only say that You alone know what is good for everyone.

Text 265

stuti, pradaksina kiba kara namaskara

muni ta' ya bujhi kichu ye iccha tomara” //CB, Antya 4.265//

TRANSLATION

“I understand that You do as You like, whether You circumambulate, offer prayers, or offer obeisances.”

Text 266

suniya aira vakya sarva bhagavate

maha-jaya-jaya-dhvani lagila karite//CB, Antya 4.266//

TRANSLATION

After hearing mother Saci's words, all the Lord's devotees began to chant, “Jaya! Jaya!”

Text 267

aira bhaktira sima ke balite pare

gauracandra avatirna yanhara udare//CB, Antya 4.267//

TRANSLATION

Gauracandra appeared from the womb of mother Saci, therefore who can describe the extent of her devotional service?

Text 268

prakrta-sabde o ye va balibeka `ai'

`ai' sabda-prabhave tahara duhkha nai//CB, Antya 4.268//

TRANSLATION

Even if one utters the word ai as a mundane word, by the influence of the word ai one will be freed from all suffering.

COMMENTARY

If the respectable Sacidevi, the mother of Gaura, is addressed in the uncultured language as ai, all one's miseries will be destroyed.

Text 269

prabhu dekhi' santose purnita haila ai

bhakta-gana anande kaharao bahya nai//CB, Antya 4.269//

TRANSLATION

Mother Saci became fully satisfied on seeing the Lord, and the devotees lost external consciousness in ecstasy.

Text 270

ekhane ye haila ananda-samuccaya

manusyera saktite ki taha kaha haya//CB, Antya 4.270//

TRANSLATION

Human beings have no power to describe the happiness that was experienced there.

Text 271

nityananda mahamatta aira santose

parananda-sindhu-majhe bhasena harise//CB, Antya 4.271//

TRANSLATION

When the greatly intoxicated Nityananda saw how happy mother Saci was, He joyfully floated in an ocean of transcendental ecstasy.

Text 272

devakira stuti padi' acarya gosani

aire karena dandavat—anta nani//CB, Antya 4.272//

TRANSLATION

Acarya Gosani recited prayers glorifying Devaki while offering unlimited

obeisances to mother Saci.

Texts 273-274

haridasa, murari, srigarbha, narayana

jagadisa-gopinatha-adi bhakta-gana

aira santose sabe hena se haila

paranande yehena sabei misaila//CB, Antya 4.273-274//

TRANSLATION

Devotees headed by Haridasa, Murari, Srigarbha, Narayana, Jagadisa, and Gopinatha became so happy on seeing mother Saci's satisfaction that they appeared to merge in transcendental ecstasy.

Text 275

e saba ananda pade, sune yei jana

avasya milaye tare krsna-prema-dhana//CB, Antya 4.275//

TRANSLATION

Anyone who reads or hears these ecstatic pastimes will certainly attain the wealth of ecstatic love for Krsna.

Text 276

`prabhure dibena bhiksa ai bhagyavati'

prabhu-sthane advaita laila anumati//CB, Antya 4.276//

TRANSLATION

Advaita then took permission from the Lord for the fortunate mother Saci to cook for Him.

Text 277

santose calila ai karite randhana

prema-yoge cinti' `gauracandra-narayana'//CB, Antya 4.277//

TRANSLATION

As mother Saci went to cook in great satisfaction, with love she thought, “Gauracandra is Lord Narayana Himself.”

Text 278

kateka prakare ai karila randhana

nama nahi jani hena randhila vyanjana//CB, Antya 4.278//

TRANSLATION

Mother Saci cooked such a variety of vegetable preparations that I do not know the names of them all.

Text 279

ai jane—prabhura santosa bada sake

vimsati prakara saka randhila eteke//CB, Antya 4.279//

TRANSLATION

Mother Saci knew that the Lord was very fond of saka (spinach), so she cooked twenty different varieties.

Text 280

ekeka vyanjana—prakara dasa-bise

randhilena ai ati cittera santose//CB, Antya 4.280//

TRANSLATION

To her full satisfaction mother Saci cooked each vegetable in ten to twenty different ways.

Text 281

asesa prakare tabe randhana kariya

bhojanera sthane pare thuilena laiya//CB, Antya 4.281//

TRANSLATION

After cooking numerous preparations, she took them to the dining room.

Text 282

sri-anna-vyanjana saba upaskara kari'

sabara upare dila tulasi-manjari//CB, Antya 4.282//

TRANSLATION

She put the rice and the vegetables on the plates and then placed tulasi manjaris on top.

COMMENTARY

The phrase upaskara kari' means “properly serving (on the plate).”

Text 283

catur-dike sari kari' sri-anna-vyanjana

madhye patilena ati uttama asana//CB, Antya 4.283//

TRANSLATION

She placed rice and vegetable preparations in rows on all sides, and then she placed a fine seat in the middle.

Text 284

ailena mahaprabhu karite bhojana

samhati laiya saba parisada-gana//CB, Antya 4.284//

TRANSLATION

Mahaprabhu then came with His associates to eat.

Text 285

dekhi' prabhu sri-anna-vyanjanera upaskara

dandavat haiya karila namaskara//CB, Antya 4.285//

TRANSLATION

When the Lord saw the arrangement of rice and vegetable preparations, He offered His full obeisances.

Text 286

prabhu bale,—“e annera thakuka bhojana

e anna dekhile haya bandha-vimocana//CB, Antya 4.286//

TRANSLATION

The Lord said, “What to speak of eating this rice, one is freed from material bondage just by seeing it.

COMMENTARY

Sri Sacidevi cooked twenty varieties of saka and ten to twenty different

preparations from each vegetable, and after placing tulasi manjaris on top she offered everything to Visnu. When Gaurasundara saw this offering, He offered obeisances and said, “What to speak of eating these food preparations, anyone who sees them will be freed from the bondage resulting from enjoying this material world. Anyone who smells the divine fragrance of this rice will become inclined to the service of Krsna.”

Text 287

ki randhana—iha ta' kahile kichu naya

e annera gandhe o krsnete bhakti haya//CB, Antya 4.287//

TRANSLATION

“I am unable to describe such cooking. Even by smelling this rice one develops devotion to Krsna.

Text 288

bujhilama krsna lai' saba parivara

e anna kariyachena apane svikara”//CB, Antya 4.288//

TRANSLATION

“I think Krsna and His associates have personally tasted this rice.”

Text 289

eta bali' prabhu anna-pradaksina kari'

bhojane vasilasri-gauranga-narahari//CB, Antya 4.289//

TRANSLATION

After speaking these words, Lord Gauranga circumambulated the rice and sat down to eat.

Text 290

prabhura ajnaya saba parisada-gana

vasilena catur-dike dekhite bhojana//CB, Antya 4.290//

TRANSLATION

On the order of the Lord, all of His associates sat down on all sides to watch the Lord eat.

Text 291

bhojana karena vaikunthera adhipati

nayana bhariya dekhe ai bhagyavati//CB, Antya 4.291//

TRANSLATION

As the Lord of Vaikuntha began eating, the fortunate mother Saci watched to the full satisfaction of her eyes.

Text 292

pratyeke pratyeke prabhu sakala vyanjana

maha amodiya natha karena bhojana//CB, Antya 4.292//

TRANSLATION

The Lord relished each vegetable preparation with great satisfaction.

Text 293

saba' haite bhagyavanta—sri-saka-vyanjana

punah punah yaha prabhu karena grahana//CB, Antya 4.293//

TRANSLATION

Yet of all the preparations, the saka preparations were most glorious, for the Lord repeatedly ate them.

Text 294

sakete dekhiya bada prabhura adara

hasena prabhura yata saba anucara//CB, Antya 4.294//

TRANSLATION

On seeing the Lord's fondness for saka, all of His devotees smiled.

Text 295

sakera mahima prabhu sabare kahiya

bhojana karena prabhu isat hasiya//CB, Antya 4.295//

TRANSLATION

The Lord smiled and glorified the saka preparations as He ate.

Text 296

prabhu bale,—“ei ye `acyuta' name saka

ihara bhojane haya krsne anuraga//CB, Antya 4.296//

TRANSLATION

The Lord said, “This saka is known as acyuta. By eating this, one develops attachment for Krsna.

COMMENTARY

Acyuta is a type of saka. As the Lord ate, He glorified the various qualities of the various sakas and their relationships to Krsna.

Text 297

`patala' `vastuka' `kala' sakera bhojane

janma janma viharaye vaisnavera sane//CB, Antya 4.297//

TRANSLATION

“By eating patala, vastuka, and kala sakas, one enjoys the Vaisnavas' association birth after birth.

Text 298

`salinca' `helenca' saka bhaksana karile

arogya thakaye tare krsna-bhakti mile”//CB, Antya 4.298//

TRANSLATION

“By eating salinca and helencasaka, one remains free from disease and attains the devotional service of Krsna.”

Text 299

ei mata sakera mahima kahi' kahi'

bhojana karena prabhu pulakita hai'//CB, Antya 4.299//

TRANSLATION

The Lord's hairs stood on end as He narrated in this way the glories of the various sakas while eating.

Text 300

yateka ananda haila e dina bhojane

sabe iha jane prabhu sahasra-vadane//CB, Antya 4.300//

TRANSLATION

Only the thousand-headed Ananta knows the happiness that the Lord enjoyed while eating that day.

Text 301

ei yasa sahasra-jihvaya nirantara

gayena ananta adideva mahidhara//CB, Antya 4.301//

TRANSLATION

The original Lord Ananta, who supports the universe, constantly glorifies these pastimes with His thousands of tongues.

Text 302

sei prabhu kali-yuge—avadhuta raya

sutra matra likhi ami tahana ajnaya//CB, Antya 4.302//

TRANSLATION

That same Lord has appeared in Kali-yuga as the avadhuta, Nityananda Prabhu. On His order I am writing only a summary of these pastimes.

Text 303

vedavyasa-adi kari' yata muni-gana

ei saba yasa sabe karena varnana//CB, Antya 4.303//

TRANSLATION

The sages headed by Vedavyasa elaborately describe these glorious pastimes.

Text 304

e yasera yadi kare sravana-pathana

tabe se jivera khande avidya-bandhana//CB, Antya 4.304//

TRANSLATION

If a living entity hears or reads about these glorious pastimes, he is freed from the bondage of ignorance.

Text 305

hena-range mahaprabhu kariya bhojana

vasilena giya prabhu kari' acamana//CB, Antya 4.305//

TRANSLATION

After finishing His pastime of eating, Mahaprabhu washed His hands and sat down.

Text 306

acamana kari' matra isvara vasila

bhakta-gana avasese lutite lagila//CB, Antya 4.306//

TRANSLATION

As soon as the Lord washed His hands, the devotees began to plunder His remnants.

Text 307

keha bale,—“brahmanera ihate ki daya

sudra ami, amare se ucchista yuyaya”//CB, Antya 4.307//

TRANSLATION

Someone said, “What right does a brahmana have to eat these remnants? I am a sudra, so I am qualified to eat them.”

Text 308

ara keha bale,—“ami nahi re brahmana”

ade thaki' lai' keha kare palayana//CB, Antya 4.308//

TRANSLATION

Someone else said, “I am not a brahmana,” and another person grabbed some remnants and ran away.

Text 309

keha bale,—“sudrera ucchista yogya nahe

`haya' `naya' vicariya bujha—sastre kahe”//CB, Antya 4.309//

TRANSLATION

Someone said, “Sudras are not qualified to eat remnants. You should try to understand whether this is right or wrong according to the scriptures.”

Text 310

keha bale,—“ami avasesa nahi cai

sudhu patakhana-matra ami lai' yai”//CB, Antya 4.310//

TRANSLATION

Another person said, “I do not want any remnants, I will simply take the empty plate and go.”

Text 311

keha bale,—“ami pata pheli sarva kala

tomara ye lao se kevala thakurala”//CB, Antya 4.311//

TRANSLATION

Someone else said, “I have always thrown out the empty plates, but now out of arrogance you are taking my duty.”

Text 312

ei mata kautuke capala bhakta-gana

isvara-adharamrta karena bhojana//CB, Antya 4.312//

TRANSLATION

In this way the restless devotees eagerly honored the Lord's nectarean remnants.

COMMENTARY

All classes of devotees honored the Lord's remnants. Those who identified themselves as sudras said that they alone had the right to honor the Lord's remnants. Someone secretly grabbed some remnants and ran away. Another said that sudras are never qualified to eat the Lord's remnants; only brahmanas are qualified. Someone else said that it was his duty to throw out the plates, so he alone had the right to take the Lord's plate.

Text 313

aira randhana—isvarera avasesa

kara va ihate lobha na janme visesa//CB, Antya 4.313//

TRANSLATION

Who would not hanker for remnants of the food that was cooked by mother Saci and tasted by the Lord?

Text 314

paranande bhojana kariya bhakta-gana

prabhura sammukhe sabe karila gamana//CB, Antya 4.314//

TRANSLATION

After they blissfully finished eating, the devotees all went before the Lord.

Text 315

vasiya achena prabhu sri-gaurasundara

catur-dike vasilena sarva anucara//CB, Antya 4.315//

TRANSLATION

All of Lord Gaurasundara's associates came and sat down around Him.

Text 316

murari guptere prabhu sammukhe dekhiya

balilena tanre kichu isat hasiya//CB, Antya 4.316//

TRANSLATION

When the Lord saw Murari Gupta before Him, He smiled and spoke to him.

Text 317

“pada gupta, raghavendra varniyacha tumi

asta-sloka kariyacha, suniyachi ami”//CB, Antya 4.317//

TRANSLATION

“O Gupta, I have heard that you composed eight verses describing Raghavendra. Please recite them.”

Text 318

isvarera ajna gupta-murari suniya

padite lagilasloka bhavavista haiya//CB, Antya 4.318//

TRANSLATION

Being ordered by the Lord, Murari Gupta became absorbed in ecstasy as he began to recite those verses.

Text 319

agre dhanurdhara-varah kanakojjvalango

jyesthanusevana-rato varabhusanatyah

sesakhyadhamavaralaksmana-nama yasya

ramam jagat-traya-gurum satatam bhajami//CB, Antya 4.319//

TRANSLATION

“I constantly worship Lord Ramacandra, the guru of the three worlds.

Before Him stands Sri Laksmana, who is the best of the archers, whose bodily complexion is like molten gold, who is engaged in the service of His elder brother, who is wonderfully decorated, and who is the form of Ananta Sesa."

Text 320

hatva khara-trisirasau saganau kabandham

sri-dandakana namadusanam

eva krtva sugriva-maitram akarod vinihatya

sakramramam jagat-traya-gurum satatam bhajami//CB, Antya 4.320//

TRANSLATION

"I constantly worship Lord Ramacandra, the guru of the three worlds, who destroyed Khara, Trisira, Kambandha, and their followers, who rid the Dandakaranya Forest of the demon Dusana, and who killed Vali and made friends with Sugriva."

Text 321

ei mata asta sloka murari padila

prabhura ajnaya vyakhya karite lagila//CB, Antya 4.321//

TRANSLATION

In this way Murari Gupta recited eight verses, and on the order of the Lord he then explained them.

COMMENTARY

The other six verses of Sri Ramastaka, as found in the Second Prakrama, Seventh Sarga, of the Sri Caitanya-carita-mahakavya, are as follows:

rajat-kirita-mani-didhiti-dipitasam

udyad-bhaspati-kavi-pratime vahanta

dve kundale 'nka-rahitendu-samana-vaktra

ramam jagat-traya-gurum satatam bhajami

“Although His face is like a spotless moon, it is further brightened by a shining crown of jewels. His earrings resemble Jupiter and Venus rising in the evening sky. I forever worship this Lord, Sri Rama, guru of the three worlds.

udyad-vibhakara-marici-vibodhitabja-

netra su-bimba-dasana-cchada-caru-nasam

subhrasu-rasmi-parinirjjita-caru-hasa

ramam jagat-traya-gurum satatam bhajami

“When He awakens and opens His lotus eyes, their luster resembles the early rays of the rising sun. His teeth are encircled by His charming lips, which are red like the bimba fruit. His nose is shapely and graceful, and upon seeing the beams of His beautiful smile, the moon with its white rays accepts defeat. I forever worship this Lord, Sri Rama, guru of the three worlds.

ta kambu-kantham ajam ambuja-tulya-rupa

muktavali-kanaka-hara-dhta vibhantam

vidyud-balaka-gana-sayutam ambu-da v

aramam jagat-traya-gurum satatam bhajami

“The throat of the unborn Lord is like a three-ringed conchshell, and His form is as soft as the lotus. He wears a shining necklace of pearls set in gold, and thus He resembles a water-laden cloud accompanied by flashes of lightning and a flock of cranes. Such is Sri Rama, guru of the three worlds, whom I perpetually adore.

uttana-hasta-tala-sastha-sahasra-patra

panca-cchadadhika-sata pravarangulibhih

kurvvaty asita-kanaka-dyuti yasya sitapar

sve 'sti ta raghu-vara satata bhajami

“In Her upraised hand Sitadevi holds a thousand-petaled lotus flower, and Her five graceful fingers make it appear that the flower's hundreds of petals are covered by another five petals. I forever worship Rama, best of the Raghu dynasty, by whose side forever remains this Sita, whose radiance is like molten gold.

yo raghavendra-kula-sindhu-sudhasu-rupo

marica-rakasa-subahu-mukhan nihatya

yajna raraka kusikanvaya-punya-rasi

ramam jagat-traya-gurum satatam bhajami

“He who was like the moon shining nectar on the ocean of the Raghu dynasty slew the foremost among the man-eating demons, Marica and Subahu, and thus protected the sacrifice performed by the sage Visvamitra for the welfare of His ancestors. I worship this Lord, Sri Rama, guru of the three worlds.

bhanktva pinakam akaroj janakatma jaya

vaivahikotsava-vidhi pathi bhargavendram

jitva pitur mudam uvaha kakutstha-varya

ramam jagat-traya-gurum satatam bhajami

“After breaking Siva's bow, He married Sita, daughter of Maharaja Janaka. Then on the path home He defeated the mighty Parasurama, best of Bhrgu's line, bringing pleasure to Maharaja Dasaratha, His father. I forever worship this Lord, Sri Rama, the foremost descendant of Kakutstha and guru of the three worlds.”

Text 322

“durva-dala-syamala—kodanda-diksa-guru

bhakta-gana-prati vanchatita kalpa-taru//CB, Antya 4.322//

TRANSLATION

“His complexion is dark like durva grass, and He is the supreme teacher of the art of archery. He is like a desire tree for fulfilling the desires of His devotees.

COMMENTARY

The phrase kodanda-diksa-guru refers to a teacher of dhanur-vidya, the art of archery.

Text 323

hasya-mukhe ratna-maya-raja-simhasane

vasiya achena sri-janakidevi vame//CB, Antya 4.323//

TRANSLATION

“He is smiling as He sits on the royal throne decorated with jewels with Sri Janakidevi on His left.

Text 324

agre maha-dhanur-dhara anuja laksmana

kanakera praya jyoti kanaka-bhusana//CB, Antya 4.324//

TRANSLATION

“In front of Him is His younger brother, the great archer Laksmana, whose complexion is as effulgent as gold and who is decorated with golden ornaments.

Text 325

apane anuja hai' sri-ananta-dhama

jyesthera sevaya rata `sri-laksmana' nama//CB, Antya 4.325//

TRANSLATION

“Appearing as the Lord's younger brother, Sri Laksmana, who is the origin of Lord Ananta, engages in the service of His elder brother.

Text 326

sarva-maha-guru hena sri-raghunandana

janma janma bhajon muni tanhara carana//CB, Antya 4.326//

TRANSLATION

“Birth after birth I worship the lotus feet of Sri Raghunandana, who is the supreme teacher of everyone.

Text 327

bharata satrughna dui camara dhulaya

sammukhe kapindra-gana punya-kirti gaya//CB, Antya 4.327//

TRANSLATION

“His two brothers Bharata and Satrughna fan Him with camaras, as the leaders of the monkeys sing His auspicious glories before Him.

Text 328

ye prabhu karila guha-candalere mita

janma janma gana yena tanhara carita//CB, Antya 4.328//

TRANSLATION

“May I birth after birth sing the glories of that Lord who made friends with the candala Guha.

Text 329

guru-ajnasire dhari' chadi' nija-rajya

vana bhramilena karibare sura-karya//CB, Antya 4.329//

TRANSLATION

“He left His kingdom on the order of His guru. He then wandered in the forest to perform some pleasing work for the demigods.

Text 330

vali mari' sugrivere rajya bhara diya

mitra-pada dila tare karuna kariya//CB, Antya 4.330//

TRANSLATION

“The Lord killed Vali and entrusted the kingdom to Sugriva. Out of compassion, He made friends with Sugriva.

Text 331

ye prabhu karila ahalyara vimocana

bhajon hena tribhuvana gurura carana//CB, Antya 4.331//

TRANSLATION

“I worship the lotus feet of the master of the three worlds, who delivered Ahalya.

Text 332

dustara-taranga-sindhu—isat lilaya

kapi-dvare ye bandhila laksmana-sahaya//CB, Antya 4.332//

TRANSLATION

“With the help of Laksmana and the monkeys, the Lord effortlessly created a bridge over the insurmountable ocean.

Text 333

indradira ajaya ravana-vamsa-gane

ye prabhu marila bhajon tanhara carane//CB, Antya 4.333//

TRANSLATION

“I worship the lotus feet of that Lord who killed Ravana and his family members, whom even Indra could not defeat.

Text 334

yahara krpaya vibhisana dharma-para

iccha nahi tathapi haila lankesvara//CB, Antya 4.334//

TRANSLATION

“By His mercy the religious-minded Vibhisana became the King of Lanka, even though he did not want to.

Text 335

yavane o yanra kirti sraddha kari' sune

bhajon hena raghavendra prabhura carane//CB, Antya 4.335//

TRANSLATION

“I worship the lotus feet of Raghavendra, whose glories are faithfully heard by even the Yavanas.

Text 336

dusta ksaya lagi' nirantara dhanurdhara

putrera samana praja-palane tatpara//CB, Antya 4.336//

TRANSLATION

“He always carried a bow and arrows to annihilate the miscreants, and He enthusiastically maintained His subjects as if they were His sons.

Text 337

yanhara krpaya saba ayodhya-niva

sisa-sarire hailena sri-vaikuntha-vasi//CB, Antya 4.337//

TRANSLATION

“By His mercy all the inhabitants of Ayodhya went to Vaikuntha in their same bodies.

Text 338

yanra nama-rase mahesvara digambara

rama yanra pada-padma seve nirantara//CB, Antya 4.338//

TRANSLATION

“Mahesvara forgets his clothes while absorbed in the mellows of His name, and Laksmi constantly engages in the service of His lotus feet.

Text 339

`param brahma jagannatha' vede yanre gaya

bhajon hena sarva-guru raghavendra-paya”//CB, Antya 4.339//

TRANSLATION

“I worship the lotus feet of Raghavendra, the master of all, who the Vedas glorify as the Supreme Brahman and Lord of the universe.”

Text 340

ei mata asta sloka apanara krta

padila murari rama-mahima-amrta//CB, Antya 4.340//

TRANSLATION

In this way Murari Gupta explained the eight verses that he had composed describing the nectarean glories of Rama.

Text 341

suni' tusta hai' tabe sri-gaurasundara

pada-padma dila tanra mastaka-upara//CB, Antya 4.341//

TRANSLATION

After hearing his prayers, Sri Gaurasundara was pleased and placed His lotus feet on Murari's head.

Text 342

“suna gupta, ei tumi amara prasade

janma janma rama-dasa hao nirvirodhe//CB, Antya 4.342//

TRANSLATION

“Listen, Gupta, by My mercy you will be the servant of Rama without disturbance birth after birth.

COMMENTARY

In the Caitanya-carita, Second Prakrama, Seventh Sarga, and in the Bhakti-ratnakara, Twelfth Wave, it is stated:

itham nisamya raghu-nandana-raja-simha-

slokastakam sa bhagavan carana murareh

vaidyasya murddhni vinidhaya lilekha bhale

tvam rama-dasa iti bho bhava mat-prasadat

“After hearing these eight verses composed by the physician Murari describing Sri Rama, lion among kings and delight of the Raghu dynasty, the Supreme Lord Gaurahari placed His feet on the physician's head, wrote the words `Rama Dasa' on his forehead, and proclaimed, `O Murari, by My mercy, be forever Sri Rama's servant.'”

Text 343

ksaneko ye karibeka tomara asraya

seha rama-padambuja paibe niscaya”//CB, Antya 4.343//

TRANSLATION

“If a person takes shelter of you for even a moment, he will certainly attain the lotus feet of Rama.”

Text 344

murari guptere caitanyera vara suni'

sabei karena maha-jaya-jaya-dhvani//CB, Antya 4.344//

TRANSLATION

When everyone heard the benediction Lord Caitanya gave to Murari Gupta, they all exclaimed, “Jaya! Jaya!”

Text 345

ei mata kautuke achena gaura-simha

catur-dike sobhe saba caranera bhrnga//CB, Antya 4.345//

TRANSLATION

In this way the lionlike Gaura enjoyed His pastimes surrounded by His servants, who were like bumblebees at the lotus feet of the Lord.

Text 346

henai samaye kustha-rogi eka jana

prabhura sammukhe asi' dila darasana//CB, Antya 4.346//

TRANSLATION

At that time one leper came and stood before the Lord.

Text 347

dandavata haiya padila arta-nade

dui bahu tuli' maha-arti kari' kande//CB, Antya 4.347//

TRANSLATION

He fell flat before the Lord, raised his two arms, and cried pathetically.

Text 348

samsara-uddhara lagi' tumi krpa-maya

prthivira majhe asi' haila udaya//CB, Antya 4.348//

TRANSLATION

He said, “O merciful Lord, You have appeared in this world to deliver the living entities.

Text 349

para-duhkha dekhi' tumi svabhave katara

etheke ailun muni tomara gocara//CB, Antya 4.349//

TRANSLATION

“You are by nature unhappy to see the distress of others. Therefore I have come before You.

Text 350

kustha-roge pidita, jvalaya muni mari

balaha upaya more kona mate tari//CB, Antya 4.350//

TRANSLATION

“I am suffering from leprosy and my body is burning. Please tell me how I may be relieved.”

Text 351

suni' mahaprabhu kustha-rogira vacana

balite lagila krodhe kariya tarjana//CB, Antya 4.351//

TRANSLATION

When Mahaprabhu heard the leper's words, He began to chastise him in an angry mood.

Text 352

“ghuca ghuca maha-papi, vidyamana haite

tore dekhile o papa janmaye lokete//CB, Antya 4.352//

TRANSLATION

“Get out of here, you great sinner! Leave My sight! Just by seeing you, one incurs sin.

COMMENTARY

The phrase ghuca ghuca means “get lost, get lost.”

Text 353

parama-dharmika yadi dekhe tora mukha

se divase tahara avasya haya duhkha//CB, Antya 4.353//

TRANSLATION

“If even a most pious person sees your face, he will certainly meet with distress that day.

Text 354

vaisnava-nindaka tui papi duracara

iha haite duhkha tora kata ache ara//CB, Antya 4.354//

TRANSLATION

“You are the most sinful, wretched, blasphemer of Vaisnavas. There is much more misery awaiting you.

Text 355

ei jvala sahite na para' dusta-mati

ke-mate kariba kumbhipakete vasati//CB, Antya 4.355//

TRANSLATION

“O wicked-minded one, you are unable to tolerate this burning pain, so how will tolerate the suffering in Kumbhipaka?

Text 356

ye `vaisnava' name haya samsara pavitra

brahmadi gayena ye vaisnava-caritra//CB, Antya 4.356//

TRANSLATION

“The entire world is purified by chanting the name of a Vaisnava. Personalities headed by Brahma glorify the characteristics of such Vaisnavas.

Text 357

ye vaisnava bhajile acintya krsna pai

se vaisnava-puja haite bada ara nai//CB, Antya 4.357//

TRANSLATION

“There is nothing superior to the worship of the Vaisnavas, for by worshiping such Vaisnavas one attains the inconceivable Lord Krsna.

Text 358

`sesa-rama-aja-bhava nija-deha haite

vaisnava krsnera priya' kahe bhagavate//CB, Antya 4.358//

TRANSLATION

“In the Srimad Bhagavatam, Krsna declares that a Vaisnava is more dear to Him than Sesa, Laksmi, Brahma, Siva, and His own body.

Text 359

na tatha me priyatama atma-yonir na sankarahna

ca sankarsano na srir naivatma ca yatha bhavan//CB, Antya 4.359//

TRANSLATION

“O Uddhava, neither My son Brahma, nor My form as Sankara, nor My brother Sankarsana, nor My wife Laksmi is as dear to Me as you or a devotee. What's more, even My own self is not as dear.”

Text 360

“hena vaisnavera ninda kare yei jana

se-i paya duhkha—janma-jivana-marana//CB, Antya 4.360//

TRANSLATION

“Therefore anyone who blasphemes such a Vaisnava suffers miseries in birth, life, and death.

Text 361

vidya-kula-tapa saba viphala tahara

vaisnava nindaye ye ye papi duracara//CB, Antya 4.361//

TRANSLATION

“The education, high birth, and austerities of a sinful, wretched person who blasphemes Vaisnavas are all useless.

Text 362

puja o tahara krsna na kare grahana

vaisnavera ninda kare ye papistha jana//CB, Antya 4.362//

TRANSLATION

“Krsna does not accept the worship of a sinful person who blasphemes Vaisnavas.

Text 363

ye vaisnava nacite prthivi dhanya haya

yanra drsti-matra dasa-dike papa ksaya//CB, Antya 4.363//

TRANSLATION

“When a Vaisnava dances, the earth becomes glorious, and his glance counteracts sins in the ten directions.

Text 364

ye vaisnava-jana bahu tuliya nacite

svargero sakala vighna ghuce bhala-mate//CB, Antya 4.364//

TRANSLATION

“When a Vaisnava raises his arms and dances, the inauspiciousness in

the heavenly planets is totally vanquished.

COMMENTARY

See Adi-khanda, Chapter Two, verses 182-184.

Text 365

hena mahabhagavata srivasa-pandita

tui papi ninda kaili tahara carita//CB, Antya 4.365//

TRANSLATION

“Srivasa Pandita is such an exalted devotee, yet you are so sinful that you blasphemed him.

Text 366

eteke tohara kustha-jvala kon kaja

mula sasta pascate achena dharmaraja//CB, Antya 4.366//

TRANSLATION

“Therefore this burning pain of leprosy is nothing compared to the punishment that you will receive later from Yamaraja.

Text 367

eteke amara drsya-yogya naha tumi

tomara niskrti karibare nari ami”//CB, Antya 4.367//

TRANSLATION

“You are not fit to be seen by Me, and I am unable to deliver you.”

COMMENTARY

The Vaisnavas are worshipable to all the demigods, worshipable to all human beings, and totally worshipable to all. By blaspheming such Vaisnavas, the blasphemer suffers the pains of leprosy. Gaurasundara said, “Burning pain and inconvenience resulting from leprosy are only a token punishment for the blasphemer of the Vaisnavas. Yamaraja awards greater punishment. Such a sinful person is never fit to be seen by anyone. The Supreme Lord never delivers such atheistic offenders of Vaisnavas from their sufferings.”

Text 368

sei kustha-rogisuni' prabhura uttara

dante trna kari' bale haiya katara//CB, Antya 4.368//

TRANSLATION

When that leper heard the Lord's reply, he took straw between his teeth and spoke with great humility.

Text 369

“kichu na janilun muni apana' khaiya

vaisnavera ninda kailun pramatta haiya//CB, Antya 4.369//

TRANSLATION

“I did not know anything. Out of madness I ruined myself by blaspheming a Vaisnava.

COMMENTARY

The leper said, “Out of madness I have blasphemed a Vaisnava without understanding his glories. I have already suffered the punishment that was destined for my offense. You alone know the atonement for my offense.” In reply, the Lord said, “This ordinary suffering is just the beginning. Unlimited further suffering is given by Yamaraja to the blasphemer of a Vaisnava. Yamaraja awards eighty-four thousand

varieties of punishment. An offense is nullified only when the person who was offended forgives the offender just as a thorn is taken out from where it entered by the help of another thorn."

Text 370

ataeva tara sasti pailun ucita

ekhane isvara tumi-cinta mora hita//CB, Antya 4.370//

TRANSLATION

"Therefore I have received appropriate punishment. O Lord, now think about my welfare.

Text 371

sadhura svabhava-dharma—duhkhire uddhare

krta-aparadhire o sadhu krpa kare//CB, Antya 4.371//

TRANSLATION

"It is the natural duty of a saintly person to deliver the distressed. Saintly persons display mercy even on the offenders.

Text 372

eteke tomare muni lainu sarana

tumi upeksile uddharibe kon jana?//CB, Antya 4.372//

TRANSLATION

"Therefore I take shelter of You. If You neglect me, who will deliver me?

Text 373

yahara ye prayascitta-saba tumi jnata

prayascitta bala' more—tumi sarva-pita//CB, Antya 4.373//

TRANSLATION

“You know the proper atonement for everyone, and You are the father of all. Please therefore tell me what is my atonement.

Text 374

vaisnava-janera yena nindana kari

lunucita tahara ei sasti ye pailun”//CB, Antya 4.374//

TRANSLATION

“I have already received suitable punishment for blaspheming a Vaisnava.”

Text 375

prabhu bale,—“vaisnava nindaye yei jana

kustha-roga kon tara sastiye likhana//CB, Antya 4.375//

TRANSLATION

The Lord said, “Leprosy is insignificant compared to the other the* punishments for a person who blasphemes a Vaisnava.

Text 376

apatatahsasti kichu haiyache matra

ara kata ache yama-yatanara patra//CB, Antya 4.376//

TRANSLATION

“You have received only a temporary punishment. There is more to come, for you are fit to be punished by Yamaraja.

Text 377

caurasi-sahasra yama-yatana pratyakse

punah punah kari bhunje vaisnava-nindake//CB, Antya 4.377//

TRANSLATION

“The blasphemer of Vaisnavas repeatedly suffers eighty-four thousand punishments awarded by Yamaraja.

Text 378

cala kustha-rogi, tumi srivasera sthane

satvare padaya giya tanhara carane//CB, Antya 4.378//

TRANSLATION

“O leper, go quickly and take shelter at the feet of Srivasa.

Text 379

tanra thani tumi kariyacha aparadha

niskrti tomara tinho karile prasada//CB, Antya 4.379//

TRANSLATION

“Since you have committed an offense against him, you will be relieved when he forgives you.

Text 380

kanta phute yei mukhe, se-i mukhe yaya

paye kanta phutile ki skandhe bahiraya?//CB, Antya 4.380//

TRANSLATION

“When a thorn enters the body, it must come out from the same place. If a thorn gets stuck in the foot, can it be taken out of the shoulder?

Text 381

ei kahilana tora nistara-upaya

srivasa-pandita ksamile se duhkha yaya//CB, Antya 4.381//

TRANSLATION

“I have told you the means for your deliverance. If Srivasa Pandita forgives you, you will be relieved of your suffering.

Text 382

maha-suddha-buddhi tinho tanra thani gele

ksamibena saba tore, nistariba hele”//CB, Antya 4.382//

TRANSLATION

“His intelligence is most pure. If you approach him, he will easily forgive your offense and deliver you.”

Text 383

suniya prabhura ati susatya vacana

maha-jaya-jaya-dhvani kaila bhakta-gana//CB, Antya 4.383//

TRANSLATION

After hearing the Lord's most truthful statements, the devotees all chanted, “Jaya! Jaya!”

Text 384

sei kustha-rogisuni' prabhura vacana

dandavata haiya calila tata-ksana//CB, Antya 4.384//

TRANSLATION

After hearing the Lord's instructions, that leper offered obeisances and immediately left.

Text 385

sei kustha-rogi pai' srivasa-prasada

mukta haila-khandila sakala aparadha//CB, Antya 4.385//

TRANSLATION

Thereafter that leper received the mercy of Srivasa Pandita. He was thus delivered from his suffering as his offenses were destroyed.

Text 386

yateka anartha haya vaisnava-nindaya

apane kahila ei sri-vaikuntha-raya//CB, Antya 4.386//

TRANSLATION

The Lord of Vaikuntha thus personally explained the havoc that is created by blaspheming a Vaisnava.

Text 387

tathapiha vaisnavere ninde yei jana

tanra sasta ache sri-caitanya-narayana//CB, Antya 4.387//

TRANSLATION

If anyone still blasphemes a Vaisnava, he will be punished by the Supreme Lord, Sri Caitanya.

Text 388

vaisnave vaisnave ye dekhaha galagali

paramarthe nahe, ithe krsna kutuhali//CB, Antya 4.388//

TRANSLATION

The quarrels between Vaisnavas that one sees are not to be taken seriously, for they are pastimes in relationship to Krsna.

COMMENTARY

When foolish people see Vaisnavas quarrel, they think that their quarreling is like that of the nondevotees. But this is not the case. Rather, such quarreling increases their love for Krsna. The love for Krsna that Rukmini and Satyabhama amass while competitively reproaching each other is enhanced by such quarreling and competition. Therefore, by creating quarrels and differences of opinion among Vaisnavas, Sri Caitanyadeva has established the ideal of quarrels in this world.

Text 389

satyabhama-rukminiye galagali yena

paramarthe eka tana, dekhi bhinna hena//CB, Antya 4.389//

TRANSLATION

Although Satyabhama and Rukmini abuse each other and appear as opponents, they have a common spiritual goal.

Text 390

ei mata vaisnave vaisnave bhinna nai

bhinna karayena ranga caitanya-gosani//CB, Antya 4.390//

TRANSLATION

Similarly, there are no differences between one Vaisnava and another. Differences are created by Lord Caitanya for His pastimes.

Text 391

ithe yei eka vaisnavera paksa haya

anya vaisnavere ninde, se-i yaya ksaya//CB, Antya 4.391//

TRANSLATION

Therefore if one takes the side of one Vaisnava and blasphemes another, he is doomed.

Text 392

eka haste isvarera sevaye kevala

ara haste duhkha dile tara ki kusala?//CB, Antya 4.392//

TRANSLATION

If one serves the Supreme Lord with one hand and gives Him distress with the other hand, then how can he be benefited?

COMMENTARY

If one serves the Supreme Lord with one hand and gives Him trouble with the other hand, he can never achieve any auspiciousness. The Lord's devotees are like the limbs of Krsna's body. Therefore they never become averse to His service. Sri Hari, Guru, and Vaisnava are equal in the vision of one who sees all living entities as devotees of the Supreme Lord. Only such a person is qualified to attain liberation from material existence.

Text 393

ei mata sarva bhakta-krsnera sarira

iha bujhe, ye haya parama mahadhira//CB, Antya 4.393//

TRANSLATION

One who understands that all devotees are limbs of Krsna's body is a most sober person.

Text 394

abheda-drstite krsna-vaisnava bhaji

yaye krsna-carana seve, se yaya tariya//CB, Antya 4.394//

TRANSLATION

One who regards Krsna and the Vaisnavas as nondifferent while serving the lotus feet of Krsna is delivered from material existence.

Text 395

ye gaya, ye sune, e sakala punya-katha

vaisnavaparadha tara na janme sarvatha//CB, Antya 4.395//

TRANSLATION

One who chants or hears these auspicious topics never commits offenses to the Vaisnavas.

COMMENTARY

By considering that there are differences between the devotees of the Supreme Lord or that the Supreme Lord is not being served by a devotee, one commits vaisnava-aparadha. But there is no possibility of one committing an offense if he realizes that there are no differences between Hari, Guru, and Vaisnava. Such a person can never commit any vaisnava-aparadha.

Text 396

hena-mate sri-gaurasundara santipure

achena paramanande advaita-mandire//CB, Antya 4.396//

TRANSLATION

In this way Sri Gaurasundara enjoyed transcendental happiness as He resided in the house of Advaita at Santipura.

Text 397

madhava-purira aradhana punya-tithi

daiva-yoge upasanna haila asi' tathi//CB, Antya 4.397//

TRANSLATION

By divine arrangement the auspicious appearance day of Srila Madhavendra Puri arrived.

COMMENTARY

Srila Madhavendra Puri's appearance day is mentioned in verse 441.

Text 398

madhavendra-advaite yadyapi bheda nai

tathapi tahana sisya-acarya-gosani//CB, Antya 4.398//

TRANSLATION

Although there is no difference between Madhavendra and Advaita, Acarya Gosani was Madhavendra's disciple.

COMMENTARY

Although Sri Advaita Prabhu enacted the pastime of being a disciple of Srila Madhavendra Puri, according to the principle of disciplic succession one should not see any difference between them.

Text 399

madhavendra-purira dehe sri-gaurasundara

satya satya satya viharaye nirantara//CB, Antya 4.399//

TRANSLATION

It is a certain fact that Sri Gaurasundara constantly resided in the body of Srila Madhavendra Puri.

COMMENTARY

To preach the glories of the Supreme Lord in this world, Sri Gaurasundara appeared within Srila Madhavendra Puri and preached pure devotional service. Srila Madhavendra Puri was always invested with the full potency of Supreme Lord. His incomparable service attitude is beyond the description of human language.

Text 400

madhavendra-purira akathya visnu-bhakti

krsnera prasade sarva-kala purna-sakti//CB, Antya 4.400//

TRANSLATION

Madhavendra Puri's devotional service to Visnu is indescribable. By Krsna's mercy he was always fully empowered.

Text 401

ye-mate advaita sisya hailena tana

citta diyasuna sei mangala-akhyana//CB, Antya 4.401//

TRANSLATION

Now hear attentively the auspicious narration of how Advaita became his disciple.

Text 402

ye samaye na chila caitanya-avatara

visnu-bhakti-sunya saba achila samsara//CB, Antya 4.402//

TRANSLATION

Before the advent of Lord Caitanya the entire world was devoid of devotional service to Visnu.

Text 403

takhane o madhavendra caitanya-krpaya

prema-sukha-sindhu-majhe bhasena sadaya//CB, Antya 4.403//

TRANSLATION

Yet by the mercy of Lord Caitanya, even at that time Madhavendra

always floated in an ocean of ecstatic love.

Text 404

niravadhi dehe roma-harsa, asru, kampa

hunkara, garjana, maha-hasya, stambha, gharma//CB, Antya 4.404//

TRANSLATION

His body was always decorated with hairs standing on end, tears, shivering, roaring, thundering, laughing, becoming stunned, and perspiration.

Text 405

niravadhi govindera dhyane nahi bahya

apane o na janena—ki karena karya//CB, Antya 4.405//

TRANSLATION

He was always so absorbed in meditation on Govinda that he did not know what he was doing

Text 406

pathe cali' yaite o apana'-apani

nacena parama-range kari' hari-dhvani//CB, Antya 4.406//

TRANSLATION

Even while walking on the road he would dance in ecstasy and chant the name of Hari.

Text 407

kakhano va hena se ananda-murccha haya

dui-tina-prahare o dehe bahya naya//CB, Antya 4.407//

TRANSLATION

Sometimes he would lose consciousness in ecstasy for six to nine hours.

Text 408

kakhano va virahe ye karena rodana

ganga-dhara vahe yena—adbhuta-kathana//CB, Antya 4.408//

TRANSLATION

Sometimes while absorbed in feelings of separation he would shed tears like streams of the Ganges. Such topics are certainly wonderful.

Text 409

kakhana hasena athi atta atta hasa

parananda-rase ksane haya dig-vasa//CB, Antya 4.409//

TRANSLATION

Sometimes he would laugh loudly, and sometimes in the mellows of ecstatic love he would forget to dress.

Text 410

ei mata krsna-sukhe madhavendra sukhisabe

bhakti-sunya loka dekhi' bada duhkhi//CB, Antya 4.410//

TRANSLATION

In this way Madhavendra enjoyed the happiness of Krsna consciousness, yet he was most unhappy to see that the world was devoid of devotional service.

Text 411

tara hita cintite bhavena niti niti

krsna prakata hayena ei tanra mati//CB, Antya 4.411//

TRANSLATION

He would daily think about people's welfare. His desire was that Krsna would advent.

Text 412

krsna-yatra, ahoratri krsna-sankirtana

ihara uddesa nahi jane kona jana//CB, Antya 4.412//

TRANSLATION

No one knew anything about the festivals related to Krsna or the all-night chanting of Krsna's names and glories.

Text 413

dharma karma' loka saba ei matra jane

mangala-candira gite kare jagarane//CB, Antya 4.413//

TRANSLATION

The only religious principle and pious activity that people knew was to sing the glories of Mangala-candi throughout the night.

Text 414

devata janena sabe `sasthi' `visahari'

tahare sevena sabe maha-dambha kari'//CB, Antya 4.414//

TRANSLATION

The only deities they knew were Sasthi and Visahari, the goddess of snakes. They worshiped these deities with great pride.

Text 415

`dhana-vamsa baduka' kariya kamya mane

madya-mamse danava pujaye kona jane//CB, Antya 4.415//

TRANSLATION

Some people worshiped the demons with wine and meat for the purpose of increasing their wealth and family.

Text 416

yogipala, bhogipala, mahipalera gita

ihasunibare sarva-loka anandita//CB, Antya 4.416//

TRANSLATION

Everyone was happy to hear the glories of the best of the yogis, the best of the sense enjoyers, and the best of the rulers.

Text 417

ati bada sukrti ye snanera samaya

`govinda-pundarikaksa' nama uccaraya//CB, Antya 4.417//

TRANSLATION

Only the most pious persons would recite the names of Pundarikaksa and Govinda at the time of taking bath.

Texts 418-419

kare va `vaisnava' bali, kiba sankirtana

kene va krsnera nrtya, kene va krandana

visnu-maya-vase loka kichui na jane

sakala jagat baddha maha-tamo-gune//CB, Antya 4.418-419//

TRANSLATION

By the influence of Visnu's illusory energy, people did not know who was a Vaisnava, what was sankirtana, or what was dancing and crying for Krsna. The entire world was entangled in the mode of ignorance.

Text 420

loka dekhi' duhkha bhave sri-madhava-puri

`hena nahi, tilarddha sambhasa yare kari'//CB, Antya 4.420//

TRANSLATION

Sri Madhavendra Puri became distressed on seeing the condition of the people. He did not find anyone fit to converse with.

Text 421

sannyasira sane va karena sambhasana

seha apanare matra bale `narayana'//CB, Antya 4.421//

TRANSLATION

When he tried to speak with a sannyasi, the sannyasi would claim to be Narayana.

Text 422

e duhkhe sannyasi-sange na kahena kathahena

sthana nahi, krsna-bhakti suni yatha//CB, Antya 4.422//

TRANSLATION

Because of this unhappy situation, he would not speak with sannyasis. He could not find any place where devotional service to Krsna was discussed.

Text 423

`jnani yogi tapasvi sannyasi' khyati yara

kara mukhe nahi dasya-mahima-pracara//CB, Antya 4.423//

TRANSLATION

Even those renowned as jnanis, yogis, ascetics, and sannyasis never spoke about the glories of service to the Lord.

COMMENTARY

People who were intoxicated by material life considered that by worshiping Mangala-candi and singing her glories they had attained the highest platform of religious principles and pious activities. They took great pride in the service of Visahari and Sasthi; in other words, they considered their service as equal to the service of the Supreme Lord, and in this way they propagated their learned stature. Some of them worshiped the demons and Daityas to increase their wealth and family

and to fulfill their material desires. Some of them glorified their temporary fruitive activities by praising the activities of the best of the yogis, the best of the sense enjoyers, and the best of the rulers. The most pious people chanted the names of Pundarikaksa and Govinda only at the time of taking bath. People intoxicated with material life would never discuss the glorification of Krsna, Vaisnavas, or the purpose of Krsna's variegated pastimes. On seeing such abominable behavior of the materialistic people, Sri Madhavendra became particularly unhappy. Madhavendra Puri did not even try to converse with the best of sannyasis who proudly claimed to be Narayana. He merged in an ocean of distress because he saw that the people of the entire world were devoid of devotional service. Although he introduced the performance of congregationally glorifying Krsna's pastimes with the desire to deliver such people, they could not understand his intention. The so-called jnanis, yogis, ascetics, and sannyasis could not understand the glories of devotional service to the Supreme Lord.

Text 424

yata adhyapaka saba tarka se vakhane

tara saba krsnera vigraha nahi mane//CB, Antya 4.424//

TRANSLATION

All the teachers simply taught dry argument. They did not accept that Krsna has a form.

COMMENTARY

The best of the Sanskrit teachers were the crest jewels among dry speculators. They became averse to Krsna's service by considering that His form was ordinary. They tried to establish through argument that devotional service to the Lord was useless.

Text 425

dekhite sunite duhkhisri-madhava-puri

mane mane cinte vane vasa giya kari'//CB, Antya 4.425//

TRANSLATION

On seeing and hearing such things, Sri Madhavendra Puri became unhappy. He considered going to reside in the forest.

Text 426

“loka-madhye bhrami kene vaisnava dekhite

kothao `vaisnava' nama nasuni jagate//CB, Antya 4.426//

TRANSLATION

“Why am I looking for a Vaisnava among ordinary people? In this world I have not even heard the word `Vaisnava.'

Text 427

ataeva e sakala loka-madhya haite

vane yai, yatha loka na pai dekhite//CB, Antya 4.427//

TRANSLATION

“Therefore I should leave these people and go to the forest so that I do not have to see them.

Text 428

eteke se vana bhala e saba haite

vane katha nahe avaisnavera sahite”//CB, Antya 4.428//

TRANSLATION

“The forest is a better place to live, because I do not have to speak with

nondevotees there.”

COMMENTARY

“When there is no public discussion of topics regarding the Supreme Lord, if I speak with anyone, I hear only about the illusory energy of the Lord. So it is better for me to live in the forest, where there are no ordinary people and no nondevotees.” These considerations prominently arose in the mind of Sri Madhavendra Puri.

Text 429

ei mata manoduhkha bhavite cintite

isvara-icchaya dekha advaita-sahite//CB, Antya 4.429//

TRANSLATION

While He was unhappily contemplating in this way, by the will of the Supreme Lord he met Advaita.

Text 430

visnu-bhakti-sunya dekhi' sakala-samsara

advaita acarya duhkha bhavena apara//CB, Antya 4.430//

TRANSLATION

Advaita Acarya was greatly unhappy to see the entire world devoid of devotional service to Visnu.

Text 431

tathapi advaita-simha krsnera krpaya

drdha kari' visnu-bhakti vakhane sadaya//CB, Antya 4.431//

TRANSLATION

Still, by the mercy of Krsna, the lionlike Advaita always preached the devotional service of Visnu with firm determination.

COMMENTARY

While Sri Madhavendra was feeling distress because of the absence of association with Krsna's devotees, Sri Advaita Prabhu, by the mercy of the Supreme Lord, began to forcefully preach the devotional service of Visnu.

Text 432

nirantara padayena gita-bhagavata

bhakti vakhanena matra—granthera ye mata//CB, Antya 4.432//

TRANSLATION

He constantly taught Bhagavad-gita and Srimad Bhagavatam. He taught that devotional service was the purport of these two literatures.

COMMENTARY

Mayavadis averse to the Lord's service do not discuss Srimad Bhagavatam, and they cannot understand the purport of Bhagavad-gita. Therefore Sri Advaita Prabhu gave the karmis, yogis, and Mayavadis an opportunity to hear explanations of Bhagavad-gita and Srimad Bhagavatam based on devotional service. Bhagavad-gita and Srimad Bhagavatam never recommend any path other than devotional service. Because people averse to the mellows of devotional service do not understand this, they consider Bhagavad-gita and Srimad Bhagavatam as literatures averse to the principles of devotional service. Actually the only aim of Bhagavad-gita and Srimad Bhagavatam is to make all living entities inclined to Krsna.

Text 433

henai samaye madhavendra mahasaya

advaitera grhe asi' haila udaya//CB, Antya 4.433//

TRANSLATION

At that time Madhavendra Mahasaya arrived at the house of Advaita.

COMMENTARY

Madhavendra Puri arrived at the house of Advaita Prabhu in Santipura when Advaita was exhibiting enthusiasm for preaching.

Text 434

dekhiya advaita tana vaisnava-laksana

pranama haiya padilena sei-ksana//CB, Antya 4.434//

TRANSLATION

As soon as Advaita saw the signs of a Vaisnava in Madhavendra, Advaita offered him obeisances.

Text 435

madhavendra-puri o advaita kari' kole

sincilena anga tana premananda-jale//CB, Antya 4.435//

TRANSLATION

And Madhavendra Puri embraced Advaita and soaked His body with tears of ecstatic love.

Text 436

anyo'nye krsna-katha-rase dui-jana

apanara deha karo na haya smarana//CB, Antya 4.436//

TRANSLATION

They both became so absorbed in discussing topics of Krsna consciousness between themselves that they forgot about their bodies.

COMMENTARY

Sri Madhavendra and Sri Advaita became so intoxicated by the mellows of discussing Krsna's topics that they forgot about their own bodies. The conditioned souls of this material world are always absorbed in contrary topics. They are so intoxicated by the bodily concept of life that they have no remembrance of Krsna.

Text 437

madhava-purira prema—akathya kathana

megha-darasane murccha haya sei ksana//CB, Antya 4.437//

TRANSLATION

The ecstatic love of Madhava Puri is beyond description. He would lose consciousness upon seeing a cloud.

COMMENTARY

The ecstatic love of Sri Madhavendra is extraordinary. When ordinary people see a cloud, they think it may rain, and nice crops will grow, and the earth will cool. But Madhavendra Puri saw the complexion of Krsna within the cloud, and he became so absorbed in thoughts of Krsna that he became completely aloof from the propensity to enjoy this external world and lost consciousness.

Text 438

`krsna' nama sunilei karena hunkara

ksaneke sahasra haya krsnera vikara//CB, Antya 4.438//

TRANSLATION

As soon as he heard the name of Krsna, he would roar loudly. In one moment thousands of transformations of ecstatic love for Krsna would manifest in his body.

Text 439

dekhiya tanhara visnu-bhaktira udaya

bada sukhi haila advaita mahasaya//CB, Antya 4.439//

TRANSLATION

Advaita Mahasaya was most pleased to see the manifestation of devotional service to Visnu in Madhavendra Puri.

Text 440

tanra thani upadesa karila grahana

hena-mate madhavendra-advaita-milana//CB, Antya 4.440//

TRANSLATION

Advaita then took instruction from him. This is how Madhavendra and Advaita met.

COMMENTARY

The word thani means “near” or “from.”

On seeing the full manifestation of devotional service in Sri Madhavendra Puri, Sri Advaita Prabhu took mantra and instructions on worship from him. The desire that Advaita nourished in His heart as a bud now had the opportunity to blossom. Many people think that one should take mantra and instruction from a family guru and that there is no need to consider whether that guru has devotion to Krsna or not, or that they will attain auspiciousness by artificially learning devotional service from those who deceive ordinary people to attain fame by manifesting eight kinds of bodily transformations while clapping their hands. Some time ago the

practices of heating the body by binding a piece of garlic to the throat and shedding tears by rubbing the eyes with hands smeared with chili powder were accepted as limbs of devotional service by deceitful people, who thereby always remained inert and artificially shed tears from their dry eyes. To deliver the unfortunate people whose hearts were captured by the unauthorized practice of taking instructions from such deceitful people, persons who take shelter at the feet of Advaita genuinely cultivate and aspire for Sri Madhavendra's transformations of ecstatic love, which are devoid of the desire for enjoying wealth, women, and fame. Sri Gaudiya Matha does not encourage any form of duplicity. Therefore the sincere servants of Gaudiya Matha are followers of Sri Madhavendra Puri and instructors for uprooting these cheating practices.

Text 441

madhava-purira aradhanara divase

sarvasva niksepa kare advaita harise//CB, Antya 4.441//

TRANSLATION

Since then, Advaita joyfully celebrated Madhavendra Puri's appearance day every year.

Text 442

daive sei punya-tithi asiya milila

santose advaita sajja karite lagila//CB, Antya 4.442//

TRANSLATION

By divine arrangement that auspicious day arrived, and Advaita happily began to make arrangements for the occasion.

COMMENTARY

The word sajja means “arrangements” or “preparations.”

Text 443

sri-gaurasundara saba-parisada-sane

bada sukhi hailena sei punya-dine//CB, Antya 4.443//

TRANSLATION

Sri Gaurasundara and His associates all felt great happiness on that auspicious day.

Text 444

sei tithi pujibare acarya-gosani

yata sajja karilena, tara anta nai//CB, Antya 4.444//

TRANSLATION

There was no end to the arrangements made by Acarya Gosani to celebrate that occasion.

Text 445

nana dik haite sajja lagila asite

hena nahi jani ke anaye kon bhite//CB, Antya 4.445//

TRANSLATION

Ingredients flowed in from all directions. No one knew who brought them or where they came from.

Text 446

madhavendra-puri-prati priti sabakara

sabei lailena yatha-yogya adhikara//CB, Antya 4.446//

TRANSLATION

Since everyone had love for Madhavendra Puri, they all accepted appropriate responsibilities.

Text 447

ai lailena yata randhanera bhara

ai vedi' sarva-vaisnavera parivara//CB, Antya 4.447//

TRANSLATION

Mother Saci took the responsibility of cooking, and the wives of the Vaisnavas agreed to help her.

Text 448

nityananda-prabhu-vara santosa apara

vaisnava pujite lailena adhikara//CB, Antya 4.448//

TRANSLATION

Nityananda Prabhu was unlimitedly happy. He took the responsibility of worshiping the Vaisnavas.

Text 449

keha bale,—“ami saba ghasiba candana”

keha bale,—“mala ami kariba granthana”//CB, Antya 4.449//

TRANSLATION

Someone said, “I will grind whatever sandalwood paste is required.”

Another said, “I will make flower garlands.”

Text 450

keha bale,—“jala anibare mora bhara”

keha bale,—“mora daya sthana-upaskara”//CB, Antya 4.450//

TRANSLATION

Someone else said, “I will bring the water.” Another person said, “My duty will be to clean the place.”

COMMENTARY

The word upaskara means “to clean” or “to sweep.”

Text 451

keha bale,—“muni yata vaisnava-carana

mora bhara sakala kariba praksalana”//CB, Antya 4.451//

TRANSLATION

Someone said, “My responsibility will be to wash the feet of all the Vaisnavas.”

Text 452

keha bandhe pataka, candoya keha tane

keha bhandarera dravya deya, keha ane//CB, Antya 4.452//

TRANSLATION

Someone prepared flags, someone put up the canopy, someone brought the ingredients to the storeroom, and someone distributed them.

Text 453

kata jane lagila karite sankirtana

anande karena nrtya ara kata jana//CB, Antya 4.453//

TRANSLATION

Some devotees began kirtana, and some danced in ecstasy.

Text 454

ara kata jana `hari' balaye kirtane

sankha-ghanta bajayena aro kata jane//CB, Antya 4.454//

TRANSLATION

Some of the devotees chanted the name of Hari in the kirtana, while some blew conchshells and some rang bells.

Text 455

kata jana kare tithi pujibara karya

keha va haila tithi-pujara acarya//CB, Antya 4.455//

TRANSLATION

Some of them engaged in preparing the ingredients for worship, while someone took the role as the head pujari.

Text 456

ei mata parananda-rase bhakta-gana

sabei karena karya yara yena mana//CB, Antya 4.456//

TRANSLATION

Being absorbed in the mellows of transcendental happiness, all the devotees engaged in various activities according to their desires.

COMMENTARY

The various devotees began to display their skills in the worship of Sri Madhavendra Puri during the grand festival of Advaita and Gaura's meeting. If those who pass their days relishing palatable foods and displaying laziness for the service of the Supreme Lord rather than accepting the responsibility of serving during the present artificial festivals read this portion of Sri Caitanya-bhagavata, they will understand that Gaurasundara, Nityananda, and Advaita Prabhu's festival is not meant for sense gratification like the ordinary festivals of the karmis. Sri Gaudiya Matha does not encourage such non-Vaisnava festivals. The grand festivals of the Gaudiya Matha are always celebrated by enthusiastic devotees with life. But ignorant persons say that festival organizers with life must save money for lifeless sacrifices to be performed after their death. When those claiming to be Gaudiya Matha preachers desire to enjoy accumulated wealth and begin endeavoring like karmis attached to material enjoyment, they better start saving money now to satisfy that desire. The Gaudiya Matha devotees with life are not accumulators of such lifeless wealth. They say that when preachers become lifeless and entrust the responsibility of preaching to hired preachers, then if the hired preachers accumulate excess wealth, they become enjoyers rather than servants. Therefore they are not prepared to accept the karmis' and jnanis' ambitions, which lead one to hell.

Text 457

khao pio leha deha' ara hari-dhvani

iha bai catur-dige ara nahi suni//CB, Antya 4.457//

TRANSLATION

Nothing could be heard in the four directions other than the name of Hari and the instructions to eat, drink, take, or give.

Text 458

sankha, ghanta, mrdanga, mandira, karatala

sankirtana-sange dhvani bajaye visala//CB, Antya 4.458//

TRANSLATION

The sound of the sankirtana accompanied by conchshells, bells, mrdangas, mandiras, and kartalas was tumultuous.

Text 459

paranande kaharo nahika bahya-jnana

advaita-bhavana haila sri-vaikuntha-dhama//CB, Antya 4.459//

TRANSLATION

In their transcendental ecstasy, no one displayed external consciousness. The house of Advaita thus transformed into the abode of Vaikuntha.

Text 460

apane sri-gauracandra parama-santose

sambharera sajja dekhi' bulena harise//CB, Antya 4.460//

TRANSLATION

Sri Gauracandra personally wandered about checking the arrangements with great satisfaction.

COMMENTARY

The phrase sambharera sajja means “the arrangement of ingredients.”

Text 461

tandula dekhaye prabhu ghara-dui-cari

parvata-pramana dekhe kastha sari sari//CB, Antya 4.461//

TRANSLATION

The Lord saw that there were two to four rooms filled with rice, and there were rows of wood for burning stacked like mountains.

Text 462

ghara-panca dekhe ghata randhanera sthali

ghara-dui-cari dekhe mudgera viyali//CB, Antya 4.462//

TRANSLATION

He saw five rooms filled with earthen pots for cooking, and He saw two to four rooms filled with skinless mung dahl.

COMMENTARY

The phrase mudgera viyali refers to mung dahl without the skin.

Text 463

nana-vidha vastra dekhe ghara-panca-sata

ghara-dasa-bara prabhu dekhe khola-pata//CB, Antya 4.463//

TRANSLATION

He saw five to seven rooms filled with various cloth, and ten to twelve rooms filled with leaf plates and leaf cups.

Text 464

ghara-dui-cari prabhu dekhe cipitaka

sahasra sahasra kandi dekhe kadalaka//CB, Antya 4.464//

TRANSLATION

The Lord also saw two to four rooms filled with flat rice, and He saw thousands of banana bunches.

Text 465

na jani kateka narikela guya pana

kotha haite asiya haila vidyamana//CB, Antya 4.465//

TRANSLATION

No one knew from where so many coconuts, betel nuts, and betel leaves came.

Text 466

patola bartaku thoda alu saka mana

kata ghara bhariyache—nahika pramana//CB, Antya 4.466//

TRANSLATION

No one could estimate how many rooms were filled with patola, eggplant, banana stems, potatoes, saka, and the upper portions of the arabi plant.

Text 467

sahasra sahasra ghada dekhe dadhi dugdha

ksira iksu-danda ankurera sane mudga//CB, Antya 4.467//

TRANSLATION

He saw thousands of pitchers filled with milk and yogurt, and He saw condensed milk, sugar candy, and sprouted mung.

Text 468

taila-lavana-ghrta-kalasa dekhe prabhu yata

sakala ananta—likhibare pari kata//CB, Antya 4.468//

TRANSLATION

The Lord saw unlimited pots of oil, salt, and ghee. I am unable to describe everything.

Text 469

ati amanusi dekhi' sakala sambhara

citte yena prabhura haila camatkara//CB, Antya 4.469//

TRANSLATION

On seeing those extraordinary arrangements, the Lord's heart was struck with wonder.

Text 470

prabhu bale,—“e sampatti manusyera naya

acarya `mahesa' hena mora citte laya//CB, Antya 4.470//

TRANSLATION

The Lord said, “These opulences are not possible for an ordinary human being. I think Advaita Acarya must be Mahesa.

Text 471

manusyero eteka ki sampatti sambhave!

e sampatti sakale sambhave mahadeve//CB, Antya 4.471//

TRANSLATION

“How can an ordinary human being possess such opulence? Only Mahadeva possesses such opulence.

Texts 472-475

bujhilana-acarya mahesa-avatara”

ei mata hasi' prabhu bale bara bara

chale advaitera tattva mahaprabhu kaya

ye haya sukrti se paramanande laya

tana vakye anadara anastha yahara

tare sri-advaita haya agni-avatara

yadyapi advaita koti-candra-susitala

tathapi caitanya-vimukhera kalanala//CB, Antya 4.472-475//

TRANSLATION

“I can understand that Advaita Acarya is an incarnation of Mahesa.” The Lord smiled as He repeatedly spoke in this way. In this way Mahaprabhu indirectly glorified the position of Advaita. A pious person accepts this truth with great pleasure. Advaita is like the incarnation of fire for anyone who is faithless and who disrespects the words of Mahaprabhu. Although Advaita is as cooling as millions of moons, He is like the fire of destruction for persons averse to Lord Caitanya.

COMMENTARY

After seeing various opulences and the arrangement of foodstuffs at the house of Sri Advaita, Gaurasundara became greatly pleased and encouraged Advaita Prabhu and future acaryas following in the footsteps of Advaita Prabhu to conduct festivals with great opulent like this. But envious people engaged in service with great opulence desire to go to hell by considering Him primarily concerned with opulence. The minimization of the Acarya's position because of His external display of opulence in the course of His own cultivation of sweetness may be considered proper in the eyes of impersonalists, but it is not approved by either Gaurasundara or His devotees. The devotees of the Lord are like fire or Yama, the lord of death, for those who are envious of the Lord and the devotees.

When the Gaudiya Matha conducted festivals, processions, and other opulent functions to benefit the living entities, the sinful sahajiyas initiated in the principle of enviousness practiced by members of the Kuliyaapa-sampradayas brought about their own inauspiciousness by criticizing the activities of the servants in the Gaudiya Matha. Those people, who were envious of Lord Caitanya, realized that the activities of the Acarya were like fire that burns sinful reactions to ashes and cried out, “O father, O mother, help!”

Texts 476-477

sakrt ye jana bale `siva' hena nama

seha kona prasange na jane tattva tana

sei-ksane sarva papa haite suddha haya

vede sastre bhagavate ei tattva kaya//CB, Antya 4.476-477//

TRANSLATION

Even if one does not know the glories of Siva, simply by chanting his name once one will immediately be purified of all sinful reactions. This is the verdict of the Vedic literatures and the Srimad Bhagavatam.

COMMENTARY

It is described in the Vedic literatures and in the Srimad Bhagavatam that one who in spite of not knowing Siva's glories chants his name even once is by the influence of his name purified of all sins. Simply by the mercy of either Sri Hari, Guru, or Vaisnava the living entities can become liberated from the sinful reactions that induce one to enjoy the material world. Those who consider the spiritual master and SriSiva separate from the Supreme Lord commit offense. As soon as one becomes averse to Hari, he is swallowed by sin. The worship of Sri Guru and Vaisnava is more essential than the worship of the Supreme Lord. These topics are confirmed by the Lord, who is known as bhakta-vatsala, He who is very affectionate to His devotees.

Text 478

hena `siva' nama suni' yara duhkha haya

sei jana amangala-samudre bhasaya//CB, Antya 4.478//

TRANSLATION

One who becomes unhappy on hearing the name of Siva floats in an ocean of inauspiciousness.

Text 479

yad dvy-aksaram nama gireritam nrnam

sakrt prasangad agham asu hanti tat

pavitra-kirtim tam alanghya-sasanam

bhavan aho dvesti sivamsivetarah//CB, Antya 4.479//

TRANSLATION

“My dear father, you are committing the greatest offense by envying Lord Siva, whose very name, consisting of two syllables, si and va, purifies one of all sinful activities. His order is never neglected. Lord Siva is always pure, and no one but you envies him. Alas, you are the

personification of inauspiciousness!”

Text 480

sri-vadane krsnacandra bolena apane//CB, Antya 4.480//

TRANSLATION

“siva ye na puje, se va more puje kene?

COMMENTARY

Lord Krsnacandra has declared with His own mouth, “Why would anyone who does not worship Siva worship Me?

Text 481

mora priya siva-prati anadara yara

ke-mate va more bhakti haibe tahara”//CB, Antya 4.481//

TRANSLATION

“How can a person who disrespects My dear Siva attain My devotional service?”

Text 482

katham va mayi bhaktim sa labhatam papa-purusahyo

madiyam param bhaktam sivam sampujayenna hi//CB, Antya 4.482//

TRANSLATION

“How can a sinful person who is envious of the Vaisnavas attain devotional service if he does not respectfully worship My dear devotee Siva?”

Text 483

“ataeva sarvadye sri-krsna puji' tabe

prite siva puji' pujibeka sarva-deve”//CB, Antya 4.483//

TRANSLATION

“Therefore one should first worship Lord Krsna, then after worshiping Lord Siva with love, he should worship all the demigods.”

Text 484

In the Skanda Purana it is stated:

prathamam kesavam pujam krtva deva mahesvaram

pujaniya mahabhaktya ye canye santi devatah//CB, Antya 4.484//

TRANSLATION

“First one should worship Sri Krsna, the Supreme Personality of Godhead and cause of all causes, then one should worship Mahesvara, the best of the demigods, thereafter one should worship all the demigods with full devotion.

Text 485

hena `siva' advaitere bale sadhu-jane

seha sri-caitanyacandra-ingita-karane//CB, Antya 4.485//

TRANSLATION

Because of Lord Caitanya's indication, Advaita is accepted by saintly persons as that Siva.

COMMENTARY

Sri Caitanyadeva has revealed that Sri Advaita Prabhu is visnu-tattva as the upadana-karana (ingredient cause of creation), or the pure Mahesa-tattva. That is why the devotees accept Sri Advaita Prabhu as equal to the Supreme Lord. The reason that unalloyed Vaisnavas do not see or associate with Rudra is because the acceptance of Rudra as the Supreme Lord independent of the Supreme Lord is certainly an offense against the holy names. If one accepts Siva as only a guna-avatara and not as a devotee of the Supreme Lord, he commits a grave offense.

Text 486

ihate abudha-gana maha-kali kare

advaitera maya na bujhiya bhale mare//CB, Antya 4.486//

TRANSLATION

Ignorant people who disagree with this fact cannot understand Advaita's glories and are therefore vanquished.

COMMENTARY

The word kali means “argument” or “quarrel.”

Text 487

nava nava vastra saba dekhe prabhu yata

sakala ananta-lekhibare pari kata//CB, Antya 4.487//

TRANSLATION

I am unable to describe the unlimited varieties of new cloth that the Lord saw.

Text 488

sambhara dekhiya prabhu maha-harsa-mana

acaryera prasamsa karena anuksana//CB, Antya 4.488//

TRANSLATION

The Lord was greatly pleased to see the arrangements, and He continually praised Advaita Acarya.

Text 489

eke eke dekhi' prabhu sakala sambhara

sankirtana-sthanete aila punar-bara//CB, Antya 4.489//

TRANSLATION

After seeing every one of the arrangements, the Lord returned to where the sankirtana was being performed.

Text 490

prabhu matra ailena sankirtana-sthane

parananda pailena sarva-bhakta-gane//CB, Antya 4.490//

TRANSLATION

As soon as the Lord came to the place of sankirtana, all the devotees there became filled with ecstasy.

Text 491

na jani ke kon dike nace gaya va'ya

na jani ke kon dike mahanande dhaya//CB, Antya 4.491//

TRANSLATION

Who can describe the way that the devotees danced, sang, played

instruments, and ran about in ecstasy?

COMMENTARY

The word va'ya means “played instruments.”

Text 492

sabe kare jaya jaya maha-hari-dhvani

`bala bala hari bala' ara nahi suni//CB, Antya 4.492//

TRANSLATION

Everyone exclaimed, “Jaya! Jaya!” as they chanted the name of Hari. Nothing could be heard other than, “Chant! Chant! Hari bol!”

Text 493

sarva-vaisnavera anga candane bhusita

sabara sundara vaksa-malaya purnita//CB, Antya 4.493//

TRANSLATION

The bodies of all the Vaisnavas were decorated with sandalwood pulp, and their attractive chests were adorned with flower garlands.

Text 494

sabei prabhura parisadera pradhana

sabe nrtya-gita kare prabhu-vidyamana//CB, Antya 4.494//

TRANSLATION

They were all intimate associates of the Lord. They danced and sang in the company of the Lord.

Text 495

mahanande uthila sri-hari-sankirtana

ye dhvani pavitra kare ananta-bhuvana//CB, Antya 4.495//

TRANSLATION

The sound vibration of the ecstatic congregational chanting of the glories of the Lord purified the entire universe.

Text 496

nityananda maha-malla prema-sukha-maya

balya-bhave nrtya karilena atisaya//CB, Antya 4.496//

TRANSLATION

Nityananda, who was like a wrestler and who was filled with the happiness of ecstatic love, danced wildly in the mood of a child.

Text 497

vihvala haiya ati acarya-gosani

yata nrtya karilena—tara anta nai//CB, Antya 4.497//

TRANSLATION

Advaita Acarya was overwhelmed with ecstasy as He danced without stop.

Text 498

nacilena aneka thakura haridasa

sabei nacena ati paiya ullasa//CB, Antya 4.498//

TRANSLATION

Thakura Haridasa danced in many different ways, as everyone else danced joyfully.

Text 499

mahaprabhu sri-gaurasundara sarva-sese

nrtya karilena ati asesa visese//CB, Antya 4.499//

TRANSLATION

Eventually Sri Gaurasundara Mahaprabhu began dancing in unlimited ways.

Text 500

sarva-parisada prabhu age nacaiya

sese nrtya karena apane saba' laiya//CB, Antya 4.500//

TRANSLATION

After first inducing all of His associates to dance, the Lord finally began dancing along with everyone.

Text 501

mandali kariya nace sarva bhakta-gana

madhye nace mahaprabhu sri-sacinandana//CB, Antya 4.501//

TRANSLATION

The devotees danced in groups, and Mahaprabhu Sri Sacinandana

danced in the middle.

Text 502

ei mata sarva dina naciya gaiya

vasilena mahaprabhu sabare laiya//CB, Antya 4.502//

TRANSLATION

After dancing and singing throughout the day, Mahaprabhu sat down with everyone.

COMMENTARY

Another reading for the first line is sabara kirtana-srama antare janiya —“Understanding that everyone was becoming fatigued from the kirtana.”

Text 503

tabe sese ajna magi' advaita-acarya

bhojanera karite lagila sarva-karya//CB, Antya 4.503//

TRANSLATION

Advaita Acarya then took permission from the Lord and went to make all the arrangements for eating.

Text 504

vasilena mahaprabhu karite bhojana

madhye prabhu—catur-dike sarva bhakta-gana//CB, Antya 4.504//

TRANSLATION

Mahaprabhu sat down in the middle to eat, and all the devotees sat

around Him.

Text 505

catur-dike bhakta-gana yena taracaya

madhye koti-candra yena prabhura udaya//CB, Antya 4.505//

TRANSLATION

The Lord in the middle appeared as effulgent as millions of moons, and the devotees surrounding Him resembled the stars.

Text 506

divya anna bahu-vidha pistaka vyanjana

madhavendra-aradhana aira randhana//CB, Antya 4.506//

TRANSLATION

There were many varieties of divine rice, milk cakes, and vegetable preparations that mother Saci had cooked for the worship of Madhavendra Puri.

Text 507

madhava-purira katha kahiya kahi

yabhojana karena prabhu sarva-bhakta laiya//CB, Antya 4.507//

TRANSLATION

As the Lord ate with all the devotees, He continually narrated the glories of Madhavendra Puri.

Text 508

prabhu bale,—“madhavendra-aradhana-tithi

bhakti haya govinde, bhojana kaile ithi”//CB, Antya 4.508//

TRANSLATION

The Lord said, “If one honors the prasada that has been offered during the appearance festival of Sri Madhavendra Puri, he will attain the devotional service of Govinda.”

Text 509

ei mata range prabhu kariya bhojana

vasilena giya prabhu kari' acamana//CB, Antya 4.509//

TRANSLATION

After joyfully finishing His meal in this way, the Lord washed His hands and mouth and sat down.

Text 510

tabe divya sugandhi candana divya-mala

prabhura sammukhe ani' advaita thuila//CB, Antya 4.510//

TRANSLATION

Advaita then brought fragrant sandalwood pulp and beautiful garlands before the Lord.

Text 511

tabe prabhu nityananda-svarupera age

dilena candana-mala maha-anurage//CB, Antya 4.511//

TRANSLATION

The Lord then first affectionately offered sandalwood pulp and a flower garland to Nityananda Svarupa.

Text 512

tabe prabhu sarva-vaisnavere jane jane

sri-haste candana-mala dilena apane//CB, Antya 4.512//

TRANSLATION

Thereafter the Lord personally offered sandalwood pulp and a flower garland to each and every Vaisnava.

Text 513

sri-hastera prasada paiya bhakta-gana

sabara haila parananda-maya mana//CB, Antya 4.513//

TRANSLATION

When the devotees received these items from the hands of the Lord, their hearts became filled with ecstasy.

Text 514

ucca kari' sabei karena hari-dhvani

kiba se ananda haila kahite na jani//CB, Antya 4.514//

TRANSLATION

I cannot describe how happy they all were as they then loudly chanted

the name of Hari.

Text 515

advaitera ye ananda—anta nahi tara

apane vaikuntha-natha grha-madhye yanra//CB, Antya 4.515//

TRANSLATION

There was no end to Advaita's ecstasy, for the Lord of Vaikuntha was personally present in His house.

Text 516

e sakala ranga prabhu karilena yata

manusyera sakti iha varnibeka kata//CB, Antya 4.516//

TRANSLATION

How can a human being have the power to describe all these pastimes of the Supreme Lord?

Text 517

ekodivasera yata caitanya-vihara

koti vatsare o keha nare varnibara//CB, Antya 4.517//

TRANSLATION

Even in millions of years no one could describe the pastimes that Lord Caitanya performed in one day.

COMMENTARY

In the Srimad Bhagavatam (1.18.23) it is stated:

nabhah patanty atma-samam patattrinas

tatha samam visnu-gatim vipascitah

“As the birds fly in the sky as far as their capacity allows, so do the learned devotees describe the Lord as far as their realization allows.”

Text 518

paksi yena akasera anta nahi paya

yata-dura sakti tata-dura udi' yaya//CB, Antya 4.518//

TRANSLATION

A bird cannot reach the end of the sky, it only flies as far as it is able.

Text 519

ei-mata caitanya-yasera anta nai

tinho yata dena sakti tata matra gai//CB, Antya 4.519//

TRANSLATION

In the same way there is no end to Lord Caitanya's glories, one can describe them only as far as one is able.

Text 520

kastera putali yena kuhake nacaya

ei-mata gauracandra more ye balaya//CB, Antya 4.520//

TRANSLATION

Whatever I describe is only by the direction of Sri Gauracandra, just as a puppet dances only by the direction of the puppeteer.

Text 521

e-saba kathara anukrama nahi jani

ye-te-mate caitanyera yasa se vakhani//CB, Antya 4.521//

TRANSLATION

I do not know the proper sequence of Lord Caitanya's pastimes, yet I am somehow or other trying to glorify Him.

COMMENTARY

The author does not have the ability to describe Sri Gaurasundara's pastimes in chronological order. He did not describe the exact day and month of Madhavendra Puri's appearance day. He simply chanted and explained Sri Caitanya's glories under the influence of his heart's emotions.

Text 522

sarva-vaisnavera paye mora namaskara

ithe aparadha kichu nahuka amara//CB, Antya 4.522//

TRANSLATION

Let me offer my respectful obeisances at the feet of the Vaisnavas so that they may not consider my offenses.

Text 523

e sakala punya-katha ye kare sravana

avasya milaye tare krsna-prema-dhana//CB, Antya 4.523//

TRANSLATION

Whoever hears these auspicious narrations will certainly attain the wealth of ecstatic love for Krsna.

Text 524

sri krsna-caitanya nityananda-canda jana

vrndavana-dasa tachu pada-yuge gana//CB, Antya 4.524//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gaudiya-bhasya of Sri Caitanya-bhagavata, Antya-khanda, Chapter Four, entitled “Descriptions of Sri Acyutananda's Pastimes and the Worship of Sri Madhavendra.”

Chapter 5 The Pastimes of Sri Nityananda

The Pastimes of Nityananda

This chapter describes Mahaprabhu’s journey from Santipura to Srinivasa’s house in Kumarahatta, the Lord’s meeting with Sivananda Sena and Vasudeva Thakura, the benediction awarded to Srivasa, the Lord’s arrival at the house of Sri Raghava Pandita in Panihati, His meeting with the devotees there, the Lord’s visit to Varahanagara and awarding the designation Bhagavata Acarya to a particular devotee brahmana Bhagavata reciter, the Lord’s return to Nilacala, Prataparudra’s intense eagerness to meet Mahaprabhu, the King’s observation in a dream that Lord Jagannatha and Lord Gaurasundara are nondifferent, the King’s meeting with the Lord in a flower garden and humble prayers to the Lord, the Lord’s order to Nityananda and His associates to go to Bengal and preach, Sri Nityananda’s preaching love of God in Bengal and His pastimes of delivering the fallen souls, and the chapter ends with

an introduction of Sri Nityananda’s associates and the author’s humble presentation of himself as the last servant of Sri Nityananda.

From Advaita’s house in Santipura, Sri Gaurasundara went to the house of Srivasa Pandita in Kumarahatta, and devotees such as Sivananda Sena and Vasudeva Datta Thakura came there to meet the Lord in Srivasa’s house. At the meeting between Vasudeva Datta Thakura and Mahaprabhu, Mahaprabhu narrated the glories of Vasudeva Datta. Srivasa Pandita and his brother Ramai were very dear to Mahaprabhu on account of their unlimited services like performing sankirtana, reciting Srimad Bhagavatam, and performing dramas. One day Mahaprabhu asked Srivasa Pandita why he didn’t endeavor at all to feed and cloth his extensive family. How would he maintain their livelihood? In reply, Srivasa Pandita said that he did not wish to go anywhere to earn money, for whatever was destined would certainly happen. Then Mahaprabhu said, “Srivasa, you should take sannyasa.”Srivasa Pandita replied, “I cannot do that.” Mahaprabhu said, “Then how will you maintain your family members?”Srivasa Pandita clapped his hands and counted, “One, two, three.” Mahaprabhu asked him the meaning of this, and Srivasa Pandita said, “If I do not get any food even after fasting for three consecutive days, then I will tie a heavy pitcher to my neck and jump into the Ganges.” As soon as Mahaprabhu heard Srivasa’s words, He roared loudly and said, “Even if Laksmi, the goddess of fortune, happens to beg, you will not be affected by poverty. Did you forget My words in Bhagavad-gitathat anyone who thinks of Me without deviation (ananyas cinta), I supply what they lack and preserve what they have? For someone who is personally maintained by the supreme maintainer of the entire universe, what anxiety will he have for food and cloth? I give you the benediction that even if you sit at home, all ingredients for Krsna’s service will automatically come to you.” Mahaprabhu then ordered Ramai to continually serve his elder brother and exalted Vaisnava Srivasa.

From Srivasa’s house, Mahaprabhu went to Raghava Pandita’s house in Panihati, where wany devotees gathered to see the Lord. The Lord privately instructed Raghava Pandita to see Himself (Sri Gaurasundara) and Nityananda as nondifferent, and He ordered Makaradhvaja Kara to serve Sri Raghava Pandita. Thereafter Mahaprabhu went from Panihati to a house in Varahanagara belonging to a particular devotee brahmana who was expert in reciting Srimad Bhagavatam. On hearing his recitation

of Srimad Bhagavatam, the Lord became especially pleased and awarded him the designation Bhagavata Acarya.

In this way the Lord stayed in various devotees' houses in each of the villages along the banks of the Ganges in Bengal and performed kirtana and dancing and fulfilled the desires of everyone, then He again went to Nilacala and stayed at the house of Kasi Misra. On hearing that Mahaprabhu had returned to Nilacala, King Prataparudra came to Puri from his capital of Cuttack and displayed intense eagerness to see the Lord as he made special requests to Sarvabhauma Bhattacarya and other devotees to arrange for him to meet the Lord. When the devotees saw the King's intense eagerness, they advised him to watch the Lord's dancing from a hidden place. But when the King saw saliva frothing from the Lord's mouth, dust on the Lord's body, and other symptoms Mahaprabhu displayed while dancing in transcendental madness, he was unable to understand Mahaprabhu's transcendental ecstatic transformations and after falling asleep with a doubtful mind he saw in a dream that the body of Sri Jagannatha was also covered with saliva and dust. When the King tried to touch Sri Jagannatha in the dream, Jagannatha cautioned him by saying, "Your bodily limbs adorned with sandalwood pulp mixed with musk are never fit to touch My body covered with saliva and dust." At that moment King Prataparudra saw Sri Caitanyadeva sitting in the same place where Jagannatha had been sitting and His body covered in the same way with saliva and dust. As the King attempted to touch Him, Sri Gaurahari said to Prataparudra, "Since you have aversion for Me in your mind, why do you want to touch Me?" As the King woke up, he became extremely repentant and realized that Sri Gaurasundara was nondifferent from Sri Jagannatha.

One day as Mahaprabhu was sitting in a flower garden with His associates, King Prataparudra came and offered obeisances to the Lord by falling flat like an uprooted banana tree and symptoms of ecstatic love manifested in the body of the King. The King then began to speak to the Lord with utmost humility. The Lord showered His merciful benediction on the King and told him that He came to Nilacala only for the sake of Raya Ramananda, Sarvabhauma, and Prataparudra. He also told the King that he should not reveal the actual identity of the Lord, who was enacting the pastimes of a covered incarnation, for as long as the Lord was present on this planet. The Lord then offered the garland He was wearing to the King

and gave him permission to leave.

One day in Nilacala, Sri Mahaprabhu called Nityananda to a solitary place, and while discussing with Him about the preaching of pure devotional service in Bengal, the Lord sent Nityananda along with His associates to Bengal to fulfill His mission there. During their journey to Bengal the eternally perfect Vraja associates of Sri Baladeva Nityananda manifested their self-evident sentiments of Vraja. Sri Nityananda Prabhu went to the house of Raghava Pandita in Panihati, where Nityananda heard a kirtana performed by the expert kirtana leader Madhava Ghosa and became absorbed in wonderful ecstatic love. As Sri Nityananda Prabhu climbed on the throne of Lord Visnu, the devotees headed by Raghava Pandita performed the Lord’s abhiseka ceremony. When Nityananda Prabhu ordered Raghava Pandita to quickly bring a garland of kadamba flowers, Raghava Pandita saw that by the will of Sri Nityananda many kadamba flowers had blossomed out of season in the lime tree situated in his courtyard. Raghava Pandita prepared a garland from those kadamba flowers and offered it to Nityananda. Shortly thereafter, the ten directions were suddenly filled with the aroma of damanaka (Artemisia indica) flowers, and Nityananda explained that Sri Gaurasundara had put on a garland of damanaka flowers and come from Nilacala to hear the kirtana. Then Nityananda and His associates all manifested transformations of ecstatic love. Sri Nityananda stayed in Panihati for three months and exhibited various pastimes of devotional service. Lord Nityananda Prabhu used to decorate His body with various ornaments. Along with His associates, Nityananda visited the houses of the devotees situated on both sides of the Ganges. The children were showered with His mercy.

One day Sri Nityananda went to the house of Sri Gadadhara dasa. In the course of this narration there is a description of Sri Gadadhara Dasa’s eternal mood as a gopi. Sri Nityananda took the Bala-gopala Deity from Sri Dasa Gadadhara Prabhu’s temple and embraced put Him to His chest. When Sri Nityananda heard Sri Madhavananda’s song describing the dana-khanda-lila, the pastimes of taking taxes, symptoms of ecstatic love manifested in His body. In Gadadhara dasa’s village lived one Kazi, who was very envious, cruel, and opposed to kirtana. One day while intoxicated by love of God, Dasa Gadadhara Prabhu fearlessly went at night to the house of the Kazi while chanting the name of Hari and said,

“Where is that fellow Kazi? He better chant the name of Krsna quickly, or I will break his head.” When the Kazi came before Dasa Gadadhara and asked why he was coming to the house of an atheist like him, Dasa Gadadhara replied, “During the incarnation of Sri Caitanya and Nityananda everyone in the world has chanted the name of Krsna, only you have remained aloof. I have come to make you chant the name of Hari.” The Kazi replied, “Gadadhara, you go home today, I will chant the name of Hari tomorrow.” On hearing the Kazi say the name Hari, Gadadhara said, “Why tomorrow? You have already chanted the name of Hari.” At this point the author describes various wonderful symptoms of love of God manifested by the associates of Sri Nityananda. Thereafter Nityananda with His associates departed for Navadvipa to see mother Saci, and on the way they stayed at Purandara Pandita’s temple in Khadadaha. While describing at this point the most wonderful transformations of loving devotional service manifested by Sri Caitanya’s servant Murari Pandita, the author then refutes the sinful activities of the so-called servants of Sri Caitanya who independently identify themselves with pride as followers of Sri Advaita. After spending a few days at Khadadaha, Sri Nityananda and His associates went to the village of Saptagrama and took bath there at the Triveni bathing ghata on the banks of the Ganges. He stayed on the bank at the Triveni in the house of Uddharana Datta, and He inspired the entire mercantile community to worship Krsna by preaching the holy names of Krsna from door to door. Even godless Yavanas took shelter at the lotus feet of Sri Nityananda, the deliverer of the fallen souls.

After some time Sri Nityananda came to Sri Advaita’s house in Santipura. Sri Advaita Acarya offered prayers to Nityananda Prabhu, and then the two spent the entire day in great ecstasy discussing topics of Krsna. From Santipura, Sri Nityananda Prabhu went to Navadvipa and went straight to Sridhama Mayapur to meet mother Saci. Sri Nityananda and His associates enjoyed ecstatic kirtana pastimes in Navadvipa and enacted pastimes of delivering the fallen souls. In this connection the author describes an incident involving a dacoit of Navadvipa. In Navadvipa there was a particular young brahmana, who was the leader of the dacoits. That leader of dacoits saw the opulent ornaments on the body of Sri Nityananda and desired to steal them. Thinking in this way, he began to travel with Nityananda with a desire to steal His ornaments. Realizing that Sri Nityananda was living alone at the house of Hiranya

Pandita, that leader of dacoits along with his fellow dacoits waited at night fully prepared in a solitary place near the house of Hiranya Pandita. They began to contemplate who would take which ornament of Nityananda. But by the will of Sri Nityananda, the dacoits soon fell asleep. When they woke early the next morning to the sound of the crows, they hastily hid their weapons at some place and returned to their respective home while blaming each other. On the next night the dacoits first worshiped goddess Candi with great pomp by offering her wine and flesh, and after collecting various weapons and wearing kavacas, or protective amulets, they surrounded the house of Nityananda at the dead of night. But contrary to their expectations they found innumerable, fully prepared, fierce-looking soldiers who were constantly chanting the name of Hari were guarding the house of Nityananda. They became greatly astonished to see this and after making various arguments among themselves they concluded that there is no hope of their success on that particular night and left. When on the third night the dacoits entered into the residence of Sri Nityananda, they immediately lost their sight and started falling into filthy pits and thorny bushes. At that moment Lord Indra began to shower heavy rain and storm there by making the lives of the dacoits miserable. After this incident the leader of the dacoits had a change of heart, so he took shelter at the lotus feet of Nityananda and prayed for his own deliverance while offering prayers to Nityananda. Sri Nityananda bestowed mercy on the leader of the dacoits by forbidding him to again engage in sinful activities while misusing his independence. Moreover, Sri Nityananda delivered other dacoits through this leader of the dacoits. In this connection the author describes the glories of Nityananda's mercy, His preaching of the holy names throughout Navadvipa, His frequent visits to Kuliya on the other side of the Ganges, the characteristics of Sri Nityananda's associates, a brief introduction of some of Nityananda's associates, and himself as the last servant of Nityananda and the son of Narayani devi, a recipient of Caitanya's mercy.

Text 1

jaya jaya sri-gaurasundara sarva-guru

jaya jaya bhakta-jana-vancha-kalpa-taru//CB, Antya 5.001//

TRANSLATION

All glories to Sri Gaurasundara, the spiritual master of everyone! All glories to the Supreme Lord, who like a desire tree fulfills the desires of His devotees!

COMMENTARY

The phrase sarva-guru is explained as follows: He is the spiritual master of all entities in the spiritual world and in the material world. He is Krsna Himself, the orginal Personality of Godhead. The controllers of the material universe are involved with the three modes of material nature, but He is the Lord of Vaikuntha.

Text 2

jaya jaya nyasi-mani sri-vaikuntha-natha

jiva-prati kara' prabhu subha-drsti-pata//CB, Antya 5.002//

TRANSLATION

All glories to the best of sannyasis, the Lord of Vaikuntha! O Lord, please glance mercifully on the living entities.

Text 3

bhakta-gosthi-sahite gauranga jaya jaya

jaya jaya sri-karuna-sindhu daya-maya//CB, Antya 5.003//

TRANSLATION

All glories to Gauranga, along with His devotees! All glories to the ocean of mercy, who is full of compassion!

Text 4

sesa-khanda katha bhai, suna eka mane

sri-gaurasundara viharilena yemane//CB, Antya 5.004//

TRANSLATION

O brothers, hear with attention the topics of Antya-khanda, wherein the pastimes of Sri Gaurasundara are described.

Text 5

kata dina thaki' prabhu advaitera ghare

aila kumarahatta-srivasa-mandire//CB, Antya 5.001//

TRANSLATION

After staying a few days at the house of Advaita, the Lord went to the house of Srivasa Pandita in Kumarahatta.

COMMENTARY

The present name of Kumarahatta is Halisahara. It is situated near the Kancarapada station on the East Bengal railway line. Srivasa, Sri Sivananda Sena, Sri Vasudeva Thakura, and other devotees of Gaura lived at this place.

Text 6

krsna-dhyanananande vasi' achena srivasa

acambite dhyana-phala sammukhe prakasa//CB, Antya 5.006//

TRANSLATION

Srivasa was sitting in meditation on Krsna when he suddenly saw the object of his meditation present before him.

Text 7

nija-prana-natha dekhi’ srivasa pandita

dandavat haiya padila prthivita//CB, Antya 5.007//

TRANSLATION

Seeing the Lord of his life, Srivasa Pandita fell to the ground offering obeisances.

Text 8

sri-carana vakse kari’ pandita-thakura

uccaih-svare dirgha-svase kandena pracura//CB, Antya 5.008//

TRANSLATION

Pandita Thakura held the Lord’s lotus feet to his chest and sighed deeply as he cried loudly.

Text 9

gauranga-sundara srivasere kari’ kole

sincilena anga tana premananda-jale//CB, Antya 5.009//

TRANSLATION

Gaurasundara embraced Srivasa and soaked his body with tears of ecstatic love.

Text 10

sukrti srivasa-gosthi caitanya-prasade

sabe prabhu dekhi’ urddha-bahu kari’ kande//CB, Antya 5.010//

TRANSLATION

By the mercy of Lord Caitanya, everyone in Srivasa's household was most pious. They all raised their arms and cried on seeing the Lord.

Text 11

vaikuntha-nayaka grhe paiyasrivasa

hena nahi janena ki janmila ullasa//CB, Antya 5.011//

TRANSLATION

On receiving the Lord of Vaikuntha in his house, Srivasa's happiness knew no bounds.

Text 12

apane mathaya kari' uttama asana

dilena, vasila tathi kamala-locana//CB, Antya 5.012//

TRANSLATION

He brought a fine seat on his head and offered it to the lotus-eyed Lord, who sat down on it.

Text 13

catur-dike vasilena parisada-gana

sabei gayana krsna-nama anuksana//CB, Antya 5.013//

TRANSLATION

All the Lord's associates sat around Him and continuously chanted the names of Krsna.

Text 14

jaya jaya kare grhe pati-vrata-gana

haila ananda-maya srivasa-bhavana//CB, Antya 5.014//

TRANSLATION

The chaste ladies of the house vibrated auspicious sounds, and Srivasa's entire house became filled with ecstasy.

Text 15

prabhu ailena matra panditera ghara

varta pai' aila acarya-purandara//CB, Antya 5.015//

TRANSLATION

When Acarya Purandara heard that the Lord had arrived at Srivasa Pandita's house, he immediately came there.

Text 16

tahane dekhiya prabhu 'pita kari' bale

premavese matta tane karilena kole//CB, Antya 5.016//

TRANSLATION

Upon seeing him, the Lord addressed him as father. Then, in ecstatic love, the Lord embraced him.

Text 17

parama sukrti se acarya-purandara

prabhu dekhi’ kande ati hai’ asamvara//CB, Antya 5.017//

TRANSLATION

Acarya Purandara was most fortunate. He began to cry uncontrollably on seeing the Lord.

COMMENTARY

The word asamvara means “impatient” or “uncontrolled.”

Text 18

vasudeva datta ailena sei ksane

sivananda-sena-adi apta-varga-sane//CB, Antya 5.018//

TRANSLATION

At that moment Vasudeva Datta and various other associates headed by Sivananda Sena arrived there.

Text 19

prabhura parama priya—vasudeva datta

tanhara krpaya se janena sarva tattva//CB, Antya 5.019//

TRANSLATION

Vasudeva Datta was most dear to the Lord. By the Lord’s mercy, he knew all conclusive truths.

COMMENTARY

Descriptions of Sri Vasudeva Datta Thakura are found in the Caitanya-caritamrta, Adi-lila, 10.41-42, 12.57; Madhya-lila, 10.81, 11.87, 11.137-139, 11.141-142, 13.40, 14.98, 15.93, 15.158-179, 16.206; Antya-lila, 3.74, 4.108, 6.161, 7.47, 10.9, 121, and 140, and 12.98.

Text 20

jagatera hitakarivasudeva datta

sarva-bhute krpalu—caitanya-rase matta//CB, Antya 5.020//

TRANSLATION

Vasudeva Datta was the benefactor of the entire world. He was compassionate to all living entities, and he was intoxicated by the mellows of love for Lord Caitanya.

COMMENTARY

Vasudeva Thakura was the benefactor of everyone in this world, he was compassionate to all living entities, and he was intoxicated by the topmost of the five rasas described by Sri Krsna Caitanya. Because he was a maha-bhagavata, he did not find faults in others, he was always eager to benefit others, and he had unflinching love for Sri Hari, Guru, and Vaisnava. In the English language he would be called "a Greater Altruist."

Text 21

guna-grahi adosa-darasi saba-prati

isvare vaisnave yathayogya rati-mati//CB, Antya 5.021//

TRANSLATION

He would see only the good qualities of others and did not find faults in anyone. He had appropriate love and respect for the Supreme Lord and the Vaisnavas.

Text 22

vasudeva datta dekhi' sri-gaurasundara

kole kari’ kandite lagila bahutara//CB, Antya 5.022//

TRANSLATION

When Sri Gaurasundara saw Vasudeva Datta, He embraced him and cried profusely.

Text 23

vasudeva datta dhari’ prabhura carana

uccaih-svare lagilena karite krandana//CB, Antya 5.023//

TRANSLATION

Vasudeva Datta grabbed the Lord’s lotus feet and began to cry loudly.

Text 24

vasudeva kandite ke ache hena jana

suska kastha-pasanadi karaye krandana//CB, Antya 5.024//

TRANSLATION

Who was not affected by the crying of Vasudeva? Even persons with hearts as hard as dry wood or stone were moved to tears.

COMMENTARY

Even persons whose hearts were as hard as inanimate objects were unable to maintain their composure when they saw Vasudeva cry.

Text 25

vasudeva dattera yateka guna-sima

vasudeva datta vahi nahika upama//CB, Antya 5.025//

TRANSLATION

Vasudeva Datta had such wonderful qualities that he could be compared only with himself.

Text 26

hena se prabhura priti dattera visaya

prabhu bale,—“ami vasudevera niscaya”//CB, Antya 5.026//

TRANSLATION

The Lord had such love for Vasudeva Datta that He would say, “I certainly belong to Vasudeva.”

Text 27

apane sri-gauracandra bale bara bara//CB, Antya 5.027//

TRANSLATION

“e sarira vasudeva dattera amara

COMMENTARY

Sri Gaurasundara would repeatedly declare, “This body of Mine belongs to Vasudeva Datta.

Sri Gaurasundara considered that He had been purchased by Sri Vasudeva Thakura; in other words, He considered Himself the property of Vasudeva.

Text 28

datta ama yatha vece, tathaya vikai

satya satya ihate anyatha kichu nai//CB, Antya 5.028//

TRANSLATION

“Vasudeva Datta may sell Me wherever he likes. This is a fact. No one should disbelieve this statement.

Text 29

vasudeva dattera vatasa yara gaya

lagiyache, tanre krsna raksibe sadaya//CB, Antya 5.029//

TRANSLATION

“One who is touched by air that has touched the body of Vasudeva Datta will always be protected by Krsna.

Text 30

satya ami kahi—suna vaisnava-mandala!

e deha amara—vasudevera kevala”//CB, Antya 5.030//

TRANSLATION

“Listen, O Vaisnavas, I tell you the truth! This body of Mine belongs to Vasudeva alone.”

Text 31

vasudeva dattere prabhura krpasuni’

anande vaisnava-gana kare hari-dhvani//CB, Antya 5.031//

TRANSLATION

When the Vaisnavas heard the Lord’s merciful statements about Vasudeva Datta, they joyfully chanted the name of Hari.

Text 32

bhakta badaite gaurasundara se jane

yena kare bhakta, tena karena apane//CB, Antya 5.032//

TRANSLATION

Gaurasundara knows how to increase the glories of the devotees. As the devotees glorify the Lord, the Lord glorifies the devotees.

Text 33

ei mata range prabhu sri-gaurasundara

kata dina rahilena srivasera ghara//CB, Antya 5.033//

TRANSLATION

In this way Sri Gaurasundara joyfully stayed a few days in the house of Srivasa.

Text 34

srivasa-ramai—dui bhai guna gaya

vihvala haiya nace vaikunthera raya//CB, Antya 5.034//

TRANSLATION

The two brothers—Srivasa and Ramai—glorified the Lord's qualities, and the Lord of Vaikuntha became overwhelmed with ecstasy as He danced.

Text 35

caitanyera ati priya—srivasa, ramai

dui caitanyera deha, dvidha kichu nai//CB, Antya 5.035//

TRANSLATION

Srivasa and Ramai were most dear to Lord Caitanya. There is no doubt that the two were as good as Lord Caitanya's body.

Texts 36-37

sankirtana-bhagavata-patha-vyavahare

vidusaka-lilaya asesa prakare

janmayena prabhura santosa srinivasa

yanra grhe prabhura sarvadya parakasa//CB, Antya 5.036-37//

TRANSLATION

Srinivasa pleased the Lord in various ways by performing sankirtana, reciting Srimad Bhagavatam, and displaying proper etiquette. It was in his house that the Lord first revealed Himself.

Srivasa pleased Sri Gaurasundara in various ways by performing sankirtana, reciting Srimad Bhagavatam, and displaying proper etiquette filled with great affection and love devoid of awe and veneration.

Text 38

eka-dina prabhu srinivasera sahita

vyavahara-katha kichu kahena nibhrta//CB, Antya 5.038//

TRANSLATION

One day in a solitary place the Lord asked Srivasa about his household affairs.

Text 39

prabhu bale,—“tumi dekhi kothao na yao

ke-mate va kulaiba, ke-mate kulao”//CB, Antya 5.039//

TRANSLATION

The Lord asked, “I see that you do not go anywhere. How then do you maintain your family, and how will you maintain them?”

Text 40

srivasa balena,—“prabhu kothao yaite

na laya amara citta kahinu tomate”//CB, Antya 5.040//

TRANSLATION

Srivasa replied, “O Lord, I tell You that I don’t like to go anywhere.”

Text 41

prabhu bale,—“parivara aneka tomara

nirbaha ke-mate tabe haibe sabara?”//CB, Antya 5.041//

TRANSLATION

The Lord then said, “You have a large family. How will you maintain them all?”

Text 42

srivasa balena,—“yara adrste ya thake

se-i haibeka, milibeka ye-te-pake”//CB, Antya 5.042//

TRANSLATION

Srivasa said, “One will somehow or other receive whatever he is destined to receive.”

Text 43

prabhu bale,—“tabe tumi karaha sannyasa” //CB, Antya 5.043//

TRANSLATION

“taha na pariba muni”balena srivasa

COMMENTARY

The Lord then said, “Then you should take sannyasa,” and Srivasa replied, “I cannot do that.”

Text 44

prabhu bale,—“sannyasa grahana na kariba

bhiksa kariteo karo dvare na yaiba//CB, Antya 5.044//

TRANSLATION

The Lord said, “You will not take sannyasa, and you will not go to anyone’s door to beg alms.

Text 45

ke-mate kariba parivarera posana

kichui na bujhi muni tomara vacana//CB, Antya 5.045//

TRANSLATION

“How then will you maintain your family? I do not understand what you

are saying.

Text 46

e-kalete kothao na gele na aile

vata matra kahareo asiya na mile//CB, Antya 5.046//

TRANSLATION

“Nowadays if one does not go out and bring anything, nothing will come.

COMMENTARY

The phrase vata matra means “just a little” or “even the smallest portion.”

Text 47

na milila yadi asi’ tomara duyare

tabe tumi ki kariba? balaha amare”//CB, Antya 5.047//

TRANSLATION

“Tell Me, if nothing comes to your door, what will you do?”

Text 48

srivasa balena hate tina tali diya//CB, Antya 5.048//

TRANSLATION

“eka, dui, tina ei kahilun bhangiya”

COMMENTARY

Srivasa clapped his hands three times and said, “One, two, three—this is the secret.”

Text 49

prabhu bale,—“eka dui tina ye kari

laki artha ihara bala kena tali dila?”//CB, Antya 5.049//

TRANSLATION

The Lord said, “What is the meaning of this ‘one, two, three’? Why did you clap?”

Texts 50-51

srivasa balena,—“ei dadhana amara

tina upavase yadi na mile ahara

tabe satya kahonghata bandhiya galaya

pravesa karimu muni sarvatha gangaya” ?”//CB, Antya 5.050-51//

TRANSLATION

Srivasa replied, “This is my firm conviction. If I do not receive food for three days, then, I tell You the truth, I will tie a pot to my neck and drown myself in the Ganges.”

The word dadhana means “fixed determination.”

Text 52

ei matra srivasera suniya vacana

hunkara kariya uthe sacira nandana//CB, Antya 5.052//

TRANSLATION

As soon as the son of Saci heard Srivasa’s words, He roared loudly and

stood up.

Text 53

prabhu bale,—“ki balili pandita-srivasa!

tora ki annera janya haibe upasa!//CB, Antya 5.053//

TRANSLATION

The Lord said, “What did you say, Pandita Srivasa! You will starve for want of food!

Text 54

yadi kadacit laksmi o bhiksa kare

tathapiha daridrya nahiba tora ghare//CB, Antya 5.054//

TRANSLATION

“Even if Laksmi has to beg, your household will not be afflicted by poverty.

COMMENTARY

Even if Laksmidevi, the source of unlimited potencies and all opulences, ever faces poverty, the unalloyed topmost devotee Srivasa Pandita will never face poverty.

Text 55

apane ye gita-sastre baliyachon muni

taho ki srivasa, ebe pasarile tuni!”//CB, Antya 5.055//

TRANSLATION

“O Srivasa, have you forgotten what I personally said in the Bhagavad-gita?”

Text 56

ananyas cintayanto mam

ye janah paryupasate

tesam nityabhiyuktanam

yoga-ksemam vahamy aham//CB, Antya 5.056//

TRANSLATION

“But those who always worship Me with exclusive devotion, meditating on My transcendental form—to them I carry what they lack, and I preserve what they have.”

Text 57

“ye-ye-jana cinte more ananya haiyatare

bhiksa dena muni mathaya vahiya//CB, Antya 5.057//

TRANSLATION

“I personally carry on My head the needs of any person who thinks of Me without deviation.

Text 58

yei more cinte, nahi yaya karo dvare

apane asiya sarva-siddhi mile tare//CB, Antya 5.058//

TRANSLATION

“All perfection will automatically come to one who thinks of Me but does not go to anyone’s door.

Text 59

dharma-artha-kama-moksa—apane aise

tathapiha na caya na laya mora dase//CB, Antya 5.059//

TRANSLATION

“Even though religiosity, economic development, sense gratification, and liberation automatically come to My servants, they do not look at them or accept them.

COMMENTARY

In the Srimad Bhagavatam (3.29.13) it is stated:

salokya-sarsti-samipya- sarupyaikatvam apy uta

diyamanam na grhnanti vina mat-sevanam janah

“A pure devotee does not accept any kind of liberation—salokya, sarsti, samipya, sarupya, or ekatva—even though they are offered by the Supreme Personality of Godhead.”

Text 60

mora sudarsana-cakre rakhe mora dasa

mahapralaye o yara nahika vinasa//CB, Antya 5.060//

TRANSLATION

“My Sudarsana cakra always protects My devotees. Even during the final dissolution they are not destroyed.

Text 61

ye mohara dasere o karaye smarana

tahare o karon muni posana-palana//CB, Antya 5.061//

TRANSLATION

“I personally protect and maintain anyone who remembers even My servant.

COMMENTARY

“I bestow mercy on anyone who remembers Me. I maintain and protect one who remembers even My servant. The devotee of My devotee is most dear to Me.”

Text 62

sevakera dasa se mohara priya bada

anayase se-i se mohare paya dadha//CB, Antya 5.062//

TRANSLATION

“The servant of My servant is most dear to Me. Such a person easily attains Me without a doubt.

Text 63

kon cinta mora sevakera bhaksya kari’

muni yara posta achon sabara upari//CB, Antya 5.063//

TRANSLATION

“How can My servant be in anxiety for food, when I am there to maintain him in all respects?

Text 64

sukhe srinivasa, tumi vasi' thaka ghare

apani asibe saba tomara duyare//CB, Antya 5.064//

TRANSLATION

"O Srinivasa, you just sit happily at home. Everything will come to your doorstep.

Text 65

advaitere tomare amara ei vara

'jara-grasta nahibe donhara kalevara'"//CB, Antya 5.065//

TRANSLATION

"My benediction to Advaita and you is that your bodies will never be affected by old age."

COMMENTARY

Sri Mahaprabhu gave the benediction that old age would never affect the transcendental bodies of Srivasa and Sri Advaita Prabhu.

Text 66

rama-panditere daki' sri-gaurasundara

prabhu bale,—"suna rama, amara uttara//CB, Antya 5.066//

TRANSLATION

Sri Gaurasundara then called Rama Pandita and said, "O Rama, listen to what I say.

Text 67

jyestha-bhai-srivasere tumi sarvathaya

sevibe isvara-buddhye amara ajnaya//CB, Antya 5.067//

TRANSLATION

“My order is that you must always serve your elder brother as if he were the Supreme Lord.

Text 68

prana-saha tumi mora, sri-rama pandita

srivasera seva na chadiba kadacita”//CB, Antya 5.068//

TRANSLATION

“O Sri Rama Pandita, you are as dear to Me as My own life. You should never give up the service of Srivasa.”

Text 69

suniya prabhura vakya srivasa sri-rama

anta nahi anande, haila purna-kama//CB, Antya 5.069//

TRANSLATION

Hearing the Lord’s words, Srivasa and Sri Rama became unlimitedly happy and their desires were fulfilled.

Text 70

adyapiha srivasere caitanya-krpaya

dvare saba upasanna haiteche lilaya//CB, Antya 5.070//

TRANSLATION

By the mercy of Lord Caitanya, everything comes to the door of Srivasa even today.

Text 71

ki kahiba srivasera udara caritra

tribhuvana haya yanra smarane pavitra//CB, Antya 5.071//

TRANSLATION

How can I describe the magnanimous characteristics of Srivasa? The three worlds become purified simply by remembering him.

Text 72

satya sevilena caitanyere srinivasa

yanra ghare caitanyera sakala vilasa//CB, Antya 5.072//

TRANSLATION

Srinivasa truly served Lord Caitanya, for Lord Caitanya enacted His pastimes in his house.

Text 73

hena range srivasa-mandire gaura-raya

rahilena kata dina srivasa-icchaya//CB, Antya 5.073//

TRANSLATION

In this way, by the desire of Srivasa, Lord Gauranga happily stayed in the house of Srivasa for a few days.

Text 74

thakura pandita sarva gosthira sahite

anande bhasena prabhu dekhite dekhite//CB, Antya 5.074//

TRANSLATION

Pandita Thakura and his family members all floated in an ocean of bliss as they constantly saw the Lord.

Text 75

kata-dina thaki’ prabhu srivasera ghare

tabe gela panihatiraghava-mandire//CB, Antya 5.075//

TRANSLATION

After staying a few days at Srivasa’s house, the Lord went to Raghava’s house in Panihati.

Text 76

krsna-karye achena sri-raghava-pandita

sammukhe sri-gauracandra haila vidita//CB, Antya 5.076//

TRANSLATION

While Sri Raghava Pandita was engaged in the worship of Krsna, Sri Gaurasundara came there before him.

COMMENTARY

Many karmis think that pure devotees of the Supreme Lord also desire like themselves to enjoy the fruits of their activities and engage as they do in activities for obtaining those fruits. But the devotees of the Lord

have no business other than engaging in activities for pleasing Krsna. Engaging in activities for the pleasure of Krsna is called bhakti, or devotional service. One who works under the conception that he is the doer of activities enjoys the fruits of his work. But those activities performed by a Vaisnava for the pleasure of Krsna are devotional service. Karma and bhakti are different from each other, and there is a large gap between them.

Text 77

prana-natha dekhiyasri-raghava-pandita

dandavata haiya padila prthivita//CB, Antya 5.077//

TRANSLATION

When Sri Raghava Pandita saw the Lord of his life, he fell to the ground and offered obeisances.

Text 78

drdha kari' dhari' rama-vallabha-carana

anande raghavananda karena krandana//CB, Antya 5.078//

TRANSLATION

Raghavananda cried in ecstasy as he firmly grabbed the Lord's lotus feet, which are cherished by Rama, the goddess of fortune.

Text 79

prabhu o raghava-panditere kari' kole

sincilena anga tana premananda-jale//CB, Antya 5.079//

TRANSLATION

And the Lord then embraced Raghava Pandita and soaked his body with

tears of ecstatic love.

Text 80

hena se ananda haila raghava-sarire

kon vidhi karibena, kichui na sphure//CB, Antya 5.080//

TRANSLATION

Raghava’s body was filled with such ecstasy that he did not know what he should do.

Text 81

raghavera bhakti dekhi’ sri-vaikuntha-natha

raghavere karilena subha-drsti-pata//CB, Antya 5.081//

TRANSLATION

When the Lord of Vaikuntha saw Raghava’s display of devotion, He glanced mercifully on Raghava.

Text 82

prabhu bale,—“raghavera alaye asiya

pasarilun saba duhkha raghava dekhiya//CB, Antya 5.082//

TRANSLATION

The Lord said, “After coming to Raghava’s house and seeing Raghava, I have forgotten all My troubles.

Text 83

gangaya majjana kaile ye santosa haya

sei sukha pailana raghava-alaya”//CB, Antya 5.083//

TRANSLATION

“I have obtained the same satisfaction at Raghava’s house as one gets by taking bath in the Ganges.”

COMMENTARY

Sri Gaurasundara obtained the same satisfaction at Raghava’s house as the freshness and pleasure one attains by bathing in the Ganges.

Text 84

hasi’ bale prabhu,—“suna raghava pandita!

krsnera randhana giya karaha tvarita”//CB, Antya 5.084//

TRANSLATION

The Lord smiled and said, “Listen, Raghava Pandita! Go and quickly cook for Krsna.”

Text 85

ajna pai’ sri-raghava parama-santose

calilena randana karite prema-rase//CB, Antya 5.085//

TRANSLATION

Sri Raghava was greatly pleased to receive the Lord’s order, and he became absorbed in the mellows of ecstasy as he went to cook.

Text 86

citta-vrtti yateka manasa apanara

sei mata paka vipra karila apara//CB, Antya 5.086//

TRANSLATION

Following the dictates of his heart, that brahmana cooked unlimited varieties of foods.

Text 87

ailena mahaprabhu karite bhojana

nityananda-sange ara yata apta-gana//CB, Antya 5.087//

TRANSLATION

Mahaprabhu then came with Nityananda and other associates to eat.

Text 88

bhojana karena gauracandra laksmi-kanta

sakala vyanjana prabhu prasamse ekanta//CB, Antya 5.088//

TRANSLATION

Gauracandra, the husband of Laksmi, lavishly praised each of the vegetable preparations as He ate.

Text 89

prabhu bale,—"raghavera ki sundara paka

e-mata kothao ami nahi khai saka"//CB, Antya 5.089//

TRANSLATION

The Lord said, "How wonderful is Raghava's cooking! I have never eaten

saka like this before.”

Text 90

sakete prabhura prita raghava janiya

randhiya achena saka vividha aniya//CB, Antya 5.090//

TRANSLATION

Raghava knew that the Lord was fond of saka, so he had cooked various kinds of saka.

Text 91

ei mata range prabhu kariya bhojana

vasilena giya prabhu kari’ acamana//CB, Antya 5.091//

TRANSLATION

After joyfully finishing His meal, the Lord washed His hands and mouth and sat down.

Text 92

raghava-mandire suni’ sri-gaurasundara

gadadhara-dasa dhai’ aila satvara//CB, Antya 5.092//

TRANSLATION

As soon as Gadadhara dasa heard that Sri Gaurasundara was at Raghava’s house, he quickly came there.

Text 93

prabhura parama priya—gadadhara dasa

bhakti-sukhe purna yanra vigraha-prakasa//CB, Antya 5.093//

TRANSLATION

Gadadhara dasa was extremely dear to the Lord. His body was filled with the happiness of devotional service.

Text 94

prabhu o dekhiya gadadhara sukrtire

sri-carana tuliya dilena tana sire//CB, Antya 5.094//

TRANSLATION

When the Lord saw the fortunate Gadadhara, He placed His lotus feet on his head.

Texts 95-96

purandara-pandita paramesvari-dasa

yanhara vigrahe gauracandrera prakasa

satvare dhaiya ailena sei-ksane

prabhu dekhi' prema-yoge kande dui jane//CB, Antya 5.095-96//

TRANSLATION

At that time Purandara Pandita and Paramesvari dasa, in whose Deity Gauracandra manifest Himself, quickly came there. On seeing the Lord, they both cried in ecstasy.

COMMENTARY

Sriman Mahaprabhu manifest in the Gauranga Deity worshiped by Paramesvari dasa, who lived in the village of Tada-antapura. He began

the worship of the Deity form of Sri Gaurasundara.

Text 97

raghunatha vaidya ailena tata-ksane

parama vaisnava, anta nahi yanra gune//CB, Antya 5.097//

TRANSLATION

Raghunatha Vaidya also came at that time. He was a great Vaisnava with unlimited good qualities.

Text 98

ei mata yatha yata vaisnava achila

sabei prabhura sthane asiya milila//CB, Antya 5.098//

TRANSLATION

In this way Vaisnavas came from wherever they were to meet the Lord.

Text 99

panihati-grame haila parama ananda

apane saksat yatha prabhu gauracandra//CB, Antya 5.099//

TRANSLATION

The village of Panihati became filled with ecstasy, for Lord Gauracandra was personally present there.

Text 100

raghava pandita-prati sri-gaurasundara

nibhrte karila kichu rahasya-uttara//CB, Antya 5.100//

TRANSLATION

Sri Gaurasundara spoke some confidential topics to Raghava Pandita in a solitary place.

Text 101

“raghava, tomare ami nija-gopya kai

amara dvitiya nahi nityananda-bai//CB, Antya 5.101//

TRANSLATION

“O Raghava, I have something confidential to tell you. Nityananda is nondifferent from Me.

Text 102

ei nityananda yei karaya amare

se-i kari ami, ei balila tomare//CB, Antya 5.102//

TRANSLATION

“I tell you, I do whatever Nityananda wants Me to do.

Text 103

amara sakala karma-nityananda-dvare

akapate ei ami kahila tomare//CB, Antya 5.103//

TRANSLATION

“I tell you frankly that all My activities are performed through Nityananda.

Text 104

yei ami, se-i nityananda—bheda nai

tomara gharei saba janiba ethai//CB, Antya 5.104//

TRANSLATION

“There is no difference between Myself and Nityananda. Everyone in your house will come to know this.

Text 105

maha-yogesvare yaha paite durlabha

nityananda haite taha paiba sulabha//CB, Antya 5.105//

TRANSLATION

“From Nityananda you will easily obtain that which is rarely attained by the best of the mystic yogis.

Text 106

eteke haiya tumi maha-savadhana

nityananda seviha—yehena bhagavan”//CB, Antya 5.106//

TRANSLATION

“Therefore you should very carefully serve Nityananda, knowing Him to be the Supreme Lord Himself.”

Text 107

makaradhvaja-kara-prati sri-gauranga-candra

balilena,—“seviha tumi sri-raghavananda//CB, Antya 5.107//

TRANSLATION

Sri Gauranga then said to Makaradhvaja Kara, “You should serve Sri Raghavananda.

COMMENTARY

For a description of Makaradhvaja Kara see Caitanya-caritamrta, Adi-lila, Chapter Ten, text 24. In the Gaura-ganoddesa-dipika (141) it is stated: natas candramukhah prag yah sa karo makaradhvajah —“Candramukha, a famous dancer in Vrndavana, appeared in Lord Caitanya’s pastimes as Makaradhvaja Kara.”

Text 108

raghava-pandita-prati ye priti tomara

se kevala suniscaya janiha amara”//CB, Antya 5.108//

TRANSLATION

“Know for certain that your love for Me will be shown by your love for Raghava Pandita.

Text 109

hena-mate panihati-grama dhanya kari’

achilena kata-dina sri-gauranga-hari//CB, Antya 5.109//

TRANSLATION

In this way Lord Gauranga made the village of Panihati glorious by staying there a few days.

Text 110

tabe prabhu ailena varaha-nagare

mahabhagyavanta eka brahmanera ghare//CB, Antya 5.110//

TRANSLATION

Thereafter the Lord went to Varaha-nagara and stayed in the house of one most fortunate brahmana.

COMMENTARY

The name of the brahmana indicated in the phrase eka brahmanera ghare (“in the house of one brahmana”) is Sri Raghunatha Bhagavata Acarya. An elaborate description of him can be found in the Anubhasya commentary on Caitanya-caritamrta, Adi-lila, Chapter Ten, text 113.

Text 111

sei vipra bada susiksita bhagavate

prabhu dekhi’ bhagavata lagila padite//CB, Antya 5.111//

TRANSLATION

That brahmana was expert in reciting Srimad Bhagavatam, so on seeing the Lord he began to recite Srimad Bhagavatam.

Text 112

suniya tahana bhakti-yogera pathana

avista haila gauracandra narayana//CB, Antya 5.112//

TRANSLATION

When Gauracandra Narayana heard his recitation of verses glorifying devotional service, He became absorbed in ecstasy.

Text 113

‘bala bala’ bale prabhu sri-gauranga-raya

hunkara garjana prabhu karaye sadaya//CB, Antya 5.113//

TRANSLATION

Lord Gauranga repeatedly roared loudly, “Read on! Read on!”

Text 114

sei vipra pade paranande magna haiya

prabhu o karena nrtya bahya pasariya//CB, Antya 5.114//

TRANSLATION

As that brahmana recited, he became absorbed in ecstasy, and the Lord lost external consciousness as He danced.

Text 115

bhaktira mahima-sloka sunite sunite

punah punahachada padena prthivite//CB, Antya 5.115//

TRANSLATION

The Lord repeatedly fell with force to the ground as He heard those verses glorifying devotional service.

Text 116

hena se karena prabhu premera prakasa

achada dekhite sarva-loke paya trasa//CB, Antya 5.116//

TRANSLATION

The Lord manifest wonderful ecstatic love and then frightened everyone as He fell forcefully to the ground.

Text 117

ei mata ratri tina-prahara-avadhi

bhagavata suniya nacila guna-nidhi//CB, Antya 5.117//

TRANSLATION

In this way the Lord, who is an ocean of transcendental qualities, danced for nine hours that night while hearing Srimad Bhagavatam.

Text 118

bahya pai’ vasilena sri-sacinandana

santose dvijere karilena alingana//CB, Antya 5.118//

TRANSLATION

Thereafter Sri Sacinandana regained external consciousness and happily embraced that brahmana.

Text 119

prabhu bale,—“bhagavata e-mata padite

kabhu nahi suni ara kaharo mukhete//CB, Antya 5.119//

TRANSLATION

The Lord said, “I have never heard such a nice explanation of Srimad Bhagavatam from anyone!

Text 120

eteke tomara nama ‘bhagavatacarya’

iha vina ara kona na kariha karya”//CB, Antya 5.120//

TRANSLATION

“I therefore designate you Bhagavata Acarya. Your only duty is to recite Srimad Bhagavatam.”

Text 121

vipra-prati prabhura padavi yogya suni’

sabe karilena maha-hari-hari-dhvani//CB, Antya 5.121//

TRANSLATION

When everyone heard the suitable designation that the Lord gave the brahmana, they all chanted the name of Hari.

Text 122

ei mata prati-grame grame ganga-tire

rahiya rahiya prabhu bhaktera mandire//CB, Antya 5.122//

TRANSLATION

In this way the Lord stayed in the houses of various devotees as He passed through all the villages on the bank of the Ganges.

Text 123

sabara kariya manoratha purna kama

punahailena prabhu nilacala-dhama//CB, Antya 5.123//

TRANSLATION

The Lord fulfilled everyone’s desires and then returned to Nilacala.

Text 124

gauda-dese punar-bara prabhura vihara

iha ye sunaye tara duhkha nahe ara//CB, Antya 5.124//

TRANSLATION

One who hears these pastimes of the Lord’s return to Bengal will never suffer any distress.

Text 125

sarva nilacala-dese upajila dhvani

‘punahailena prabhu nyasi-cudamani’//CB, Antya 5.125//

TRANSLATION

Throughout Nilacala the news spread: “The crest jewel of sannyasis has returned.”

Text 126

mahanande sarva-loke ‘jaya jaya’ bale//CB, Antya 5.126//

TRANSLATION

“aila sacala-jagannatha nilacale”

COMMENTARY

In great ecstasy everyone exclaimed, “Jaya! Jaya! The moving

Jagannatha has come to Nilacala.”

Text 127

suni’ saba utkalera parisada-gana

sarvabhauma-adi ailena sei ksana//CB, Antya 5.127//

TRANSLATION

When Sarvabhauma and the other associates of the Lord in Utkala heard the news, they immediately went to see the Lord.

Text 128

cira-dina prabhura virahe bhakta-gana

anande prabhure dekhi’ karena kirtana//CB, Antya 5.128//

TRANSLATION

The devotees had been afflicted for many days with feelings of separation from the Lord. Now, on seeing the Lord, they joyfully began kirtana.

Text 129

prabhu o sabare maha-preme kari’ kole

sincila sabara anga nayanera jale//CB, Antya 5.129//

TRANSLATION

The Lord embraced everyone with great affection and soaked them with tears from His eyes.

Text 130

hena-mate sri-gaurasundara nilacale

rahilena kasi-misra-grhe kutuhale//CB, Antya 5.130//

TRANSLATION

In this way Sri Gaurasundara joyfully resided in Nilacala at the house of Kasi Misra.

Text 131

nirantara nrtya-gita-ananda-avesa

prakasena gauracandra, dekhe sarva-desa//CB, Antya 5.131//

TRANSLATION

People from all provinces saw Gauracandra become overwhelmed with ecstasy while constantly dancing and singing.

Text 132

kakhano nacena jagannathera sammukhe

tilardheko bahya nahi premananda-sukhe//CB, Antya 5.132//

TRANSLATION

Sometimes He would dance before Lord Jagannatha in such ecstatic love that He showed no external consciousness.

Text 133

kakhana nacena kasi-misrera mandire

kakhana nacena mahaprabhu sindhu-tire//CB, Antya 5.133//

TRANSLATION

Sometimes Mahaprabhu danced at the house of Kasi Misra, and sometimes He danced on the shore of the ocean.

Text 134

e-mata nirantara premera vilasa

tilardheko anya karma nahika prakasa//CB, Antya 5.134//

TRANSLATION

In this way He constantly manifested ecstatic pastimes. He did not engage in any other activity for even a moment.

Text 135

pani-sankha bajile uthena sei ksana

kapata khulile jagannatha-darasana//CB, Antya 5.135//

TRANSLATION

When the conchshell was blown in the temple and the doors opened, He was there to greet Lord Jagannatha.

Text 136

jagannatha dekhite ye prakasena prema

akathya adbhuta!— gangadhara vahe yena//CB, Antya 5.136//

TRANSLATION

The ecstatic love He manifested while seeing Lord Jagannatha was wonderful and indescribable. Tears flowed from His eyes like currents of the Ganges.

Text 137

dekhiya adbhuta saba utkalera loka

karo dehe ara nahi rahe duhkha-soka//CB, Antya 5.137//

TRANSLATION

The people of Utkala were amazed to see this, and as a result they did not feel any distress or lamentation.

Text 138

ye dike caitanya mahaprabhu cali' yaya

sei dike sarva-loka 'hari hari' gaya//CB, Antya 5.138//

TRANSLATION

On whatever path Caitanya Mahaprabhu traveled, everyone would begin to chant the name of Hari.

Text 139

prataparudrera sthane haila gocara//CB, Antya 5.139//

TRANSLATION

"nilacale ailena sri-gaurasundara"

COMMENTARY

Soon Prataparudra came to know: "Sri Gaurasundara has come to Nilacala."

Text 140

sei ksane suni' matra nrpati pratapa

kataka chadiya ailena jagannatha//CB, Antya 5.140//

TRANSLATION

As soon as he heard this news, King Prataparudra left Cuttack and came to Jagannatha Puri.

COMMENTARY

Prataparudra, who was a king in the Ganga dynasty, lived in his capital of Cuttack during the time of Mahaprabhu. On hearing the news of Gaurasundara’s arrival, he came from Cuttack to Puri.

Text 141

prabhure dekhite se rajara bada prita

prabhu se na dena darasana kadacita//CB, Antya 5.141//

TRANSLATION

Although the King had a great desire to see the Lord, the Lord would not see him under any circumstances.

Text 142

sarvabhauma-adi saba-sthane raja kahe

tathapi prabhure keha na janaya bhaye//CB, Antya 5.142//

TRANSLATION

Although the King requested Sarvabhauma and others to arrange his meeting with the Lord, they would not do so out of fear.

Text 143

raja bale,—“tumi-saba, yadi kara bhaya

agocare amare dekhaha mahasaya"//CB, Antya 5.143//

TRANSLATION

The King said, "If you are all afraid, then at least arrange that I may see Him without His knowledge.

COMMENTARY

It is prohibited for a sannyasi to see and converse with a king or a woman. A person who desires to fulfill his sense gratification by obtaining a king's favor desires to meet the king. To establish the principles of proper etiquette, Mahaprabhu neither saw or conversed with women, who are objects of enjoyment, or the king, who is approached for obtaining favors. That is why none of the devotees dared to take the King of Utkala to see Mahaprabhu; they were too afraid.

Text 144

dekhiya rajara arti sarva bhakta-gane

sabe meli' ei yukti karilena mane//CB, Antya 5.144//

TRANSLATION

When the devotees all saw the King's intense eagerness to see the Lord, they got together and made this plan.

Text 145

"ye-samaye prabhu nrtya karena kirtane

bahya-jnana daive nahi thakaye takhane//CB, Antya 5.145//

TRANSLATION

"When the Lord dances in kirtana, by the arrangement of providence He loses external consciousness.

Text 146

raja o parama bhakta—sei avasare

dekhibena prabhure, thakiya agocare"//CB, Antya 5.146//

TRANSLATION

"The King is also a great devotee, so he can use that opportunity to see the Lord without the Lord's knowledge."

Text 147

ei yukti sabe kahilena raja-sthane

raja bale,—"ye-te-mate dekhon matra tane"//CB, Antya 5.147//

TRANSLATION

After making this plan, they informed the King, who replied, "Somehow or other I want to see Him."

Text 148

daive eka-dina nrtya karena isvara

suni' raja ekesvara ailena satvara//CB, Antya 5.148//

TRANSLATION

One day, by the arrangement of providence, the King heard that the Lord was dancing and quickly came there.

Text 149

ade thaki' dekhe raja nrtya kare prabhu

parama adbhuta!—yaha nahi dekhi kabhu//CB, Antya 5.149//

TRANSLATION

The King remained out of sight as he watched the Lord dance. He had never seen such a wonder before!

COMMENTARY

The King stayed away from the sight of the Lord and concealed his identity as he watched Gaurasundara dance.

Text 150

avicchinna kata dhara vahe sri-nayane

kampa sveda pulaka vairvarnya ksane ksane//CB, Antya 5.150//

TRANSLATION

Streams of tears incessantly flowed from the Lord's eyes, and His body manifested shivering, perspiring, hairs standing on end, and loss of color at every moment.

Text 151

hena se achada prabhu padena bhumite

hena nahi ye va trasa na paya dekhite//CB, Antya 5.151//

TRANSLATION

The Lord fell so forcefully to the ground that there was not a single person who was not frightened.

Text 152

hena se karena prabhu hunkara garjana

suniya prataparudra dharena sravana//CB, Antya 5.152//

TRANSLATION

The Lord roared so loudly that King Prataparudra had to cover his ears.

Text 153

kakhana karena hena rodana virahe

raja dekhe sri-nayane yena nadi vahe//CB, Antya 5.153//

TRANSLATION

Sometimes the Lord cried so intensely in separation that the King saw streams of tears flow from His eyes.

Text 154

ei mata kata haya ananta vikara

kata haya kata yaya lekha nahi tara

In this way the unlimited transformations of love that appeared and disappeared cannot be described.

Text 155

niravadhi dui maha-bahu-danda tuli’

‘hari bala’ baliya nacena kutuhali//CB, Antya 5.155//

TRANSLATION

The Lord raised His two powerful arms and joyfully danced as He chanted, “Hari bol!”

Text 156

ei mata nrtya prabhu kari’ kata-ksane

bahya prakasiya vasilena sarva-gane//CB, Antya 5.156//

TRANSLATION

After dancing for some time in this way, the Lord manifested external consciousness and sat down with His associates.

Text 157

raja o calila alaksite sei-ksane

dekhiya prabhura nrtya parananda-mane//CB, Antya 5.157//

TRANSLATION

The King then left unnoticed. His mind was filled with ecstasy from seeing the Lord’s dancing.

Text 158

dekhiya adbhuta nrtya adbhuta vikara

rajara manete haila santosa apara//CB, Antya 5.158//

TRANSLATION

The King was unlimitedly satisfied after seeing the Lord’s wonderful dancing and wonderful transformations of love.

Text 159

sabe ekakhani matra dharilena mane

seha tana anugraha haibara karane//CB, Antya 5.159//

TRANSLATION

But in his mind there arose one doubt, which later became the cause of his achieving the Lord’s mercy.

Text 160

prabhura nayane yata divya dhara vaya

niravadhi nacite sri-mukhe lala haya//CB, Antya 5.160//

TRANSLATION

When the Lord was continuously dancing, divine tears flowed from His eyes and saliva flowed from His mouth.

Text 161

dhulaya lalaya nasikara prema-dhare

sakala sri-anga vyapta kirtana-vikare//CB, Antya 5.161//

TRANSLATION

In the ecstasy of kirtana, the Lord’s entire body became covered with dust, saliva, and water from His nose.

Text 162

e sakala krsna-bhava na bujhi’ nrpati

isat sandeha tana dharileka mati//CB, Antya 5.162//

TRANSLATION

The King was unable to understand those transformations of ecstatic love for Krsna, so some doubt arose in his mind.

Text 163

karo sthane iha raja na kari' prakasa

parama santose raja gela nija-vasa//CB, Antya 5.163//

TRANSLATION

The King did not reveal this to anyone but returned to his residence in great satisfaction.

Text 164

prabhure dekhiya raja mahasukhi haiya

thakilena grhe giyasayana kariya//CB, Antya 5.164//

TRANSLATION

The King was most happy to have seen the Lord. He returned home and went to sleep.

Text 165

'apane sri-jagannatha nyasi-rupa dhari'

nije sankirtana-krida kare avatari'//CB, Antya 5.165//

TRANSLATION

Lord Jagannatha personally appeared in this world in the form of a sannyasi to propagate the sankirtana movement.

Text 166

isvara-mayaya raja marma nahi jane

sei prabhu janaite lagila apane//CB, Antya 5.166//

TRANSLATION

Yet by the influence of the Lord’s illusory energy, the King did not know this confidential fact. Therefore the Lord revealed this truth to the King.

COMMENTARY

Although the offenses committed by Prataparudra resulting from his previous aversion to Krsna were destroyed upon seeing the Lord, since he depended on the strength of his sensual knowledge, he could not understand that Sri Gaurasundara was Krsna. Rather, he became doubtful about Sri Caitanya, thinking that He was simply a devotee. His thoughts were bewildered by Krsna’s illusory energy. To display mercy on him, Lord Jagannatha appeared to him in a dream. As a result, the King became repentant and begged forgiveness for his offense.

Text 167

sukrti prataparudra ratre svapna dekhe

svapne giyachena jagannathera sammukhe//CB, Antya 5.167//

TRANSLATION

That night the fortunate Prataparudra saw Lord Jagannatha appear before him in a dream.

Text 168

raja dekhe—jagannatha-anga dhula-maya

dui sri-nayane yena ganga-dhara vaya//CB, Antya 5.168//

TRANSLATION

The King saw that the body of Jagannatha was covered with dust, and tears flowed from His two eyes like streams from the Ganges.

Text 169

dui sri-nasaya jala pade nirantara

sri-mukhera lala pade, tite kalevara//CB, Antya 5.169//

TRANSLATION

Water continuously flowed from His two nostrils, and His body became soaked with saliva from His mouth.

Text 170

svapne raja mane cinte—“e ki-rupa lila!

bujhite na pari jagannathera ki khela!”//CB, Antya 5.170//

TRANSLATION

In that dream the King thought, “What kind of pastime is this! I am unable to understand what Jagannatha is doing!”

Text 171

jagannathera carana sparsite raja yaya

jagannatha bale,—“raja, e ta’na yuyaya//CB, Antya 5.171//

TRANSLATION

The King went to touch Jagannatha’s feet, but Jagannatha said, “O King, this is not proper.

Text 172

karpura, kasturi, gandha, candana, kunkume

lepita tomara anga sakala uttame//CB, Antya 5.172//

TRANSLATION

“Your body is smeared with fragrant camphor, musk, sandalwood paste, and kunkuma.

Text 173

amara sarira dekha—dhula-lala-maya

ama parasite ki tomara yogya haya//CB, Antya 5.173//

TRANSLATION

“And see My body, it is covered with dust and saliva. Is it proper for you to touch Me?

Text 174

ami ye nacite aji tumi giyachi

laghrna kaile mora ange dekhi’ dhula-lala//CB, Antya 5.174//

TRANSLATION

“When you went to see Me dancing today, you felt repugnant on seeing My body covered with dust and saliva.

Text 175

sei dhula-lala dekha sarvange amara

tumi maharaja maharajara kumara//CB, Antya 5.175//

TRANSLATION

“Just see, My entire body is covered with that dust and saliva, and you

are a king as well as the son of a king.

Text 176

amare sparsite ki tomara yogya haya?”

eta bali’ bhrtye cahi’ hase daya-maya//CB, Antya 5.176//

TRANSLATION

“Am I fit to be touched by you?” After speaking these words, the merciful Lord looked at His servant and smiled.

Text 177

sei-ksane dekhe raja sei simhasane

caitanya-gosani vasi’ achena apane//CB, Antya 5.177//

TRANSLATION

At that moment the King saw Lord Caitanya sitting on the throne where Jagannatha was previously sitting.

Text 178

sei mata sakala sri-anga dhula-maya

rajare balena hasi’—“e ta’ yogya naya//CB, Antya 5.178//

TRANSLATION

His entire body was covered with dust in the same way as before. He smiled at the King and said, “This is not proper.

Text 179

tumi ye amare ghrna kari’ gela mane

tabe tumi amare sparsibe ki karane”//CB, Antya 5.179//

TRANSLATION

“Earlier today you felt aversion to Me and went home, so why would you touch Me now?”

Text 180

ei mate prataparudrere krpa kari’

simhasane vasi’ hase gauranga-sri-hari//CB, Antya 5.180//

TRANSLATION

After bestowing mercy on Prataparudra in this way, Lord Gauranga smiled as He sat on the throne.

Text 181

rajara haila kata-ksane jagarana

caitanya paiya raja karena krandana//CB, Antya 5.181//

TRANSLATION

Shortly thereafter, the King woke up and began to cry.

Text 182

“maha-aparadhi muni papi duracara

na janilun caitanya—isvara-avatara//CB, Antya 5.182//

TRANSLATION

“I am a sinful, misbehaved, great offender. I did not know that Lord

Caitanya was the Supreme Lord.

Text 183

jivera va kon sakti tahane janite

brahmadira moha haya yanhara mayate//CB, Antya 5.183//

TRANSLATION

“What power does a living entity have to know Him? Even personalities like Brahma are bewildered by His illusory energy.

Text 184

eteke ksamaha prabhu, mora aparadha

nija-dasa kari’ more karaha prasada”//CB, Antya 5.184//

TRANSLATION

“Therefore, O Lord, please forgive my offenses. Bestow mercy on me by accepting me as Your servant.”

Text 185

apane sri-jagannatha—caitanya-gosani

raja janilena, ithe kichu bheda nai//CB, Antya 5.185//

TRANSLATION

The King thus realized that Lord Jagannatha and Lord Caitanya were nondifferent.

Text 186

visesa utkantha haila prabhure dekhite

tathapi na pare keha dekha karaite//CB, Antya 5.186//

TRANSLATION

He developed intense eagerness to see the Lord, but no one was able to arrange a meeting.

Text 187

daive eka-dina prabhu puspera udyane

vasiya achena kata parisada-sane//CB, Antya 5.187//

TRANSLATION

By the arrangement of providence, the Lord was one day sitting in a flower garden in the company of His associates.

Text 188

ekaki prataparudra giya sei sthane

dirgha hai’ padilena prabhura carane//CB, Antya 5.188//

TRANSLATION

Prataparudra went there alone and fell flat at the lotus feet of the Lord.

Text 189

asru-kampa-pulake rajara anta nani

anande murcchita hailena sei thani//CB, Antya 5.189//

TRANSLATION

Crying, shivering, and hairs standing on end continuously manifested on

the body of the King. He then lost consciousness at that place.

Text 190

visnu-bhakti-cihna prabhu dekhiya rajara//CB, Antya 5.190//

TRANSLATION

“utha” bali’ sri-hasta dilena ange tanra

COMMENTARY

When the Lord saw symptoms of devotional service to Visnu on the body of the King, He touched the King’s body with His lotus hand and said, “Get up.”

Text 191

sri-hasta-parase raja paila cetana

prabhura carana dhari’ karena krandana//CB, Antya 5.191//

TRANSLATION

By the touch of the Lord’s lotus hand, the King regained consciousness. He then caught hold of the Lord’s lotus feet and began to cry.

Text 192

“trahi trahi krpa-sindhu sarva-jiva-natha!

muni-patakire kara’ subha-drsti-pata//CB, Antya 5.192//

TRANSLATION

“Save me, save me, O ocean of mercy and Lord of all living entities! Please glance mercifully on this sinful person.

Text 193

trahi trahi svatantra-vihari krpa-sindhu!

trahi trahi sri-krsna-caitanya dina-bandhu!//CB, Antya 5.193//

TRANSLATION

“Save me, O supremely independent ocean of mercy! Save me, Sri Krsna Caitanya, the friend of the poor!

Text 194

trahi trahi sarva-deva-vandya rama-kanta!

trahi trahi bhakta-jana-vallabha ekanta!//CB, Antya 5.194//

TRANSLATION

“Save me, O beloved Lord of Laksmi! You are worshiped by all the demigods. Save me, O You who are most affectionate to the devotees!

Text 195

trahi trahi mahasuddha-sattva-rupa-dhari!

trahi trahi sankirtana-lampata murari!//CB, Antya 5.195//

TRANSLATION

“Save me, O You who assumes a form of pure goodness! Save me, O Murari, O inaugurator of the sankirtana movement!

Text 196

trahi trahi avijnata-tattva-guna-nama!

trahi trahi parama-komala guna-dhama!//CB, Antya 5.196//

TRANSLATION

“Save me, O You whose glories, qualities, and names are not known to all! Save me, O most gentle Lord! Save me, O reservoir of all transcendental qualities!

Text 197

trahi trahi aja-bhava-vandya-sri-carana!

trahi trahi sannyasa-dharmera vibhusana!//CB, Antya 5.197//

TRANSLATION

“Save me, O Lord whose lotus feet are worshiped by Brahma and Siva! Save me, O ornament of the renounced order of life!

Text 198

trahi trahi sri-gaurasundara mahaprabhu!

ei krpa kara’ natha, na chadiba kabhu”//CB, Antya 5.198//

TRANSLATION

“Save me, Lord Gaurasundara Mahaprabhu! Please bestow on me the mercy that You will never leave me.”

Text 199

suni’ prabhu prataparudrera kakuvada

tusta hai’ prabhu tane karila prasada//CB, Antya 5.199//

TRANSLATION

On hearing Maharaja Prataparudra’s humble prayers, the Lord became pleased and bestowed His mercy on him.

Text 200

prabhu bale,—“krsna-bhakti hauka tomara

krsna-karya vina tumi na kariba ara//CB, Antya 5.200//

TRANSLATION

The Lord said, “May you attain the devotional service of Krsna. May you not engage in anything other than the service of Krsna.

COMMENTARY

After hearing Maharaja Prataparudra’s humble prayers, Sri Gaurasundara blessed him by saying, “May you attain devotional service to Krsna.” Since the living entities have no duty other than the service of Krsna, Mahaprabhu blessed the King by telling him that service to Krsna is the main purpose of all activities and that all activities should be performed with the aim of serving Krsna.

Text 201

nirantara kara’ giya krsna-sankirtana

tomara raksitavisnu-cakra-sudarsana//CB, Antya 5.201//

TRANSLATION

“Go and constantly engage in congregational glorification of Krsna, and you will be protected by Visnu’s Sudarsana cakra.

Text 202

tumi, sarvabhauma, ara ramananda-raya

tinera nimitta muni ailun ethaya//CB, Antya 5.202//

TRANSLATION

"I came here because of you, Sarvabhauma, and Ramananda Raya.

Text 203

sabe eka vakya matra paliba amara

more na kariba tumi kothao pracara//CB, Antya 5.203//

TRANSLATION

"Just do one favor for Me: Do not disclose My identity to anyone.

COMMENTARY

Sri Gaurasundara said to Maharaja Prataparudra, "Do not tell anyone your present realization about Me. If you do, I will leave this place and go away."

Text 204

ebe yadi amare pracara kara' tumi

tabe etha chadi' satya calibana ami"//CB, Antya 5.204//

TRANSLATION

"If you disclose My identity to anyone, I will certainly leave this place and go elsewhere."

Text 205

eta bali' apana galara mala diya

vidaya dilena tane santosa haiya//CB, Antya 5.205//

TRANSLATION

After speaking these words, the Lord gave the King His own garland and sent him away in satisfaction.

Text 206

calila prataparudra ajna kari’ sire

punah punah dandavata kariya prabhure//CB, Antya 5.206//

TRANSLATION

After offering repeated obeisances to the Lord, Maharaja Prataparudra left with the Lord’s order on his head.

Text 207

prabhu dekhi’ nrpati haila purna-kama

niravadhi karena caitanya-pada-dhyana//CB, Antya 5.207//

TRANSLATION

The King’s desire was fulfilled by seeing the Lord. After that he always meditated on the lotus feet of Lord Caitanya.

Text 208

prataparudrera prabhu-sahita darsana

iha ye sunaye tare mile prema-dhana//CB, Antya 5.208//

TRANSLATION

One who hears the narration of Maharaja Prataparudra’s meeting with the Lord attains the treasure of ecstatic love.

Text 209

hena-mate sri-gaurasundara nilacale

rahilena kirtana-vihara-kutuhale//CB, Antya 5.209//

TRANSLATION

In this way Sri Gaurasundara enjoyed pastimes of kirtana while residing in Nilacala.

Text 210

nilacale janmila yateka anucara

sabe cinilena nija pranera isvara//CB, Antya 5.210//

TRANSLATION

All the Lord’s associates who appeared in Nilacala gradually recognized the Lord of their life.

Text 211

sri-pradyumna-misra krsna-premera sagara

atma-pada yanre dilasri-gaurasundara//CB, Antya 5.211//

TRANSLATION

Sri Pradyumna Misra was an ocean of ecstatic love for Krsna. Sri Gaurasundara personally gave him shelter at His lotus feet.

Text 212

paramananda-mahapatra mahasaya

yanra tanu sri-caitanya-bhakti-rasa-maya//CB, Antya 5.212//

TRANSLATION

The body of Paramananda Mahapatra Mahasaya was filled with the mellows of devotional service to Lord Caitanya.

Text 213

kasi-misra parama-vihvala krsna-rase

apane rahila prabhu yanhara avase//CB, Antya 5.213//

TRANSLATION

Kasi Misra was greatly overwhelmed in the mellows of love for Krsna. The Lord personally stayed in his house.

Text 214

ei mata prabhu sarva bhrtya kari’ sange

niravadhi gonayena sankirtana-range//CB, Antya 5.214//

TRANSLATION

In this way the Lord and all His servants constantly enjoyed pastimes of sankirtana.

Text 215

yata yata udasina sri-caitanya-dasa

sabe karilena asi’ nilacale vasa//CB, Antya 5.215//

TRANSLATION

All the renounced servants of Lord Caitanya gradually came and took up

residence in Nilacala.

COMMENTARY

Those who lived at home and served Sriman Mahaprabhu were the Lord’s householder devotees, and those who had the opportunity to live and constantly hear topics of the Supreme Lord in the Lord’s holy abode after having severed household ties became indifferent to their house and family members and went to reside in Nilacala with Sri Caitanyadeva. That is why those who at present have the opportunity to retire from family life live in a temple to constantly serve Sri Caitanyadeva.

Text 216

nityananda-prabhuvara—parama uddama

sarva-nilacale bhrame mahajyotir-dhama//CB, Antya 5.216//

TRANSLATION

Nityananda Prabhu was most independent and effulgent. He wandered all over Nilacala.

Text 217

niravadhi parananda-rase unamatta

lakhite na pare keha—avijnata-tattva//CB, Antya 5.217//

TRANSLATION

He was always intoxicated by the mellows of transcendental ecstasy. No one could understand His incomprehensible glories.

Text 218

sadai japena nama—sri-krsna-caitanya

svapne o nahika nityananda-mukhe anya//CB, Antya 5.218//

TRANSLATION

He constantly chanted the name, “Sri Krsna Caitanya.” Even in His dream He would not speak anything else.

COMMENTARY

Sri Nityananda Prabhu constantly chanted the name, “Sri Krsna Caitanya.” Lord Krsna personally appeared as Lord Caitanya, and this form of Lord Caitanya is meant to revive the spiritual consciousness of people who are averse to Krsna by preaching the teachings of Krsna. Nityananda Prabhu did not speak any word other than, “Sri Caitanya,” either while awake or asleep.

Text 219

yena ramacandre laksmanera rati mati

sei mata nitayera sri-caitanye priti//CB, Antya 5.219//

TRANSLATION

Nitai’s love for Lord Caitanya was like the love and attachment Laksmana had for Ramacandra.

Text 220

nityananda-prasade se sakala samsara

adyapiha gaya sri-caitanya-avatara//CB, Antya 5.220//

TRANSLATION

By the mercy of Lord Nityananda, the entire world is now singing the glories of Lord Caitanya.

Text 221

hena-mate mahaprabhu caitanya-nitai

nilacale vasati karena dui bhai//CB, Antya 5.221//

TRANSLATION

In this way the two brothers—Caitanya Mahaprabhu and Nitai—lived at Nilacala.

Text 222

eka-dina sri-gaurasundara narahari

nibhrte vasila nityananda sange kari'//CB, Antya 5.222//

TRANSLATION

One day Sri Gaurasundara, the Supreme Lord in the form of a human being, sat down with Nityananda in a solitary place.

Text 223

prabhu bale,—"suna nityananda mahamati!

satvare calaha tumi navadvipa-prati//CB, Antya 5.223//

TRANSLATION

The Lord said, "Listen, O magnanimous Nityananda, go quickly to Navadvipa!

Text 224

pratijna kariya achi ami nija-mukhe

‘murkha nica daridra bhasaba prema-sukhe’//CB, Antya 5.224//

TRANSLATION

“I have personally promised to inundate the fools, the fallen, and the poor in the happiness of ecstatic love.

Texts 225-226

tumi o thakila yadi muni-dharma kari’

apana-uddama-bhava saba parihari’

tabe murkha nica yata patita samsara

bala dekhi ara ke va karibe uddhara? //CB, Antya 5.225-226//

TRANSLATION

“If You also remain silent like a muni and renounce Your magnanimous nature, then tell Me who will deliver the fools and the wretched souls who have fallen into material life?

Text 227

bhakti-rasa-data tumi tumi samvarile

tabe avatara va ki nimitte karile?//CB, Antya 5.227//

TRANSLATION

“You are the distributor of the mellows of devotional service. If You hide them, then what is the use of Your incarnation in this world?

Text 228

eteke amara vakya yadi satya cao

tabe avilambe tumi gauda-dese yao//CB, Antya 5.228//

TRANSLATION

“Now if You wish to fulfill My promise, then You should go to Bengal without delay.

Text 229

murkha nica patita duhkhita yata jana

bhakti diya kara’ giya sabare mocana”//CB, Antya 5.229//

TRANSLATION

“Deliver the foolish, wretched, fallen, and distressed persons by giving them devotional service.”

COMMENTARY

Sri Gaurasundara ordered Sri Nityananda Prabhu to go to Gauda-desa. All intelligent, aristocratic, learned people of Gauda-desa accepted the religion preached by Gaurasundara. But foolish, wretched, sinful people could not understand the topics of devotional service to Krsna preached by Gaurasundara. To benefit those foolish, wretched, fallen souls—to liberate them from their nondevotional propensities—Sri Gaurasundara sent Sri Nityananda to Gauda-desa. Sri Mahaprabhu had personally promised that He would deliver all ignorant, fallen people who are more or less useless. But since pseudo-devotee enjoyers of the fruits of their karma who are attached to sense gratification as well as impersonal Mayavadis who desire liberation are all included among the fools, wretched, and fallen, the most merciful Lord, Sri Gaurasundara, sent Sri Nityananda to uplift them. Since the Mayavadis’ extreme arrogance and the ritualistic smartas’ pride born of adeptness became impediments in their attaining devotional service to the Supreme Lord, Sri Nityananda Prabhu, who was unhappy to see the distress of others, went to Gauda-desa to fulfill the internal desire of Sriman Mahaprabhu. Although the inhabitants of Bengal are still more or less polluted by faults like sentimentality, the Rajasthanis and Gujaratis glorify them.

Text 230

ajna pai' nityananda-candra tata-ksane

calilena gauda-dese lai' nija-gane//CB, Antya 5.230//

TRANSLATION

Having received the Lord's order, Nityananda Candra immediately left for Gauda-desa with His associates.

Texts 231-233

ramadasa-gadadhara dasa mahasaya

raghunatha-vaidya-ojha-bhakti-rasa-maya

krsnadasa pandita, paramesvari dasa

purandara-panditera parama ullasa

nityananda-svarupera yata apta-gana

nityananda sange sabe karila gamana//CB, Antya 5.231-233//

TRANSLATION

Nityananda Svarupa was accompanied by His intimate associates such as Ramadasa, Gadadhara dasa Mahasaya, Raghunatha Vaidya, who was filled with the mellows of devotional service, Krsnadasa Pandita, Paramesvari dasa, and the most jubilant Purandara Pandita.

Text 234

pathe calitei nityananda mahasaya

sarva-parisada age kaila prema-maya//CB, Antya 5.234//

TRANSLATION

As they began their journey, Lord Nityananda first bestowed ecstatic love

on all of His associates.

Text 235

sabara haila atma-vismrti atyanta

kara dehe kata bhava nahi tara anta//CB, Antya 5.235//

TRANSLATION

As a result, they completely forgot themselves. There was no end to the ecstatic symptoms that manifest in their bodies.

Text 236

prathamei vaisnavagraganya ramadasa

tana dehe hailena gopala-prakasa//CB, Antya 5.236//

TRANSLATION

The topmost Vaisnava Ramadasa was the first to manifest the mood of a cowherd boy.

Text 237

madhya-pathe ramadasa tribhanga haiya

achila prahara-tina bahya pasariya//CB, Antya 5.237//

TRANSLATION

Somewhere on the way Ramadasa forgot the external world and stood for nine hours in a threefold-bending form.

Text 238

haila radhika-bhava—gadadhara dase

‘dadhi ke kinibe?’ bale atta atta hase//CB, Antya 5.238//

TRANSLATION

Gadadhara dasa became absorbed in the mood of Radhika. He loudly laughed and said, “Who will buy yogurt?”

COMMENTARY

Being absorbed in the mood of a gopi, Sri Gadadhara dasa began to laugh loudly and ask, “Who will buy yogurt?” Foolish people without understanding the true meaning of the word bhava end up becoming sakhibhekis [Sakhibhekis are those who think of Krishna as an object of sense gratification and dress their material male body up to look like one of Krishna’s girlfriends.], thinking that it refers to the external dress and ornaments. This type of degradation of the living entities resulting from external knowledge is an impediment to the devotional service of the Supreme Lord.

Text 239

raghunatha-vaidya-upadhyaya mahamati

hailena murtimati ye-hena revati//CB, Antya 5.239//

TRANSLATION

The most magnanimous Raghunatha Vaidya Upadhyaya became fully absorbed in the mood of Revati.

COMMENTARY

Srimad Raghunatha Vaidya displayed the mood of Revati and began acting accordingly. Those who discuss Jiva Gosvamis Durgama-sangamanicommentary [on Bhakti-rasamrta-sindhu] know that sadhakas, who are preparing for perfection, and siddhas, who are already perfect, never consider themselves equal to the asraya-vigraha. But in the vision of others, they are seen as bhagavad-asraya-vigraha, or directly related to the Supreme Lord. Exhibition of sentiments befitting the visaya-vigraha

(the Supreme Lord) like Sri Ramadasa assuming a threefold-bending form in the mood of a cowherd boy often misguide foolish people. That is why the author has used the adjective, vaisnavagraganya—“the topmost Vaisnava,” to describe Sri Ramadasa and did not create misconceptions by describing him as “Visnu.”

Text 240

krsnadasa paramesvari-dasa dui-jana

gopala-bhave ‘hai hai’ kare anuksana//CB, Antya 5.240//

TRANSLATION

Krsnadasa and Paramesvari dasa would always raise a loud uproar in the mood of cowherd boys.

COMMENTARY

Both Paramesvari dasa and Krsnadasa were servants of Sri Nityananda Prabhu. Therefore it should be understood that the gopala-bhava mentioned herein refers to the mood found in the twelve cowherd boys of Vraja and not as found in Gopala Krsna. Bhava refers to the internal mood, not to the external appearance. Therefore no one should accept the activities of foolish people like the sakhibhekis and gopala-bhekis as limbs of devotional service. Moreover, no one should fall into illusion by accepting the activities of the spiritual master as ordinary mortal activities.

Text 241

purandara-pandita gachete giya cade

‘munire angada’ bali’ lampha diya pade//CB, Antya 5.241//

TRANSLATION

Purandara Pandita would climb a tree and jump from it, declaring, “I am Angada.”

Text 242

ei mata nityananda—sri-ananta-dhama

sabare dilena bhava parama-uddama//CB, Antya 5.242//

TRANSLATION

In this way Nityananda, the origin of Ananta, aroused all of the devotees' transcendental sentiments.

Text 243

dande patha cale sabe krosa dui cari

yayena daksina-vame apana pasari'//CB, Antya 5.243//

TRANSLATION

Within a half hour they would cover four to eight miles. They did not know whether they were going left or right.

Text 244

kata-ksane patha jijnasena loka-sthane//CB, Antya 5.244//

TRANSLATION

"bala bhai, ganga-tire yaiba kemane"

COMMENTARY

After some time they would ask some people, "O brothers, tell us, how can we reach the Ganges?"

Text 245

loka bale,—“haya haya patha pasari

ladui-praharera patha phiriya aila”//CB, Antya 5.245//

TRANSLATION

Those people would reply, “Alas, you have taken the wrong path. You have come six hours away from the proper path.”

Text 246

loka-vakye phiriya yayena yatha patha

punah patha chadiya yayena sei mata//CB, Antya 5.246//

TRANSLATION

After hearing their words, they would return to the right path, but they would then go in the wrong direction as before.

Text 247

punah patha jijnasa karaye loka-sthane

loka bale,—“patha rahe dasa krosa vame”//CB, Antya 5.247//

TRANSLATION

Again they would ask some people, who would reply, “The proper path is twenty miles to the left.”

Text 248

punah hasi’ sabei calena patha yatha

nija-deha na janena, pathera ka katha//CB, Antya 5.248//

TRANSLATION

They then laughed and went again towards the proper path. They were not even aware of their own bodies, so what to speak of the road.

Text 249

yata deha-dharma—ksudha trsna bhaya duhkha

kaharo nahika—pai parananda-sukha//CB, Antya 5.249//

TRANSLATION

They did not feel any bodily urges like hunger, thirst, fear, or distress, for they were all relishing transcendental happiness.

Text 250

pathe yata lila karilena nityananda

ke varnibe—ke va jane—sakali ananta//CB, Antya 5.250//

TRANSLATION

Who can know or describe all the pastimes that Nityananda performed on the way? They were all unlimited (or: Only Ananta can know and describe them).

Text 251

hena-mate nityananda sri-ananta-dhama

ailena ganga-tire panihati-grama//CB, Antya 5.251//

TRANSLATION

In this way Nityananda, the origin of Lord Ananta, came to the village of Panihati on the bank of the Ganges.

Text 252

raghava-pandita-grhe sarvadye asiyara

hilena sakala parsada-gana laiya//CB, Antya 5.252//

TRANSLATION

He first went to Raghava Pandita's house, where He stayed along with all His associates.

Text 253

parama ananda haila raghava-pandita

sri-makaradhvaja-kara gosthira sahita//CB, Antya 5.253//

TRANSLATION

Raghava Pandita, Sri Makaradhvaja Kara, and their families became greatly pleased.

Text 254

hena-mate nityananda panihati-grame

rahilena sakala-parsada-gana-sane//CB, Antya 5.254//

TRANSLATION

In this way Nityananda stayed with His associates in the village of Panihati.

Text 255

nirantara paranande karena hunkara

vihvalata vina dehe bahya nahi ara//CB, Antya 5.255//

TRANSLATION

He would constantly roar loudly in ecstasy, and He was always overwhelmed with no sign of external consciousness.

Text 256

nrtya karibare iccha haila antare

gayaka sakala asi’ milila satvare//CB, Antya 5.256//

TRANSLATION

When He felt the desire to dance, all the singers quickly gathered around Him.

Text 257

sukrti madhava-ghosa—kirtane tatpara

hena kirtaniya nahi prthivi-bhitara//CB, Antya 5.257//

TRANSLATION

The most pious Madhava Ghosa was expert in performing kirtana. There was no kirtana leader like him in the entire world.

COMMENTARY

Sri Madhava, Vasudeva, and Govinda Ghosa were all expert in performing kirtana. They were not like ordinary mundane kirtana leaders. Therefore they were addressed as the singers of Vrndavana. When one’s mundane conceptions are completely destroyed, one’s propensity for serving Hari increases. Specifically, Madhava, Vasudeva, and Govinda were personal expansions of [Radharani] the asraya-vigraha of the madhura-rasa of Vraja.

Text 258

yahare kahena—vrndavanera gayana

nityananda-svarupera maha-priyatama//CB, Antya 5.258//

TRANSLATION

He was known as the singer of Vrndavana, and he was most dear to Nityananda Svarupa.

Text 259

madhava, govinda, vasudeva—tina bhai

gaite lagila, nace isvara-nitai//CB, Antya 5.259//

TRANSLATION

Madhava, Vasudeva, and Govinda were three brothers. When they began to sing, Lord Nityananda would dance.

Text 260

hena se nacena avadhuta mahabala

pada-bhare prthivi karaye tala-mala//CB, Antya 5.260//

TRANSLATION

The most powerful avadhuta would dance in such a way that the earth would sway under the weight of His feet.

Text 261

niravadhi ‘hari’ bali’ karaye hunkara

achada dekhite loka paya camatkara//CB, Antya 5.261//

TRANSLATION

He would always chant the name of Hari and roar loudly. People would be struck with wonder on seeing Him forcefully fall to the ground.

Text 262

yahare karena drsti nacite nacite

sei preme dhaliya padena prthivite//CB, Antya 5.262//

TRANSLATION

Anyone who received His glance as He was dancing would fall to the ground in ecstatic love.

Text 263

paripurna prema-rasa-maya nityananda

samsara tarite karilena subharambha//CB, Antya 5.263//

TRANSLATION

Nityananda, who was filled with the mellows of ecstatic love, now began His auspicious task of delivering the entire world.

COMMENTARY

Sri Nityananda began His auspicious task of delivering the people of this world by distributing ecstatic love of God. He personally demonstrated how one can fully surrender in the service of the Supreme Lord so that one can attain perfection in devotional service.

Text 264

yateka achila prema-bhaktira vikara

saba prakasiya nrtya karena apara//CB, Antya 5.264//

TRANSLATION

He manifested all the various transformations of loving devotional service as He danced wonderfully.

Text 265

kata-ksane vasilena khattara upare

ajna haila abhiseka karibara tare//CB, Antya 5.265//

TRANSLATION

After some time He sat down on the Deity throne and instructed the devotees to perform abhiseka.

Text 266

raghava-pandita-adi parisada-gane

abhiseka karite lagila sei-ksane//CB, Antya 5.266//

TRANSLATION

Raghava Pandita and the Lord’s other associates immediately began to perform abhiseka.

Text 267

sahasra sahasra ghata ani’ ganga-jala

nana gandhe suvasita kariya sakala//CB, Antya 5.267//

TRANSLATION

They brought thousands of pots filled with Ganges water mixed with various scented oils.

Text 268

santose sabei dena sri-mastakopari

catur-dike sabei balena ‘hari hari’//CB, Antya 5.268//

TRANSLATION

Everyone happily poured water on His head as they all chanted the name of Hari in the four directions.

Text 269

sabei padena abhiseka-mantra-gita

parama santose sabe haila pulakita//CB, Antya 5.269//

TRANSLATION

They all chanted the mantras and songs that were appropriate for abhiseka, and everyone’s hairs stood on end as they became filled with great satisfaction.

Text 270

abhiseka karaiya, nutana vasana

paraiya, lepilena sri-ange candana//CB, Antya 5.270//

TRANSLATION

After completing the abhiseka, they dressed Nityananda in new cloth and smeared His body with sandalwood pulp.

Text 271

divya vana-mala taya tulasi-sahite

pina-vaksa purna karilena nana-mate//CB, Antya 5.271//

TRANSLATION

They decorated His broad chest with garlands of forest flowers and tulasi leaves.

Text 272

tabe divya-khatta svarne kariya bhusita

sammukhe aniya karilena upanita//CB, Antya 5.272//

TRANSLATION

Then they brought a opulent throne decorated with gold and placed it before Him.

Text 273

khattaya vasila prabhuvara nityananda

chatra dharilena sire sri-raghavananda//CB, Antya 5.273//

TRANSLATION

As Lord Nityananda sat on the throne, Sri Raghavananda held an umbrella over His head.

Text 274

jaya-dhvani karite lagila bhakta-gana

catur-dike haila maha-ananda-vadana//CB, Antya 5.274//

TRANSLATION

All the devotees began to chant, “Jaya! Jaya!” Musical instruments

produced ecstatic vibrations in the four directions.

Text 275

‘trahi trahi’ sabei balena bahu tuli’

karo bahya nahi, sabe mahakutuhali//CB, Antya 5.275//

TRANSLATION

Everyone raised their arms and exclaimed, “Save us! Save us!” They were in such ecstasy that they forgot themselves.

Text 276

svanubhavanande prabhu nityananda-raya

prema-drsti-vrsti kari’ cari dike caya//CB, Antya 5.276//

TRANSLATION

In His own ecstatic mood, Lord Nityananda Prabhu showered everyone in the four directions with ecstatic love by His merciful glance.

Text 277

ajna karilena,—“suna raghava-pandita!

kadambera mala jhata anaha tvarita//CB, Antya 5.277//

TRANSLATION

He ordered, “Listen, Raghava Pandita! Quickly bring Me a garland of kadamba flowers.

Text 278

bada prita amara kadamba-puspa-prati

kadambera vane nitya amara vasati”//CB, Antya 5.278//

TRANSLATION

“I am very fond of kadamba flowers. In fact I always reside in a kadamba forest.”

Text 279

kara-yoda kariya raghavananda kahe//CB, Antya 5.279//

TRANSLATION

“kadamba-puspera yoga e samaye nahe”

COMMENTARY

With folded hands Raghavananda said, “This is not the season for kadamba flowers.”

Text 280

prabhu bale,—“badi giya caha bhala-mane

kadacita phutiya va thake kona-sthane”//CB, Antya 5.280//

TRANSLATION

The Lord then said, “Go home and look carefully. There may be some blooming somewhere.”

Text 281

badira bhitare giya cahena raghava

vismita haila dekhi’ maha-anubhava//CB, Antya 5.281//

TRANSLATION

Raghava went inside the house and was struck with wonder at what he saw.

Text 282

jambirera vrkse saba kadambera phula

phutiya achaye ati-parama-atula//CB, Antya 5.282//

TRANSLATION

He saw that the lime tree was filled with the most amazing blooming kadamba flowers.

COMMENTARY

The word jambira refers to a lime or citron tree.

Text 283

ki apurva varna se va ki apurva gandha

se puspa dekhile ksaya yaya sarva-bandha//CB, Antya 5.283//

TRANSLATION

How wonderful was the color and fragrance of those flowers! All one’s material bondage was destroyed by seeing those flowers.

Text 284

dekhiya kadamba-puspa raghava-pandita

bahya dura gela, haila maha-harasita//CB, Antya 5.284//

TRANSLATION

When Raghava Pandita saw those kadamba flowers, he lost external consciousness and became filled with jubilation.

Text 285

apana samvari' mala ganthiya satvare

anilena nityananda-prabhura gocare//CB, Antya 5.285//

TRANSLATION

He then checked his emotions and quickly prepared a garland, which he brought to Nityananda Prabhu.

COMMENTARY

By the order of Sri Nityananda, Raghava Pandita found kadamba flowers in the lime tree. He prepared a garland with those flowers and offered it to Nityananda Prabhu. At that time it was impossible to find kadamba flowers. Kadamba flowers generally blossom in the beginning of the rainy season during the month of Asadha (June-July). But it was not that time. Although from the external point of view it was impossible to find kadamba flowers, especially in a lime tree, it is never impossible in pastimes that are transcendental to material nature. Those who are adorned with spiritual realization do not enter into the arguments of this external world. A service-inclined heart checks a living entity's inclination for enjoying this material world and helps him enter the kingdom of devotional service. In that state one's ego does not remain confined to mundane relationships.

Text 286

kadambera mala dekhi' nityananda-raya

parama santose mala dilena galaya//CB, Antya 5.286//

TRANSLATION

When Lord Nityananda saw the garland of kadamba flowers, He

accepted it with great satisfaction.

Text 287

kadamba-malara gandhe sakala vaisnava

vihvala haila dekhi' maha-anubhava//CB, Antya 5.287//

TRANSLATION

All the Vaisnavas became overwhelmed on seeing that wonderful incident and on smelling the sweet fragrance of that kadamba garland.

Text 288

ara maha-ascarya haila kata-ksane

apurva danara gandha paya sarva-jane//CB, Antya 5.288//

TRANSLATION

Shortly thereafter another most wonderful incident took place. Everyone smelled the wonderful fragrance of damanaka flowers.

COMMENTARY

The word dana refers to damanaka flowers, or Artemisia indica.

Text 289

damanaka-puspera sugandhe mana hare

dasa-dik vyapta haila sakala mandire//CB, Antya 5.289//

TRANSLATION

The fragrance of damanaka flowers enchanted everyone's mind. All ten directions were filled with that fragrance.

Text 290

hasi' nityananda bale,—"are bhai saba!

bala dekhi ki gandhera pao anubhava?"//CB, Antya 5.290//

TRANSLATION

Nityananda smiled and said, "O brothers, tell Me, do you smell something?"

Text 291

kara-yoda kari' sabe lagila kahite//CB, Antya 5.291//

TRANSLATION

"apurva danara gandha pai cari-bhite"

COMMENTARY

Everyone folded their hands and said, "We smell the wonderful fragrance of damanaka flowers in the four directions."

Text 292

sabara vacana suni' nityananda-raya

kahite lagila gopya parama-krpaya//CB, Antya 5.292//

TRANSLATION

On hearing their words, Lord Nityananda mercifully revealed the secret behind this.

Text 293

prabhu bale,—“suna sabe parama rahasya

tomara sakale iha janiba avasya//CB, Antya 5.293//

TRANSLATION

Nityananda Prabhu said, “Listen to this most confidential topic. All of you should understand this.

Text 294

caitanya-gosani aji sunite kirtana

nilacala haite karilena agamana//CB, Antya 5.294//

TRANSLATION

“Lord Caitanya came today from Nilacala to hear the kirtana.

Text 295

sarvange pariya divya damanaka-mala

eka vrkse avalambana kariya rahila//CB, Antya 5.295//

TRANSLATION

“His body was decorated with a divine garland of damanaka flowers, and He stayed here for a while leaning against one tree.

Text 296

sei sri-angera divya-damanaka-gandhe

catur-dike purna hai’ achaye anande//CB, Antya 5.296//

TRANSLATION

“The four directions were filled with the divine fragrance of the damanaka

flowers that were decorating His body.

Text 297

toma-sabakara nrtya-kirtana dekhite

apane aila prabhu nilacala haite//CB, Antya 5.297//

TRANSLATION

“The Lord personally came from Nilacala to see you all dance and chant in kirtana.

Text 298

eteke tomara sarva karya parihari’

niravadhi ‘krsna’ gao apana pasari’//CB, Antya 5.298//

TRANSLATION

“Therefore you should give up all other engagements and absorb yourselves in the constant glorification of Lord Krsna.

Text 299

niravadhi sri-krsna-caitanyacandra-yase

sabara sarira purna hau prema-rase”//CB, Antya 5.299//

TRANSLATION

“May all of you become filled with the mellows of ecstatic love by constantly glorifying Sri Krsna Caitanya Candra.”

Text 300

eta kahi’ ‘hari’ bali’ karaye hunkara

sarva-dike prema-drsti karila vistara//CB, Antya 5.300//

TRANSLATION

After speaking these words, Nityananda loudly chanted the name of Hari. He then cast His love-filled glance in all the directions.

Text 301

nityananda-svarupera prema-drsti-pate

sabara haila atma-vismrti dehete//CB, Antya 5.301//

TRANSLATION

By the love-filled glance of Nityananda Svarupa, they all forgot themselves.

COMMENTARY

By the love-filled glance of Sri Nityananda Prabhu, they all forgot the external world and they realized that Sri Gaurasundara had come from Nilacala and all directions were filled with the sweet fragrance of damanaka flowers. In South India damanaka flowers are widely used because of their fragrance. They look like the leaves of the tamarisk tree, but they are very soft. Unless one forgets about the external world, there is no possibility of approaching the beauty of transcendental service.

Text 302

suna suna are bhai, nityananda-sakti

ye-rupe dilena sarva-jagatere bhakti//CB, Antya 5.302//

TRANSLATION

O brothers, hear about the power of Nityananda and how He distributed devotional service throughout the entire world.

Text 303

ye bhakti gopika-ganera kahe bhagavate

nityananda haite taha paila jagate//CB, Antya 5.303//

TRANSLATION

The devotion of the gopis described in Srimad Bhagavatam was awarded to the people of the world by Nityananda.

Text 304

nityananda vasiya achena simhasane

sammukhe karaye nrtya parisada-gane//CB, Antya 5.304//

TRANSLATION

As Nityananda was sitting on the throne, all of His associates danced before Him.

Text 305

keha giya vrksera upara-dale cade

pate pate vedaya, tathapi nahi pade//CB, Antya 5.305//

TRANSLATION

Someone climbed out on the branch of a tree and walked on the leaves, yet he did not fall.

Text 306

keha keha prema-sukhe hunkara kariya

vrksera upare thaki’ pade lampha diya//CB, Antya 5.306//

TRANSLATION

Someone roared loudly in ecstatic love and jumped down from the top of a tree.

Text 307

keha va hunkara kare vrksa-mula dhari’

upadiya phele vrksa bali’ ‘hari hari’//CB, Antya 5.307//

TRANSLATION

Someone roared loudly as he grabbed the root of a tree and then uprooted it while chanting the name of Hari.

Text 308

keha va guvaka-vane yaya rada diya

gacha-panca-sata-guya ekatra kariya//CB, Antya 5.308//

TRANSLATION

Someone ran into a betel nut forest, grabbed five or seven trees, and uprooted them together.

Text 309

hena se dehete janmiyache prema-bala

trna-praya upadiya phelaya sakala//CB, Antya 5.309//

TRANSLATION

His body was filled with such powerful ecstatic love that he uprooted

those trees as if they were blades of grass.

Texts 310-312

asru, kampa, stambha, gharma, pulaka, hunkara

svara-bhanga, vaivarnya, garjana, simhasara

sri-ananda-murccha-adi yata prema-bhava

bhagavate kahe yata krsna-anuraga

sabara sarire purna haila sakala

hena nityananda-svarupera prema-bala//CB, Antya 5.310-312//

TRANSLATION

Nityananda Svarupa's ecstatic love was so powerful that everyone's body became filled with the transformations of ecstatic love for Krsna described in the Srimad Bhagavatam such as crying, shivering, being stunned, perspiring, hairs standing on end, shouting loudly, voice choking, turning pale, thundering, roaring like a lion, and falling unconscious in ecstasy.

Text 313

ye-dike dekhena nityananda mahasaya

sei dike maha-prema-bhakti-vrsti haya//CB, Antya 5.313//

TRANSLATION

There was an intense shower of ecstatic devotional love in whatever direction Lord Nityananda cast His glance.

Text 314

yahare cahena, se-i preme murccha paya

vastra na samvare, bhume padi' gadi' yaya//CB, Antya 5.314//

TRANSLATION

Whoever He looked at lost consciousness in ecstatic love and rolled on the ground, forgetting his cloth.

Text 315

nityananda-svarupere dharibare dhaya

hase nityananda prabhu vasiya khattaya//CB, Antya 5.315//

TRANSLATION

As someone tried to catch hold of Nityananda Svarupa's feet, Nityananda Prabhu sat on the throne and smiled.

Texts 316-317

yata parisada nityanandera pradhana

sabare haila sarva-sakti-adhisthana

sarva-jnata vak-siddhi haila sabara

sabe hailena yena kandarpa-akara//CB, Antya 5.316-317//

TRANSLATION

All the principal associates of Nityananda were fully empowered. They became omniscient and whatever they spoke came true. Their features resembled those of Cupid.

COMMENTARY

The principal devotees of Sri Nityananda became filled with various potencies and began to display many wonderful feats. They were

omniscient, which is rare among human beings, their words came true, and their bodies manifest beautiful features.

Text 318

sabe yare parasa karena hasta

diyase-i haya vihvala sakala pasariya//CB, Antya 5.318//

TRANSLATION

Anyone who was touched by their hands forgot everything and became overwhelmed with ecstasy.

Text 319

ei-rupe panihati-grame tina masa

nityananda prabhu kare bhaktira vilasa//CB, Antya 5.319//

TRANSLATION

In this way Nityananda Prabhu relished devotional service for three months in the village of Panihati.

Text 320

tina-masa karo bahya nahika sarire

deha-dharma tilardheko kare nahi sphure//CB, Antya 5.320//

TRANSLATION

For three months no one manifest external consciousness. They did not feel even the slightest urge of the body.

Text 321

tina-masa keha nahi karila ahara

sabe prema-sukhe nrtya bai nahi ara//CB, Antya 5.321//

TRANSLATION

None of them ate anything for three months. They did nothing other than dance in the happiness of ecstatic love.

Text 322

panihati-grame yata haila prema-sukha

cari vede varnibeka se saba kautuka//CB, Antya 5.322//

TRANSLATION

The happiness of ecstatic love that manifest in the village of Panihati will be described in the four Vedas.

Text 323

ekodande nityananda karilena yata

taha varnibara sakti ache kara kata//CB, Antya 5.323//

TRANSLATION

Who has the ability to describe all the pastimes that Nityananda performed in a half hour?

Text 324

ksane ksane apane karena nrtya-ranga

catur-dike lai' saba parisada-sanga//CB, Antya 5.324//

TRANSLATION

Nityananda passed every moment dancing in ecstasy in the midst of His associates.

Text 325

kakhana va apane vasiya virasane

nacayena sakala bhakata jane jane//CB, Antya 5.325//

TRANSLATION

Sometimes He would sit in the virasana posture and have the devotees dance one after another before Him.

Text 326

eko sevakera nrtye hena ranga haya

catur-dike dekhi yena prema-vanya-maya//CB, Antya 5.326//

TRANSLATION

The dancing of each devotee was so sublime that the four directions became filled with a flood of ecstatic love.

Text 327

mahajhade pade yena kadalaka-vana

ei-mata prema-sukhe pade sarva-jana//CB, Antya 5.327//

TRANSLATION

In the happiness of ecstatic love, everyone would fall to the ground like banana trees falling in a great storm.

Text 328

apane ye kahe mahaprabhu nityananda

sei-mata karilena sarva bhakta-vrnda//CB, Antya 5.328//

TRANSLATION

All the devotees did whatever Lord Nityananda asked them to do.

Text 329

niravadhi sri-krsna-caitanya-sankirtana

karayena, karena laiya bhakta-gana//CB, Antya 5.329//

TRANSLATION

He would induce all the devotees to constantly perform sankirtana, as inaugurated by Sri Krsna Caitanya.

COMMENTARY

Sri Nityananda Prabhu always engaged the devotees in hari-sankirtana, as inaugurated by Sri Caitanya. Through the songs He sang He would reveal that Sri Gaurasundara was nondifferent from Vrajendra-nandana.

Text 330

hena se lagila prema prakasa karite

se-i haya vihvala, ye aise dekhite//CB, Antya 5.330//

TRANSLATION

He began to manifest such ecstatic love that anyone who came to watch became overwhelmed.

Text 331

ye sevaka yakhane ye iccha kare mane

se-i asi’ upasanna haya tata-ksane//CB, Antya 5.331//

TRANSLATION

Whenever any servant desired something, he would immediately receive it.

Text 332

ei-mata parananda prema-sukha-rase

ksana hena keha na janila tina mase//CB, Antya 5.332//

TRANSLATION

In this way they were all so absorbed in the mellows of ecstatic love that those three months seemed to them like only a moment.

Text 333

tabe nityananda prabhuvara kata dine

alankara parite haila iccha mane//CB, Antya 5.333//

TRANSLATION

After some days Nityananda Prabhu desired to decorate Himself with some ornaments.

Text 334

iccha matra sarva-alankara sei ksane

upasanna asiya haila vidyamane//CB, Antya 5.334//

TRANSLATION

As soon as that desire awoke in Him, all varieties of ornaments appeared there.

Texts 335-336

suvarna rajata marakata manohara

nana-vidha bahu-mulya kateka prastara

mani su-prabala pattavasa mukta hara

sukrti sakale diya kare namaskara//CB, Antya 5.335-336//

TRANSLATION

Pious people offered their obeisances and gave Nityananda attractive ornaments made of gold, silver, various precious stones like diamonds, emeralds, and corals, fine silk cloth, and pearl necklaces.

Text 337

kata va nirmita kata kariya nirmana

parilena alankara—yena iccha tana//CB, Antya 5.337//

TRANSLATION

He then decorated Himself with ornaments that had already been made and others that were made according to His own desire.

Text 338

dui haste suvarnera angada balaya

pusta kari’ parilena atma-iccha-maya//CB, Antya 5.338//

TRANSLATION

According to His own desire He decorated His two wrists and arms with gold bracelets and armlets.

Text 339

suvarna mudrika ratne kariya khicana

dasa-sri-angule sobha kare vibhusana//CB, Antya 5.339//

TRANSLATION

He decorated His ten fingers with gold rings studded with jewels.

COMMENTARY

The word mudrika refers to rings made of gold and other metals from objects like mohara (gold coins), rupees, and payasa.

The word khicana means “studded with” or “set with.”

Text 340

kantha sobha kare bahu-vidha divya hara

mani-mukta-prabaladi-yata sarva-sara//CB, Antya 5.340//

TRANSLATION

He decorated His neck with many varieties of fine necklaces made of diamonds, pearls, and corals.

Text 341

rudraksa vidalaksa dui suvarna rajate

bandhiya parila kanthe mahesvara prite//CB, Antya 5.341//

TRANSLATION

For the pleasure of Mahesvara, He wore a gold and silver necklace set with rudraksa and cat’s-eye gems.

Text 342

mukta-kasa-suvarna kariya suracana

dui sruti-mule sobhe parama sobhana//CB, Antya 5.342//

TRANSLATION

His two ears were beautified by gold earrings studded with pearls.

Text 343

pada-padme rajata-nupura susobhana

tad-upari mala sobhe jagata-mohana//CB, Antya 5.343//

TRANSLATION

His lotus feet were adorned with silver anklebells, with an enchanting band of silver above them.

Text 344

sukla-patta-nila-pita—bahuvidha vasa

apurva sobhaye paridhanera vilasa//CB, Antya 5.344//

TRANSLATION

He was dressed in varieties of white, blue, and yellow silk cloth. In this way He looked wonderfully attractive.

Text 345

malati, mallika, yuthi, campakera mala

sri-vakse karaye sobha andolana-khela//CB, Antya 5.345//

TRANSLATION

Flower garlands of malati, mallika, yuthi, and campaka swung to and fro on His attractive chest.

Text 346

gorocana-sahita candana divya-gandhe

vicitra kariya lepiyachena sri-ange//CB, Antya 5.346//

TRANSLATION

He smeared His body with fragrant sandalwood paste mixed with gorocana.

Text 347

sri-mastake sobhita vividha pattavasa

tad upari nana-varna-malyera vilasa//CB, Antya 5.347//

TRANSLATION

His head was decorated with varieties of silk cloth with varieties of flower garlands on top.

Text 348

prasanna sri-mukha—koti sasadhara jini’

hasiya karena niravadhi hari-dhvani//CB, Antya 5.348//

TRANSLATION

His pleasing face defeated the beauty of millions of moons. He smiled as He constantly chanted the name of Hari.

Text 349

ye-dike cahena dui-kamala-nayane

sei-dike prema-varse, bhase sarva-jane//CB, Antya 5.349//

TRANSLATION

In whatever direction His lotus eyes glanced, there was a shower of ecstatic love that inundated everyone.

Texts 350-351

rajatera praya lauha-danda susobhana

dui-dike kari tathi suvarna-bandhana

niravadhi sei lauha-danda sobhe kare

musala dharila yena prabhu haladhare//CB, Antya 5.350-351//

TRANSLATION

Just as Lord Haladhara held a club, Nityananda always held in His hand a beautiful iron rod that looked as if it were silver and that was bound on two sides with gold.

Texts 352-353

parisada saba dharilena alankara

angada, balaya, malla, nupura, su-hara

singa, vetra, vamsi, chanda-dadi, gunja-

malasabe dharilena gopalera amsa-kala//CB, Antya 5.352-353//

TRANSLATION

His associates decorated themselves with various ornaments like bracelets, bangles, leg bands, anklebells, beautiful necklaces, buffalo horns, sticks, flutes, ropes, and garlands of gunja (small red-and-black seeds), for they were all expansions of the cowherd boys of Vraja.

Text 354

ei mata nityananda svanubhava-range

viharena sakala parsada kari’ sange//CB, Antya 5.354//

TRANSLATION

In this way Nityananda enjoyed His own ecstatic mood as He sported in the company of His associates.

Text 355

tabe prabhu sarva-parisada-gana meli’

bhakta-grhe grhe kare paryatana-keli//CB, Antya 5.355//

TRANSLATION

The Lord then took His associates to the houses of various devotees.

Text 356

jahnavira dui kule yata ache grama

sarvatra bhramena nityananda jyotir-dhama//CB, Antya 5.356//

TRANSLATION

The most effulgent Nityananda visited each of the villages on both banks of the Ganges.

Text 357

darasana-matra sarva-jiva mugdha haya

nama-tattva dui—nityananda-rasa-maya//CB, Antya 5.357//

TRANSLATION

All living entities became astonished when they saw Him. The most blissful Nityananda is the combined form of the holy name and form of the Supreme Lord.

COMMENTARY

Since Sri Nityananda Prabhu decorated Himself with various valuable ornaments and garments, foolish people saw that He was absorbed in the mood of opulence rather than in the transcendental mood of Vraja. Ordinary poor people, who as a result of poverty considered themselves destitute, did not commit offenses at the lotus feet of Avadhuta Sri Nityananda while seeing His opulent manifestation of decorating Himself with various ornaments; rather, since those ornaments were worn to attract the attention of people bewildered by opulence, they became astonished and found in them sweetness and topics related to the service of Krsna.

Sri Nityananda Prabhu is directly svayam-prakasa-tattva. The holy name of the Lord and the Lord Himself combine together and manifest as svayam-prakasa Nityananda, the reservoir of transcendental happiness. Sri Nityananda Prabhu and the name Sri Nityananda are most relishable transcendental objects. This was revealed to the living entities by the mercy of Sri Nityananda.

Text 358

pasandi o dekhilei matra kare stuti

sarvasva dibare sei ksane haya mati//CB, Antya 5.358//

TRANSLATION

Even the atheists who saw Him offered Him respects and considered offering everything to Him.

COMMENTARY

Those who consider transcendental Visnu and Vaisnavas as equal to mundane objects or ordinary persons are called pasandis, or atheists. Even such godless people would offer respect to Nityananda Prabhu when they saw Him. By seeing the Supreme Lord, their mundane conceptions based on material enjoyment were vanquished. Therefore they ended up surrendering everything to the Lord. Those who surrender everything to the Supreme Lord do not see the external world as the object of their enjoyment, in other words, they become liberated souls.

Text 359

nityananda-svarupera sarira madhura

sabarei krpa-drsti karena pracura//CB, Antya 5.359//

TRANSLATION

The body of Nityananda Svarupa was most enchanting. He glanced mercifully on everyone.

Text 360

ki bhojane ki sayane kiba paryatane

ksaneka na yaya vyartha sankirtana vine//CB, Antya 5.360//

TRANSLATION

When He was eating, sleeping, or wandering about, He did not waste a

moment without sankirtana.

COMMENTARY

Sri Nityananda Prabhu would always glorify the topics of Sri Gaurahari, even while eating, sleeping, or traveling. He spoke only about topics or Krsna, nothing else. His every activity was accompanied by hari-kirtana. Therefore, while describing Sri Krsna Caitanyadeva's teachings in his commentary on the Seventh Canto of the Srimad Bhagavatam and in the Bhakti-sandarbha, Sri Jiva Gosvami Prabhu has written about the activities of Sri Nityananda as follows: yadyapi anya bhaktih kalau kartavya tada kirtanakhya-bhakti-samyogenaiva kartavya—"Although other processes of devotional service should be performed in Kali-yuga, they must all be accompanied by the chanting of the holy names."

Text 361

yekhane karena nrtya krsna-sankirtana

tathaya vihvala haya kata kata jana//CB, Antya 5.361//

TRANSLATION

Wherever He performed dancing and congregational glorification of Krsna, many people became overwhelmed with ecstatic love.

Text 362

grhasthera sisu kona kichui na jane

tahara o maha-maha-vrksa dhari' tane//CB, Antya 5.362//

TRANSLATION

Even the householders' children who did not know anything uprooted large trees.

Text 363

hunkara kariya vrksa phele upadiya//CB, Antya 5.363//

TRANSLATION

“munire gopala” bali’ vedaya dhaiya

COMMENTARY

They roared loudly, uprooted trees, and ran around exclaiming, “I am a cowherd boy.”

Text 364

hena se samarthya eka sisura sarire

sata-jane miliya o dharite na pare//CB, Antya 5.364//

TRANSLATION

Each boy possessed such strength that even a hundred people were unable to control him.

Text 365

“sri-krsna-caitanya jaya nityananda” bali’

simha-nada kare sisu hai’ kutuhali//CB, Antya 5.365//

TRANSLATION

The children would joyfully roar like lions and call out, “All glories to Sri Krsna Caitanya and Nityananda!”

Text 366

ei-mata nityananda—balaka-jivana

vihvala karite lagilena sisu-gana//CB, Antya 5.366//

TRANSLATION

In this way Nityananda, the life and soul of all children, overwhelmed those children with ecstatic love.

Text 367

maseke o eka sisu na kare ahara

dekhite lokera citte lage camatkara//CB, Antya 5.367//

TRANSLATION

For one month those children did not eat anything. People became struck with wonder on seeing this.

Text 368

hailena vihvala sakala bhakta-vrnda

sabara raksaka hailena nityananda//CB, Antya 5.368//

TRANSLATION

All the devotees became overwhelmed with ecstatic love, and Nityananda became the children’s sole protector.

Text 369

putra-praya kari’ prabhu sabare dhariya

karayena bhojana apane hasta diya//CB, Antya 5.369//

TRANSLATION

The Lord would feed the children with His own hand as if they were His

children.

Text 370

kare o va bandhiya rakhena nija-pase

marena bandhena—tabu atta atta hase//CB, Antya 5.370//

TRANSLATION

He would sometimes bind one of them and keep him nearby. Although He beat them and bound them, they would laugh loudly.

COMMENTARY

Sri Nityananda Prabhu indiscriminately distributed His affection to the children. Sometimes He would feed them, and sometimes He would display the pastime of tying them up to stop their mischief. Everyone was satisfied by their behavior. The children accepted Him as Baladeva and themselves as cowherd boys subordinate to personalities like Sridama.

Text 371

eka-dina gadadhara-dasera mandire

ailena tane priti karibara tare//CB, Antya 5.371//

TRANSLATION

One day Nityananda went to the house of Gadadhara dasa to bestow mercy on him.

Text 372

gopi-bhave gadadhara-dasa mahasaya

haiya achena ati parananda-maya//CB, Antya 5.372//

TRANSLATION

Gadadhara dasa Mahasaya was fully absorbed in ecstatic love in the mood of a gopi.

Text 373

mastake kariya ganga-jalera kalasa

niravadhi dake,—“ke kinibe go-rasa?”//CB, Antya 5.373//

TRANSLATION

He held a pot of Ganges water on his head and continuously called out, “Who wants to buy milk?”

Text 374

sri-bala-gopala-murti tana devalaya

achena parama-lavanyera samuccaya//CB, Antya 5.374//

TRANSLATION

There was a most enchanting Deity of Sri Bala-gopala in his temple.

Text 375

dekhi’ bala-gopalera murti manohara

prite nityananda laila vaksera upara//CB, Antya 5.375//

TRANSLATION

When Nityananda saw that enchanting Deity of Bala-gopala, He affectionately embraced the Deity to His chest.

Text 376

ananta-hrdaye dekhi’ sri-bala-gopala

sarva-gane hari-dhvani karena visala//CB, Antya 5.376//

TRANSLATION

When everyone saw Sri Bala-gopala on the chest of Ananta, they began to loudly chant the name of Hari.

Text 377

hunkara kariya nityananda-malla-raya

karite lagila nrtya gopala-lilaya//CB, Antya 5.377//

TRANSLATION

The great wrestler Nityananda roared loudly and began to dance in the mood of a cowherd boy.

Text 378

dana-khanda gayena madhavananda ghosa

suni’ avadhuta-simha parama santosa//CB, Antya 5.378//

TRANSLATION

Then Madhavananda Ghosa sang about the dana-lila, and the lionlike Avadhuta became greatly satisfied.

COMMENTARY

The phrase dana-khanda-gana refers to a song describing Krsna’s dana-lila, or pastime of charging tax, which is elaborately described in [Rupa Gosvamis] Dana-keli-kaumudi.

Text 379

bhagyavanta madhavera hena kantha-dhvani

sunite avista haya avadhuta-mani//CB, Antya 5.379//

TRANSLATION

The voice of the fortunate Madhava was so sweet that the crest jewel of avadhutas became absorbed in ecstasy.

Text 380

ei-rupa lila tana nija-prema-range

sukrti sri-gadadhara dasa kari' sange//CB, Antya 5.380//

TRANSLATION

In the happiness of His own ecstatic love, Nityananda enjoyed such pastimes with the fortunate Sri Gadadhara dasa.

Text 381

gopi-bhave bahya nahi gadadhara dase

niravadhi apanake 'gopi hena vase//CB, Antya 5.381//

TRANSLATION

Gadadhara dasa had no external consciousness, for he was absorbed in the mood of a gopi and always considered himself to be a gopi.

COMMENTARY

Sri Gadadhara dasa always remained absorbed in his constitutional position and did not externally accept the dress of a sakhi. He certainly was always absorbed in the mood of a gopi, but he did not display duplicity by wearing a gopis dress.

Text 382

dana-khanda-lilasuni’ nityananda-raya

ye nrtya karena, taha varnana na yaya//CB, Antya 5.382//

TRANSLATION

When Lord Nityananda heard topics of the dana-lila, He danced in a way that is beyond description.

Text 383

prema-bhakti-vikarera yata ache nama

saba prakasiya nrtya kare anupama//CB, Antya 5.383//

TRANSLATION

He displayed all the transformations of ecstatic love as He danced incomparably.

COMMENTARY

There are eight types of sattvika-bhavas, or transcendental symptoms, and thirty-three kinds of sancari-bhavas, or continuously existing ecstatic symptoms.

Text 384

vidyutera praya nrtya gatira bhangi

makiba se adbhuta bhuja-calana-mahima//CB, Antya 5.384//

TRANSLATION

As He danced, the movement of His bodily limbs appeared like lightning. How wonderful was the movement of His arms!

Text 385

ki va se nayana-bhangi, ki sundara hasa

kiba se adbhuta sira-kampana-vilasa//CB, Antya 5.385//

TRANSLATION

How wonderful was the movement of His eyes, how beautiful was His smile, and how wonderful was the swaying of His head!

Text 386

ekatra kariya dui carana sundara

kiba yode yode lampha dena manohara//CB, Antya 5.386//

TRANSLATION

How wonderfully He jumped about, keeping His two beautiful feet together!

Text 387

ye-dike cahena nityananda prema-rase

sei-dike stri-puruse krsna-rase bhase//CB, Antya 5.387//

TRANSLATION

The men and women in whatever direction Nityananda cast His love-filled glance all floated in the mellows of love for Krsna.

Text 388

hena se karena krpa-drsti atisaya

paranande deha-smrti kara na thakaya//CB, Antya 5.388//

TRANSLATION

His glance was filled with such mercy that everyone forgot their own bodies in ecstasy.

Text 389

ye bhakti vanchena yogindradi-muni-gane

nityananda-prasade se bhunje ye-te-jane//CB, Antya 5.389//

TRANSLATION

By Nityananda’s mercy, anyone and everyone relished the devotion that the best of the yogis and sages desire.

Text 390

hasti-sama jana na khaile tina dina

calite na pare, deha haya ati ksina//CB, Antya 5.390//

TRANSLATION

If a person as strong as an elephant does not eat for three days, he will not be able to walk and his body will become weak.

COMMENTARY

If a human being as strong as an elephant fasts for three days, he loses the ability to walk and his body becomes weak.

Text 391

eka-masa eka sisu na kare ahara

tathapiha simha-praya saba vyavahara//CB, Antya 5.391//

TRANSLATION

Although each of those children did not eat for one month, they behaved like lions.

Text 392

hena sakti prakasena nityananda-raya

tathapi na bujhe keha caitanya-mayaya//CB, Antya 5.392//

TRANSLATION

Such was the potency that was manifest by Lord Nityananda, yet by the influence of Lord Caitanya's illusory energy, no one could understand.

Text 393

ei-mata kata-dina premananda-rase

gadadhara dasera mandire prabhu vaise//CB, Antya 5.393//

TRANSLATION

In this way Nityananda stayed a few days in the house of Gadadhara dasa, absorbed in the mellows of ecstatic love.

Text 394

bahya nahi gadadhara dasera sarire

niravadhi 'hari-bala' balaya sabare//CB, Antya 5.394//

TRANSLATION

Gadadhara dasa did not display external consciousness. He would always induce everyone to chant, "Hari bol!"

Text 395

sei grame kajiache parama durbara

kirtanera prati dvesa karaye apara//CB, Antya 5.395//

TRANSLATION

There was a most sinful Kazi living in that village. He strongly opposed the performance of kirtana.

COMMENTARY

In that village of Endiyadaha there lived a most powerful Kazi who was greatly inimical to religious principles and who strongly opposed the congregational glorification of Hari.

Text 396

paranande matta gadadhara mahasaya

nisa-bhage gela sei kajira alaya//CB, Antya 5.396//

TRANSLATION

Gadadhara Mahasaya was always intoxicated with transcendental ecstasy. One night he went to the house of that Kazi.

Text 397

ye kajira bhaye loka palaya antare

nirbhaye calila nisa-bhage tara ghare//CB, Antya 5.397//

TRANSLATION

Although people generally ran away in fear of that Kazi, Gadadhara fearlessly went at night to his house.

Text 398

niravadhi hari-dhvani karite karite

pravista haila giya kajira badite//CB, Antya 5.398//

TRANSLATION

Gadadhara continually chanted the name of Hari as he entered the Kazi’s house.

Text 399

dekhe matra vasiya kajira sarva-gane

balibare karo kichu na aise vadane//CB, Antya 5.399//

TRANSLATION

The Kazi’s servants sat down speechless as they watched Gadadhara enter.

Text 400

gadadhara bale,—“are, kaji beta kothaj

hata ‘krsna’ bala, nahe chindon tora matha”//CB, Antya 5.400//

TRANSLATION

Gadadhara said, “Where is that fellow, Kazi? Quickly chant the name of Krsna, or I will sever your head.”

COMMENTARY

The word jhata means “quickly,” “without delay,” or “soon.”

Text 401

agni-hena krodhe kaji haila bahira

gadadhara dasa dekhi' matra haila sthira//CB, Antya 5.401//

TRANSLATION

The Kazi was angry as fire as he came out of the room, but on seeing Gadadhara dasa, he became pacified.

Text 402

kaji bale,—"gadadhara, tumi kene etha?"

gadadhara balena,—"achaye kichu katha//CB, Antya 5.402//

TRANSLATION

The Kazi said, "Gadadhara, why are you here?" Gadadhara replied, "I have something to say.

Text 403

sri-caitanya nityananda prabhu avatari'

jagatera mukhe balaila'hari hari'//CB, Antya 5.403//

TRANSLATION

"Lord Caitanya and Nityananda Prabhu have incarnated in this world to induce everyone to chant the name of Hari.

Text 404

sabe tumi matra nahi bala hari-nama

taha balaite ailana toma-sthana//CB, Antya 5.404//

TRANSLATION

“You alone have not chanted the name of Hari, therefore I have come to your house to make you chant.

Text 405

parama-mangala hari-nama bala tumi

tomara sakala papa uddhariba ami”//CB, Antya 5.405//

TRANSLATION

“Just chant the most auspicious name of Hari, and I will deliver you from all sinful reactions.”

Text 406

yadyapiha kaji maha-himsaka-carita

tathapi na bale kichu haila stambhita//CB, Antya 5.406//

TRANSLATION

Although the Kazi was most envious by nature, he was stunned and could not say anything.

Text 407

hasi bale kaji,—“suna dasa gadadhara!

kali balibana ‘hari’, aji yaha ghara”//CB, Antya 5.407//

TRANSLATION

The Kazi then smiled and said, “Listen, Gadadhara dasa, you go home now. I will chant the name of Hari tomorrow.”

COMMENTARY

Although the Kazi was most envious and opposed to religious principles, he smiled on seeing Gadadhara's simplicity. While smiling, he said, "By your request I will chant the name of Hari tomorrow. For now, you go home." As a result, Gadadhara became especially happy to hear the name of Hari issue from the mouth of the Kazi.

Text 408

hari-nama-matra sunilena tara mukhe

gadadhara-dasa purna haila prema-sukhe//CB, Antya 5.408//

TRANSLATION

As soon as Gadadhara dasa heard the name of Hari come from the Kazi's mouth, he became filled with ecstatic jubilation.

Text 409

gadadhara dasa bale,—"ara kali kene

ei ta' balila'hari' apana-vadane//CB, Antya 5.409//

TRANSLATION

Gadadhara dasa then said, "Why tomorrow? You just now uttered the name of Hari.

Text 410

ara tora amangala nahi kona ksana

yakhana karila hari-namera grahana"//CB, Antya 5.410//

TRANSLATION

“Since you have uttered the name of Hari, all your inauspiciousness has been immediately vanquished.”

Text 411

eta bali’ parama-unmade gadadhara

hate tali diya nrtya kare bahutara//CB, Antya 5.411//

TRANSLATION

After speaking these words, Gadadhara clapped his hands and danced wildly intoxicated with ecstasy.

Text 412

kata-ksane ailena apana-mandire

nityananda-adhisthana yanhara sarire//CB, Antya 5.412//

TRANSLATION

After some time Gadadhara returned to his house. Nityananda always resided in his body.

Text 413

hena-mata gadadhara dasera mahima

caitanya-parsada-madhye yanhara ganana//CB, Antya 5.413//

TRANSLATION

Such are the glories of Gadadhara dasa, who is counted among the associates of Lord Caitanya.

Texts 414-416

ye kajira vatasa na laya sadhu-jane

pailei matra jati laya sei-ksane

hena kaji durbara dekhile jati laya

hena jane krpa-drsti kaila mahasaya

hena jana pasarila saba himsa-dharma

ihare se bali— ‘krsna’-avesera karma//CB, Antya 5.414-416//

TRANSLATION

Saintly persons did not want to be touched by the air that touched the Kazi, for they felt that such contact would make them lose their caste. Yet Gadadhara dasa Mahasaya glanced mercifully on that most sinful Kazi, who took away the caste of any Hindu he encountered. When such a person gives up his envious nature, it is to be understood that this is the potency of Krsna consciousness.

COMMENTARY

The Kazi of Endiyadaha was most sinful. Whenever he got the opportunity he would take away the caste of those who did not respect him. Sri Gadadhara dasa destroyed the envious nature of such classes of people. Therefore he displayed the potency of Krsna consciousness.

Text 417

satya krsna-bhava haya yanhara sarire

agni-sarpa vyaghra tare langhite na pare//CB, Antya 5.417//

TRANSLATION

Fire, snakes, and tigers cannot harm a person who is truly absorbed in Krsna consciousness.

COMMENTARY

Creatures like snakes and tigers do not harm persons intoxicated with

ecstatic love for Krsna, and fire will not burn them.

Texts 418-419

brahmadira abhista ye saba krsna-bhava

gopi-gane vyakta ye sakala anuraga

ingite se saba bhava nityananda-raya

dilena sakala priya-ganere krpaya//CB, Antya 5.418-419//

TRANSLATION

Out of His causeless mercy Lord Nityananda freely distributed to His dear associates the love for Krsna that is desired by personalities like Brahma and the attachment to Krsna displayed by the gopis.

COMMENTARY

Demigods headed by Brahma cannot understand the gopis' cultivation of Krsna consciousness. But Sri Nityananda Prabhu mercifully and freely gave His own servants the gopis' attachment to Krsna, which is rare for even personalities like Brahma.

Text 420

bhaja bhai, hena nityanandera carana

yanhara prasade pai caitanya-sarana//CB, Antya 5.420//

TRANSLATION

O brothers, just worship the lotus feet of Nityananda, by whose mercy one can attain the shelter of Lord Caitanya.

Text 421

tabe nityananda prabhuvara kata-dine

saci-ai dekhibare iccha haila mane//CB, Antya 5.421//

TRANSLATION

After some days Nityananda Prabhu felt a desire to see mother Saci.

Text 422

subha-yatra karilena navadvipa-prati

parisada-gana saba kariya samhati//CB, Antya 5.422//

TRANSLATION

So He began an auspicious journey to Navadvipa, accompanied by His associates.

Text 423

tabe ailena prabhu khadadaha-grame

purandara-panditera devalaya-sthane//CB, Antya 5.423//

TRANSLATION

On the way, the Lord came to the house of Purandara Pandita in the village of Khadadaha.

Text 424

khadadaha-grame asi’ nityananda-raya

yata nrtya karilena—kahane na yaya//CB, Antya 5.424//

TRANSLATION

As He entered the village of Khadadaha, Lord Nityananda danced so wonderfully that it is beyond description.

Text 425

purandara-panditera parama unmada

vrksera upare cadi' kare simha-nada//CB, Antya 5.425//

TRANSLATION

Purandara Pandita became so intoxicated with ecstatic love that he climbed a tree and roared like a lion.

Text 426

bahya nahi sri-caitanya-dasera sarire

vyaghra tadaiya yaya vanera bhitare//CB, Antya 5.426//

TRANSLATION

The body of Sri Caitanya dasa displayed no sign of external consciousness. He would chase tigers through the forest.

Text 427

kabhu lampha diya uthe vyaghrera upare

krsnera prasade vyaghra langhite na pare//CB, Antya 5.427//

TRANSLATION

Sometimes he would jump on a tiger's back, yet by the mercy of Krsna the tiger would not harm him.

Text 428

maha-ajagara-sarpa lai' nija-kole

nirbhaye caitanya-dasa thake kutuhale//CB, Antya 5.428//

TRANSLATION

Sometimes Caitanya dasa would fearlessly take a large python on his lap and play with it.

Text 429

vyaghrera sahita khela khelena nirbhaya

hena krpa kare avadhuta mahasaya//CB, Antya 5.429//

TRANSLATION

He would fearlessly play with tigers. All this was possible by the mercy of Avadhuta Nityananda.

Text 430

sevaka-vatsala prabhu nityananda-raya

brahmara durlabha rasa ingite bhunjaya//CB, Antya 5.430//

TRANSLATION

Lord Nityananda Prabhu was affectionate to His servants. He freely gave them mellows of love that were rarely attained by Brahma.

Text 431

caitanya-dasera atma-vismrti sarvatha

nirantara kahena ananda-manah-katha//CB, Antya 5.431//

TRANSLATION

Caitanya dasa had no fear for his external body, of which he was

completely forgetful. He could spend all twenty-four hours of the day chanting the Hare Krsna maha-mantra or speaking about Lord Caitanya and Nityananda.

Text 432

dui tina dina majji' jalera bhitare

thakena, kakhano duhkha na haya sarire//CB, Antya 5.432//

TRANSLATION

Sometimes he would remain submerged in water for two or three days, but he would feel no bodily inconvenience.

COMMENTARY

Aquatics always live in the water, but land-animals are unable to stay under water for a long time. But Sri Caitanya dasa could live underwater like a stone without feeling any discomfort. He did not manifest any change in his consciousness.

Text 433

jada-praya alaksita sarva vyavahara

parama uddama simha-vikrama apara//CB, Antya 5.433//

TRANSLATION

Thus he behaved almost like inert matter, yet sometimes he displayed great enthusiasm like that of a lion.

Text 434

caitanya-dasera yata bhaktira vikara

kata va kahite pari—sakala apara//CB, Antya 5.434//

TRANSLATION

It is not possible to describe the transformations of devotional service displayed by Caitanya dasa, for they were all unlimited.

Text 435

yogya sri-caitanya-dasa murari-pandita

yanra vatase o krsna pai ye niscita//CB, Antya 5.435//

TRANSLATION

But it is understood that anyone who was touched by the air that came in contact with Murari Caitanya dasa would certainly be enlightened in Krsna consciousness.

Text 436

ebe keha balaya ‘caitanya-dasa’ nama

svapneha na bale sri-caitanya-guna-grama//CB, Antya 5.436//

TRANSLATION

Nowadays someone calls himself Caitanya dasa, though he never chants the glories of Lord Caitanya even in his dreams.

Text 437

advaitera prana-natha—sri-krsna-caitanya

yanra bhakti-prasade advaita satya dhanya//CB, Antya 5.437//

TRANSLATION

Sri Krsna Caitanya is the beloved Lord of Advaita. Advaita became truly glorious as a result of His devotional service to Lord Caitanya.

Text 438

jaya jaya advaitera ye caitanya-bhakti

yanhara prasade advaitera sarva-sakti//CB, Antya 5.438//

TRANSLATION

All glories to Advaita’s devotional service to Lord Caitanya! Advaita was fully empowered by the mercy of Lord Caitanya.

Text 439

sadhu-loke advaitera e mahima ghose

keha iha advaitera ninda hena vase//CB, Antya 5.439//

TRANSLATION

Saintly persons always glorify Advaita in this way, but some people consider this an insult to Advaita.

Text 440

seha chara balaya ‘caitanya-dasa’ nama

papi kemane yaya advaitera sthana//CB, Antya 5.440//

TRANSLATION

Some useless person like this may call himself Caitanya dasa, but how can such a sinful person attain the shelter of Advaita?

COMMENTARY

One duplicitous devotee of Advaita Prabhu used to call himself Caitanya dasa. His idea was that Sri Krsna Caitanya was Radhika and Advaita was Krsna. But actually Lord Caitanya is the combined form of Radha

and Govinda, and Sri Advaita Prabhu is a devotee of Lord Caitanya. This so-called servant of Lord Caitanya was actually averse to Lord Caitanya. Sri Advaita Prabhu became fully empowered simply by the mercy of Lord Caitanya. Yet that ativadi, or overly proud person, who considered himself a devotee of Advaita did not realize this fact and thought that such a statement was an insult to Sri Advaita. Anyone who considers this sinful person a follower of Advaita could not and can not understand the mentality of Advaita.

Text 441

e papire ‘advaitera loka’ bale ye

advaita-hrdaya kabhu nahi jane se//CB, Antya 5.441//

TRANSLATION

One who considers such a sinful person a follower of Advaita never understands the heart of Advaita.

Text 442

raksasera nama yena kahe ‘punya-jana’

ei mata e saba caitanya-dasa-gana//CB, Antya 5.442//

TRANSLATION

These persons may be known by the name Caitanya dasa, or servant of Caitanya, just as demons are known by the name punya-jana, or pious person.

COMMENTARY

In Sanskrit language the phrase punya-jana is used as a synonym for Raksasa, or demon. Therefore to call oneself Caitanya dasa is simply a method of deceiving people. Those who do not understand the deep meaning of the phrase punya-jana consider that it has a good connotation, but in actuality it is used to give the opposite meaning.

Similarly, if names like Caitanya dasa are not indicative of the actual meaning but are used to indicate an offender of Lord Caitanya, then the person with such a name can never become an actual servant of Lord Caitanya.

Text 443

kata-dine thaki’ nityananda khadadahe

saptagrama ailena sarva-gana-sahe//CB, Antya 5.443//

TRANSLATION

After passing some days at Khadadaha, Nityananda went with His associates to Saptagrama.

COMMENTARY

For an elaborate description of Saptagrama, see the Anubhasya commentary on Caitanya-caritamrta, Adi-lila, Chapter Eleven, text 41.

Text 444

sei saptagrame ache-sapta-rsi-sthana

jagate vidita se ‘triveni-ghata’ nama//CB, Antya 5.444//

TRANSLATION

In this village of Saptagrama there is a place associated with the seven sages known throughout the world as Triveni-ghata.

COMMENTARY

The confluence of the Ganges, Sarasvati, and Yamuna is known as Triveni even today. The riverbed of the Yamuna is still found near Kancarapada. Some time ago this river used to flow into the Triveni-sangama. Reports that the Yamuna riverbed existed near Govaradanga are still current.

Text 445

sei ganga-ghate purve sapta-rsi-gana

tapa kari' pailena govinda-carana//CB, Antya 5.445//

TRANSLATION

The seven sages previously performed austerities and attained the lotus feet of Govinda on the bank of the Ganges at this place.

Text 446

tina devi sei sthane ekatra milana

jahnavi-yamuna-sarasvatira sangama//CB, Antya 5.446//

TRANSLATION

The three goddesses—Jahnavi, Yamuna, and Sarasvatimerge together at this place.

Text 447

prasiddha 'triveni-ghata' sakala bhuvane

sarva papa-ksaya haya yanra darasane//CB, Antya 5.447//

TRANSLATION

This place is renowned throughout the world as Triveni-ghata. By taking darsana of this place, all one's sins are destroyed.

Text 448

nityananda prabhuvara parama-anande

sei ghate snana karilena sarva-vrnde//CB, Antya 5.448//

TRANSLATION

Nityananda and His associates took bath at this ghata in great ecstasy.

Text 449

uddharana-datta bhagyavantera mandire

rahilena tatha prabhu trivenira tire//CB, Antya 5.449//

TRANSLATION

Lord Nityananda stayed on the bank of the Triveni at the house of the fortunate Uddharana Datta.

Text 450

kaya-mano-vakye nityanandera carana

bhajilena akaitave datta-uddharana//CB, Antya 5.450//

TRANSLATION

Uddharana Datta sincerely worshiped the feet of Nityananda with his body, mind, and speech.

Text 451

nityananda-svarupera seva-adhikara

pailena uddharana, kiba bhagya tanra//CB, Antya 5.451//

TRANSLATION

How fortunate was Uddharana, who achieved the opportunity of serving Nityananda Svarupa!

COMMENTARY

Nityananda Prabhu is nondifferent from Baladeva. To achieve His service is rare for even demigods like Brahma. But His dear servant Sri Uddharana Thakura received that opportunity.

Text 452

janma janma nityananda-svarupa isvara

janma janma uddharano tanhara kinkara//CB, Antya 5.452//

TRANSLATION

Birth after birth Nityananda Svarupa was his master, and birth after birth Uddharana Datta was His servant.

Text 453

yateka vanik-kula uddharana haite

pavitra haila, dvidha nahika ihate//CB, Antya 5.453//

TRANSLATION

There is no doubt that the entire mercantile community was delivered by Uddharana Datta.

COMMENTARY

Sri Uddharana Thakura appeared in the suvarna-vanik community, the community of bankers and gold merchants. According to social consideration, this community is inferior. Although he appeared in an inferior community, he was the recipient of Sri Nityananda’s mercy. There is no doubt that all the people from inferior communities followed his example and gave up their respective family prestige. Inferior mercantile communities like Kaleyora and Bhangari also became inclined to worship Hari.

Text 454

vanik tarite nityananda-avatara

vanikere dila prema-bhakti-adhikara//CB, Antya 5.454//

TRANSLATION

Lord Nityananda advented to deliver the mercantile community. He gave them the qualification to develop ecstatic love of God.

Text 455

saptagrame saba vanikera ghare ghare

apane nitaicanda kirtane vihare//CB, Antya 5.455//

TRANSLATION

Nitai Candra would personally enjoy kirtana pastimes in the houses of all the merchants in Saptagrama.

Text 456

vanik-sakala nityanandera carana

sarva-bhave bhajilena laiyasarana//CB, Antya 5.456//

TRANSLATION

All the merchants took shelter at the lotus feet of Nityananda and worshiped Him in all respects.

Text 457

vanik sabara krsna-bhajana dekhite

mane camatkara paya sakala jagate//CB, Antya 5.457//

TRANSLATION

People of the entire world became astonished on seeing the merchants' devotional service to Krsna.

Text 458

nityananda-prabhuvara-mahima apara

vanik adhama murkha ye kaila nistara//CB, Antya 5.458//

TRANSLATION

The glories of Nityananda Prabhu are unlimited. He delivered even the foolish, degraded merchants.

COMMENTARY

Since the suvarna-vaniks were naturally uneducated fools and were always absorbed in thinking about mundane wealth, their hearts became polluted. Sri Nityananda Prabhu delivered all the merchants who were present at the time. Later on some so-called devotees inimical to Nityananda took birth among those merchants and have become as well as are becoming averse to Hari.

Text 459

saptagrame prabhuvara nityananda-raya

gana-saha sankirtana karena lilaya//CB, Antya 5.459//

TRANSLATION

Lord Nityananda enjoyed sankirtana pastimes with His associates in Saptagrama.

Text 460

saptagrame yata haila kirtana-vihara

sata-vatsare o taha nari varnibara//CB, Antya 5.460//

TRANSLATION

The kirtana pastimes that took place in Saptagrama cannot be described even in a hundred years.

Text 461

purve yena sukha haila nadiya-nagare

sei-mata sukha haila saptagrama-pure//CB, Antya 5.461//

TRANSLATION

Saptagrama became filled with the same ecstasy that had previously filled the entire district of Nadia.

Text 462

ratri-dine ksudha-trsna nahi nidra-bhaya

sarva-dike haila hari-sankirtana-maya//CB, Antya 5.462//

TRANSLATION

Whether day or night, people did not feel the urges of hunger, thirst, fear, or sleep. All directions were filled with the congregational chanting of the holy name of the Lord.

Text 463

prati-ghare ghare prati-nagare catvare

nityananda prabhuvara kirtane vihare//CB, Antya 5.463//

TRANSLATION

Nityananda Prabhu enjoyed kirtana pastimes in every house, every neighborhood, and every village.

COMMENTARY

The word catvara refers to a neighborhood or a park.

Text 464

nityananda-svarupera avesa dekhite

hena nahi ye vihvala na haya jagate//CB, Antya 5.464//

TRANSLATION

There was no one in the world who was not overwhelmed on seeing the ecstatic mood of Nityananda Svarupa.

Text 465

anyera ki daya, visnu-drohi ye yavana

tahara o pada-padme laila sarana//CB, Antya 5.465//

TRANSLATION

What to speak of others, even Yavanas who are inimical to Visnu took shelter at His lotus feet.

COMMENTARY

Yavanas are by nature nondevotees and envious of the Supreme Lord.

Text 466

yavanera nayane dekhiya prema-dhara

brahmane o apanake karena dhikkara//CB, Antya 5.466//

TRANSLATION

When the brahmanas saw the Yavanas' tears of ecstatic love, they condemned themselves.

COMMENTARY

The brahmanas are exalted, and the Yavanas are degraded, being devoid of all samskaras, or purificatory processes.

Text 467

jaya jaya avadhuta-candra mahasaya

yanhara krpaya hena saba ranga haya//CB, Antya 5.467//

TRANSLATION

All glories to Avadhuta-candra Mahasaya, by whose mercy all such pastimes took place.

Text 468

ei mate saptagrame, ambuya-mulluke

viharena nityananda-svarupa kautuke//CB, Antya 5.468//

TRANSLATION

In this way Nityananda Svarupa happily enjoyed pastimes in Saptagrama and Ambuya-mulluka.

Text 469

tabe kata-dine ailena santipure

acarya-gosani priya-vigrahera ghare//CB, Antya 5.469//

TRANSLATION

Then after some days He went to the house of His dear Advaita Acarya in Santipura.

Text 470

dekhiya advaita nityanandera sri-mukha

hena nahi janena janmila kona sukha//CB, Antya 5.470//

TRANSLATION

When Advaita saw Nityananda’s face, He could not understand how joyful He became.

Text 471

‘hari’ bali’ lagilena karite hunkara

pradaksina dandavata karena apara//CB, Antya 5.471//

TRANSLATION

He roared loudly and chanted the name of Hari. Then Advaita circumambulated Nityananda and offered Him obeisances.

Text 472

nityananda-svarupa advaita kari’ kole

sincilena anga tana premananda-jale//CB, Antya 5.472//

TRANSLATION

Nityananda Svarupa embraced Advaita and soaked His body with tears of ecstatic love.

Text 473

donhe donha dekhi' bada haila vivasa

janmila ananta anirvacaniya rasa//CB, Antya 5.43//

TRANSLATION

They both became overwhelmed upon seeing each other, and They felt unlimited, indescribable ecstasy.

Text 474

donhe donha dhari' gadi' yayena angane

donhe cahe dharibare donhara carane//CB, Antya 5.474//

TRANSLATION

They rolled on the ground in each other's embrace, and They tried to grab each other's feet.

Text 475

koti simha jini' donhe kare simha-nada

samvarana nahe dui-prabhura unmada//CB, Antya 5.475//

TRANSLATION

The two roared more loudly than millions of lions, and They were unable to control Their madness.

Text 476

tabe kata-ksane dui-prabhu haila sthira

vasilena eka-sthane dui mahadhira//CB, Antya 5.476//

TRANSLATION

After a while the two most sober Prabhus became pacified and sat down together in one place.

Text 477

kara-yoda kariya advaita mahamati

santose karena nityananda-prati stuti//CB, Antya 5.477//

TRANSLATION

The broad-minded Advaita folded His hands and happily offered prayers to Nityananda.

Text 478

“tumi nityananda-murti nityananda-nama

murtimanta tumi caitanyera guna-dhama//CB, Antya 5.478//

TRANSLATION

“Your form is Nityananda, and Your name is Nityananda. You are the personification of Lord Caitanya’s transcendental qualities.

Text 479

sarva-jiva-paritrana tumi maha-hetu

maha-pralayete tumi satya-dharma-setu//CB, Antya 5.479//

TRANSLATION

“You are the ultimate cause of all living entities’ deliverance. You protect religious principles even during the total annihilation.

Text 480

tumi se bujhao caitanyera prema-bhakti

tumi se caitanya-vrkse dhara purna-sakti//CB, Antya 5.480//

TRANSLATION

“You propagate Lord Caitanya’s devotional service in ecstatic love. You are the fully empowered branch of the tree of Lord Caitanya.

Text 481

brahma-siva-naradadi ‘bhakta’ nama yanra

tumi se parama upadesta sabakara//CB, Antya 5.481//

TRANSLATION

“You are the supreme instructor of all devotees headed by Brahma, Siva, and Narada.

Text 482

visnu-bhakti sabei payena toma haite

tathapiha abhimana na sparse tomate//CB, Antya 5.482//

TRANSLATION

“Everyone attains devotional service to Visnu by Your mercy, yet You are never touched by pride.

Texts 483-484

patita-pavana tumi dosa-drsti-sunya

tomare se jane yara ache bahu punya

sarva-yajna-maya ei vigraha tomara

avidya-bandhana khande smarane yanhara//CB, Antya 5.483-484//

TRANSLATION

“You are the deliverer of the fallen souls. You do not find faults in others. Only a person who has heaps of piety can understand You. You are the personification of all sacrifice. Simply by remembering You, all bondage of ignorance is destroyed.

COMMENTARY

While glorifying Sri Nityananda Prabhu, Sri Advaita Prabhu said, “You are the deliverer of the fallen souls, and You do not find any faults in the distressed. No one other than the most pious person can understand You. You are the personification of all sacrifice. Simply by remembering You, all bondage of ignorance is destroyed.”

Text 485

yadi tumi prakasa na kara’ apanare

tabe kara sakti ache janite tomare?//CB, Antya 5.485//

TRANSLATION

“If You do not reveal Yourself, who will have the power to know You?

Text 486

akrodha paramananda tumi mahesvara

sahasra-vadana-adi deva mahidhara//CB, Antya 5.486//

TRANSLATION

“You are free from anger, You are supremely blissful, and You are the ultimate controller. You are the thousand-headed original Lord who sustains the universe.

Text 487

raksa-kula-hanta tumi sri-laksmana-candra

tumi gopa-putra haladhara murtimanta//CB, Antya 5.487//

TRANSLATION

“You are Sri Laksmana, the destroyer of the demoniac dynasty. You are Haladhara, the son of the cowherd.

Text 488

murkha nica adhama patita uddharite

tumi avatirna haiyacha prthivite//CB, Antya 5.488//

TRANSLATION

“You have incarnated in this world to deliver the foolish, fallen, and wretched souls.

Text 489

ye bhakti vanchaye yogesvara muni-gane

toma haite taha paibeka ye-te jane”//CB, Antya 5.489//

TRANSLATION

“The devotional service desired by the best of the mystic yogis and sages will be obtained by anyone and everyone by Your mercy.”

Text 490

kahite advaita nityanandera mahima

ananda-avese pasarilena apana//CB, Antya 5.490//

TRANSLATION

As Advaita glorified Nityananda, He became absorbed in ecstasy and forgot Himself.

Text 491

advaita se jnata nityanandera prabhava

e marma janaye kona kona mahabhaga//CB, Antya 5.491//

TRANSLATION

Advaita knows the glories of Nityananda, and some most fortunate souls also know.

Text 492

tabe ye kalaha hera anyo’nye baje

se kevala paranandа, yadi jane bujhe//CB, Antya 5.492//

TRANSLATION

But the quarrels that are seen between Them are nothing but sources of transcendental happiness, provided one understands them.

Text 493

advaitera vakya bujhibara sakti kara?

janiha isvara-sane bheda nahi yanra//CB, Antya 5.493//

TRANSLATION

Who has the power to understand the words of Advaita? Indeed, He is nondifferent from the Supreme Lord.

COMMENTARY

See the verse advaitam harinadvaitad from Sri Svarupa Damodara's notebook [and quoted here also) in Caitanya-caritamrta, Adi-lila, Chapter One, verse 13].

Text 494

hena mate dui prabhuvara maharange

viharena krsna-katha-mangala-prasange//CB, Antya 5.494//

TRANSLATION

In this way the two Prabhus joyfully relished the auspicious topics of Lord Krsna.

Text 495

aneka rahasya kari' advaita-sahita

asesa prakare tana janmaila prita//CB, Antya 5.495//

TRANSLATION

Nityananda exchanged many confidential topics with Advaita and thereby unlimitedly increased His happiness.

Text 496

tabe advaitera sthane lai’ anumati

nityananda ailena navadvipa-prati//CB, Antya 5.496//

TRANSLATION

Thereafter Nityananda took permission from Advaita and departed for Navadvipa.

Text 497

sei-mate sarvadye aila ai-sthane

asi’ namaskarilena aira carane//CB, Antya 5.497//

TRANSLATION

He went first to the house of mother Saci and offered obeisances at her feet.

Text 498

nityananda-svarupere dekhi’ saci-ai

ki ananda pailena—tara anta nai//CB, Antya 5.498//

TRANSLATION

On seeing Nityananda Svarupa, mother Sacis happiness was boundless.

Text 499

ai bale,—“bapa, tumi satya antaryami

tomare dekhite iccha karilana ami//CB, Antya 5.499//

TRANSLATION

Mother Saci said, “My dear son, You are certainly the Supersoul, for I just had a desire to see You.

Text 500

mora citta jani’ tumi aila satvara

ke toma cinite pare samsara-bhitara//CB, Antya 5.500//

TRANSLATION

“Realizing my desire, You came quickly here. Therefore who within this world can understand You?

Text 501

kata-dina thaka bapa, navadvipa-vase

yena toma dekhon muni dase pakse mase//CB, Antya 5.501//

TRANSLATION

“My dear son, stay here in Navadvipa for some days, so that I can see You every ten, fifteen, or thirty days.

COMMENTARY

The phrase dase pakse mase means “after ten days, after fifteen days, or after a month.”

Text 502

muni duhkhinira iccha tomare dekhite

daive tumi asiyacha duhkhita tarite”//CB, Antya 5.502//

TRANSLATION

“I am distressed and desire to see You. Now by the arrangement of providence You have come to remove my distress.”

Text 503

suniya aira vakya hase nityananda

ye jane aira prabhavera adi-anta//CB, Antya 5.503//

TRANSLATION

On hearing mother Sacis words, Nityananda smiled, for He knew the beginning and end of mother Sacis glories.

Text 504

nityananda bale,—“suna ai, sarva-matatomare

dekhite muni asiyachon hetha//CB, Antya 5.504//

TRANSLATION

Nityananda said, “Listen, mother Saci, O mother of all! I have come here to see you.

Text 505

mora bada iccha toma dekhite hethaya

rahilana navadvipe tomara ajnaya”//CB, Antya 5.505//

TRANSLATION

“I had a great desire to see you here. Therefore on your order I will stay in Navadvipa.”

Text 506

hena-mate nityananda ai sambhasiya

navadvipe bhramena ananda-yukta haiya//CB, Antya 5.506//

TRANSLATION

After speaking with mother Saci in this way, Nityananda happily wandered throughout Navadvipa.

Text 507

navadvipe nityananda prati-ghare ghare

saba-parisada-sange kirtana vihare//CB, Antya 5.507//

TRANSLATION

Nityananda enjoyed kirtana pastimes with His associates in each of the houses within Navadvipa.

Text 508

navadvipe asi’ prabhuvara-nityananda

hailena kirtane ananda murtimanta//CB, Antya 5.508//

TRANSLATION

After arriving in Navadvipa, Nityananda Prabhu became the personification of ecstasy in kirtana.

Text 509

prati-ghare ghare saba parisada-sange

niravadhi viharena sankirtana-range//CB, Antya 5.509//

TRANSLATION

He constantly enjoyed sankirtana with His associates in each and every house.

Text 510

parama mohana sankirtana-malla-vesa

dekhite sukrti paya ananda-visesa//CB, Antya 5.510//

TRANSLATION

Simply on seeing His most enchanting dress as the leader of the sankirtana party, pious people were greatly satisfied.

COMMENTARY

Pious persons became especially pleased on seeing Sri Nityananda Prabhu’s enthusiasm for sankirtana.

Text 511

sri-mastake sobhe bahuvidha patta-vasa

tad-upari bahuvidha malyera vilasa//CB, Antya 5.511//

TRANSLATION

His head was decorated with various fine silk cloths, upon which was placed various flower garlands.

Text 512

kanthe bahuvidha mani-mukta-svarna-hara

srutimule sobhe mukta kancana apara//CB, Antya 5.512//

TRANSLATION

Around His neck He wore varieties of necklaces made of jewels, pearls, and gold. His ears were adorned with gold earrings set with pearls.

Text 513

suvarnera angada balaya sobhe kare

na jani kateka malasobhe kalevare//CB, Antya 5.513//

TRANSLATION

He wore beautiful gold armlets and bracelets. I do not know how many flower garlands decorated His body.

Text 514

gorocana-candane lepita sarva-anga

niravadhi bala-gopalera praya ranga//CB, Antya 5.514//

TRANSLATION

His entire body was smeared with sandalwood pulp mixed with gorocana. He always sported like a cowherd boy.

Text 515

ki apurva lauha-danda dharena lilaya

purna dasa-anguli suvarna-mudrikaya//CB, Antya 5.515//

TRANSLATION

He effortlessly held a wonderful iron staff. His ten fingers were all

decorated with gold rings.

Text 516

sukla, nila, pita—bahuvidhi patta-vasa

parama vicitra paridhanera vilasa//CB, Antya 5.516//

TRANSLATION

He was most charmingly dressed with varieties of fine white, blue, and yellow silk cloth.

Text 517

vetra, vamsi, pacani jathara-pate sobhe

yara darasana dhyana jaga-manolobhe//CB, Antya 5.517//

TRANSLATION

He had a cane, a flute, and a bamboo stick stuck in His belt. By seeing or remembering Him, the minds of everyone in the world become enchanted.

Text 518

rajata-nupura-malla sobhe sri-carane

parama madhura-dhvani, gajendra-gamane//CB, Antya 5.518//

TRANSLATION

His lotus feet were adorned with silver ankle bells and bands, which produced sweet sounds as He moved like the king of elephants.

Text 519

ye-dike cahena prabhuvara nityananda

sei-dike haya krsna-rasa murtimanta//CB, Antya 5.519//

TRANSLATION

In whichever direction Nityananda Prabhu glanced, everyone became filled with the mellows of love for Krsna.

Text 520

hena-mate nityananda parama-kautuke

achena caitanya-janma-bhumi navadvipe//CB, Antya 5.520//

TRANSLATION

In this way Nityananda resided in Navadvipa, the birthplace of Lord Caitanya, in great happiness.

COMMENTARY

The birthplace of Sri Caitanyadeva is Navadvipa. That particular portion of Navadvipa is known as Sridhama Mayapur.

Text 521

navadvipa—yehena mathura-raja

dhanikata mata loka ache, anta nahi jani//CB, Antya 5.521//

TRANSLATION

Navadvipa is just like the capital city of Mathura. No one knew how many people lived there.

Text 522

hena saba sujana achena, yaha dekhi’

sarva mahapapa haite mukta haya papi//CB, Antya 5.522//

TRANSLATION

There were so many pious people that simply by seeing them, sinful people became liberated from all sinful reactions.

Text 523

tathi madhye durjana ye kata kata vaise

sarva-dharma ghuce tara chayara parase//CB, Antya 5.523//

TRANSLATION

Many sinful people also lived among them. Simply by touching their shadows, all one’s religious principles were destroyed.

Text 524

taharao nityananda-prabhura krpaya

krsna-pathe rata haila ati amayaya//CB, Antya 5.524//

TRANSLATION

Yet by the mercy of Nityananda Prabhu they were also brought to the path of pure Krsna consciousness.

Text 525

apane caitanya kata karila mocana

nityananda-dvare uddharila tribhuvana//CB, Antya 5.525//

TRANSLATION

Lord Caitanya personally delivered many living entities, and through Nityananda, He delivered the three worlds.

Text 526

cora-dasyu-adhama-patita-nama yara

nana-mate nityananda kailena uddhara//CB, Antya 5.526//

TRANSLATION

In some way or other Nityananda delivered the thieves, the rogues, the fallen, and the wretched.

Text 527

suna suna nityananda prabhura akhyana

cora dasyu ye-mate karila paritrana//CB, Antya 5.527//

TRANSLATION

Now listen to the topics of how Nityananda Prabhu delivered the dacoits.

Text 528

navadvipe vaise eka brahmana-kumara

tahara samana cora dasyu nahi ara//CB, Antya 5.528//

TRANSLATION

In Navadvipa there lived one particular brahmana’s son who had no equal among the dacoits and rogues.

Text 529

yata cora dasyu—tara maha-senapati

name se brahmana, ati parama kumati//CB, Antya 5.529//

TRANSLATION

He was the leader of all other dacoits. That evil-minded person was a brahmana in name only.

COMMENTARY

The phrase name se brahmana refers to a brahmana-bruva, or a so-called brahmana. See the Padma Purana and the Manu-samhita (7.85) for definitions and symptoms of the brahmana-bruvas.

Text 530

para-vadhe daya-matra nahika sarire

nirantara dasyu-gana-samhati vihare//CB, Antya 5.530//

TRANSLATION

He mercilessly killed others and always remained in the company of other dacoits.

Text 531

nityananda-svarupera dekhi' alankara

suvarna prabala-mani mukta divya-hara//CB, Antya 5.531//

TRANSLATION

One time he saw that Nityananda Svarupa was decorated with divine necklaces and ornaments made of gold, coral, jewels, and pearls.

Text 532

prabhura sri-ange dekhi' bahuvidha dhana

harite haila dasyu-brahmanera mana//CB, Antya 5.532//

TRANSLATION

On seeing the various valuable ornaments on the Lord's body, that dacoit brahmana decided to steal them.

Text 533

maya kari' niravadhi nityananda-sange

bhramaye tahana dhana haribara range//CB, Antya 5.533//

TRANSLATION

Wherever Nityananda went that brahmana stealthily followed Him for the purpose of stealing His wealth.

Text 534

antare parama dusta dvija bhala naya

janilena nityananda antara-hrdaya//CB, Antya 5.534//

TRANSLATION

Nityananda, as Supersoul in everyone's heart, knew the intentions of that wicked-minded brahmana.

Text 535

hiranya-pandita-name eka subrahmana

sei navadvipe vaise—maha-akincana//CB, Antya 5.535//

TRANSLATION

In Navadvipa there lived one qualified brahmana named Hiranya Pandita, who had no material assets.

COMMENTARY

One symptom of a qualified brahmana is freedom from material possessions.

Text 536

sei bhagyavantera mandire nityananda

thakila virale prabhu haiya asanga//CB, Antya 5.536//

TRANSLATION

Nityananda left His associates and quietly resided in the house of that fortunate Hiranya Pandita.

Text 537

sei dusta brahmana—parama dusta-mati

laiya sakala dasyu karaye yukati//CB, Antya 5.537//

TRANSLATION

The sinful brahmana was most wicked. He gathered the other dacoits and made a plan.

Text 538

“are bhai, sabe ara kene duhkha pai

candi-maye nidhi milaila eka thani//CB, Antya 5.538//

TRANSLATION

“O brothers, why are we still suffering? Goddess Candi has provided for us a treasure in one place.

COMMENTARY

“Sri Candi-mata is the only shelter for fulfilling our material desires. She has mercifully provided the ingredients for our act of plundering.”

Text 539

ei avadhutera angete alankara

sona mukta hira kasa bai nahi ara//CB, Antya 5.539//

TRANSLATION

“The ornaments decorating the body of this avadhuta are all made of gold, pearls, and diamonds.

Text 540

kata laksa takara padartha nahi jani

candi-maye eka thani milaila ani’//CB, Antya 5.540//

TRANSLATION

“I cannot say how many hundreds of thousands of rupees His ornaments are worth, and goddess Candi has brought them together in one place.

Text 541

sunya badi-majhe thake hiranyera ghare

kadiya aniba eka dandera bhitare//CB, Antya 5.541//

TRANSLATION

“He lives alone in the house of Hiranya. We can go there and take everything within a half hour.

Text 542

dhala khanda lai’ sabe hao samavaya

aji giya hana diba kataka nisaya”//CB, Antya 5.542//

TRANSLATION

“Collect your swords and shields, for tonight we will raid that house.”

Text 543

ei mata yukti kari’ saba dasyu-gana

sabe nisa-bhaga jani’ karila gamana//CB, Antya 5.543//

TRANSLATION

After making plans in this way, the dacoits waited for the night and then set out for the house.

Text 544

khanda churi trisula laiya jane jane

asiya vediya nityananda yei sthane//CB, Antya 5.544//

TRANSLATION

Equipped with swords, knives, and tridents, they gathered near the house where Nityananda was staying.

Text 545

eka sthane rahiya sakala dasyu-gana

age cara pathaiya dila eka jana//CB, Antya 5.545//

TRANSLATION

Those dacoits all waited at one place while they sent a spy to check out the situation.

Text 546

nityananda prabhuvara karena bhojana

catur-dike hari-nama laya bhakta-gana//CB, Antya 5.546//

TRANSLATION

Nityananda Prabhu was taking His meal, and the devotees were chanting the name of Hari in the four directions.

Text 547

krsnanande matta nityananda-bhrtya-gana

keha kare simha-nada, keha va garjana//CB, Antya 5.547//

TRANSLATION

The servants of Nityananda were so intoxicated in the ecstasy of Krsna consciousness that some of them roared like lions and some thundered.

Text 548

rodana karaye keha parananda-rase

keha karatali diya atta atta hase//CB, Antya 5.548//

TRANSLATION

Some cried in the mellows of ecstatic love, while others laughed loudly and clapped their hands.

Text 549

‘hai hai haya haya’ kare kona jana

krsnanande nidra nahi sabai cetana//CB, Antya 5.549//

TRANSLATION

Others called out, “Haya! Haya!” In the ecstasy of Krsna consciousness, no one slept.

Text 550

cara asi’ kahileka dasyu-gana-sthane//CB, Antya 5.550//

TRANSLATION

“bhata khaya avadhuta, jage sarva-jane”

COMMENTARY

The spy returned and said to the dacoits, “The Avadhuta is taking His meal, and the others are all awake.”

Text 551

dasyu-gana bale,—“sabe su uka khaiya

amara o vasi’ sabe hana diba giya”//CB, Antya 5.551//

TRANSLATION

The dacoits replied, “Let them eat and go to sleep. We will wait a while and then raid the house.”

COMMENTARY

The word hana means “attacking with cries and shouts.”

Text 552

vasila sakala dasyu eka-vrksa-tale

para dhana laibeka—ei kutuhale//CB, Antya 5.552//

TRANSLATION

All the dacoits sat under a tree, satisfied that they would soon plunder someone’s wealth.

Text 553

keha bale,—“mohara sonara tada-bala”

keha bale,—“muni nimu mukutara mala”//CB, Antya 5.553//

TRANSLATION

One of them said, “I will take His gold bracelets.” Another said, “I will take His pearl necklace.”

Text 554

keha bale,—“muni nimu karna-abharana” //CB, Antya 5.554//

TRANSLATION

“svarna-hara nimu muni”bale kona jana

COMMENTARY

Someone else said, “I will take His earrings.” One said, “I will take His gold necklace.”

Text 555

keha bale,—“muni nimu rajata nupura”

sabe ei mana-kala khayena pracura//CB, Antya 5.555//

TRANSLATION

Someone said, “I will take His silver anklebells.” In this way they all dreamt about the wealth they expected to get.

COMMENTARY

The phrase mana-kala means “an object of enjoyment desired in a dream.”

Text 556

henai samaye nityanandera icchaya

nidra-bhagavatiasi’ capila sabaya//CB, Antya 5.556//

TRANSLATION

By the will of Nityananda, at that time the goddess of sleep cast her glance on the dacoits.

Text 557

sei khane ghumaila saba dasyu-gana

nidraya haila sabe maha-acetana//CB, Antya 5.557//

TRANSLATION

All the dacoits fell asleep at that place. They became practically unconscious in deep sleep.

Text 558

prabhura mayaya hena haila mohita

ratri pohaila, tabu nahika samvita//CB, Antya 5.558//

TRANSLATION

They were so bewildered by the Lord’s potency that they did not wake up even when the night had passed.

Text 559

kaka-rave jagila sakala dasyu-gana

ratri nahi dekhi’ sabe haila duhkha-mana//CB, Antya 5.559//

TRANSLATION

Then the crows began to call out, and the dacoits awoke. They were all unhappy to see that night had already passed.

Text 560

aste-vyaste dhala khanda phelaiya vane

satvare calila saba dasyu ganga-snane//CB, Antya 5.560//

TRANSLATION

They quickly hid their swords and shields in the forest and went to take bath in the Ganges.

Text 561

sese saba dasyu-gana nija-sthane gela

sabe sabare gali padite lagila//CB, Antya 5.561//

TRANSLATION

Thereafter the dacoits abused each other as they returned to their homes.

Text 562

keha bale,—“tui age ghumaye padili”

keha bale,—“tui bada jagiya achili”//CB, Antya 5.562//

TRANSLATION

One dacoit said, “You fell asleep first,” and another replied, “As if you were awake!”

Text 563

keha bale,—“kalaha karaha kene ara

lajja-dharma candiaji rakhila sabara”//CB, Antya 5.563//

TRANSLATION

Another said, “Why are you quarreling? Candi has saved us from embarrassment.”

Text 564

dasyu-senapati ye brahmana duracara

se balaye,—“kalaha karaha kene ara//CB, Antya 5.564//

TRANSLATION

The sinful brahmana, who was the leader of the dacoits, said, “Why

quarrel any more?

Text 565

ye haila se haila candira icchaya

eka dina gele ki sakala dina yaya//CB, Antya 5.565//

TRANSLATION

“Whatever has happened took place by the will of Candi. We lost only one day, but there will be others.

Text 566

bujhilama candiaji mohila apane

vini candi pujiya gelana te-karane//CB, Antya 5.566//

TRANSLATION

“I think Candi has bewildered us today because we went without first worshiping her.

COMMENTARY

Another reading for aji (“today”) is asi (“came”).

Text 567

bhala kari’ aji sabe madya-mamsa diya

cala sabe eka thani candi puji giya”//CB, Antya 5.567//

TRANSLATION

“Let us go together and properly worship Candi with wine and meat.”

COMMENTARY

Wine and meat are ingredients for the worship of goddess Candi.

Text 568

eteka kariya yukti saba dasyu-gana

madya-mamsa diya sabe karila pujana//CB, Antya 5.568//

TRANSLATION

After making plans in this way, all of the dacoits worshiped Candi with wine and meat.

Text 569

ara dina dasyu-gana kaci’ nana astra

ailena vira chande pari’ nila-vastra//CB, Antya 5.569//

TRANSLATION

The next day the dacoits took up various weapons. They dressed in blue cloth and looked like brave heroes.

Text 570

maha-nisasarva-loka achaye sayane

henai samaye vedileka dasyu-gane//CB, Antya 5.570//

TRANSLATION

In the dead of night, when everyone was asleep, the dacoits surrounded the house.

Text 571

badira nikate thaki’ dasyu-gana dekhe

catur-dike aneka paike badi rakhe//CB, Antya 5.571//

TRANSLATION

As the dacoits came near the house, they saw that it was guarded by many soldiers.

COMMENTARY

The word paika means “infantry,” and the word rakhe means “protects”.

Text 572

catur-dike astradhari padatika-gana

niravadhi hari-nama karena grahana//CB, Antya 5.572//

TRANSLATION

Those soldiers were armed, they surrounded the house on all four sides, and they constantly chanted the name of Hari.

Text 573

parama prakanda-murti—sabei uddanda

nana-astradhari sabe—parama pracanda//CB, Antya 5.573//

TRANSLATION

They had large, powerful bodies, and they looked most formidable, being equipped with various weapons.

Text 574

sarva-dasyu-gana dekhe tara eko-jane

sata-jano marite paraye sei-ksane//CB, Antya 5.574//

TRANSLATION

The dacoits could see that each of those soldiers was powerful enough to kill a hundred people in a moment.

Text 575

sabara galaya mala, sarvange candana

niravadhi kariteche nama-sankirtana//CB, Antya 5.575//

TRANSLATION

They all had flower garlands, their bodies were smeared with sandalwood paste, and they continuously engaged in congregational chanting of the holy names.

Text 576

nityananda-prabhuvara achena sayane

catur-dike ‘krsna’ gaya sei saba gane//CB, Antya 5.576//

TRANSLATION

Nityananda Prabhu was sleeping as those soldiers chanted the name of Krsna in the four directions.

Text 577

dasyu-gana dekhi’ bada haila vismita

badi chadi’ sabe vasilena eka bhita//CB, Antya 5.577//

TRANSLATION

On seeing the situation, the dacoits were struck with wonder. They went away from the house and sat down to one side.

Text 578

sarva-dasyu-gane yukti lagila karite//CB, Antya 5.578//

TRANSLATION

“kothakara padatika aila ethate”

COMMENTARY

Then the dacoits all began to discuss among themselves, “From where have all these soldiers come?”

Text 579

keha bale,—“avadhuta ke-mate janiya

kahara paika aninachaye magiya”//CB, Antya 5.579//

TRANSLATION

One dacoit said, “The Avadhuta must have somehow understood our plan and borrowed these soldiers from someone.”

Text 580

keha bale,—“bhai, avadhuta bada ‘jnani’

majhe majhe aneka lokera mukhe suni//CB, Antya 5.580//

TRANSLATION

Another said, “O brothers, I have heard from a number of people that this Avadhuta is very wise.

Text 581

jnanavan bada avadhuta mahasaya

apanara raksa kiba apane karaya//CB, Antya 5.581//

TRANSLATION

“This Avadhuta Mahasaya is so intelligent He arranges for His own protection.

Text 582

anyatha ye saba dekhi padatika-gana

manusyera mata nahi dekhi eka jana//CB, Antya 5.582//

TRANSLATION

“Otherwise those soldiers we saw did not even look like human beings.

Text 583

hena bujhi—ei saba saktira prabhave

‘gosani’ kariya tane kahe sabe”//CB, Antya 5.583//

TRANSLATION

“I think people call Him Gosani because He has such great influence.”

Text 584

ara keha bale,—“tumi abudha ye bhai!

ye khaya ye pare se va ke-mata gosani”//CB, Antya 5.584//

TRANSLATION

Someone else said, “O brother, you are a fool! How can one who eats and dresses like Him be called a Gosani?”

COMMENTARY

How can one who feasts and decorates himself with cloth and ornaments be called a self-controlled person?

Text 585

sakala dasyura senapati ye brahmana

se balaye,—“janilana sakala karana//CB, Antya 5.585//

TRANSLATION

The brahmana leader of the dacoits said, “I know the reason.

Text 586

yata bada bada loka cari-dik haite

sabei aisena avadhutera dekhite//CB, Antya 5.586//

TRANSLATION

“Many influential persons come from all over to see this Avadhuta.

Text 587

kona dik haite kona rajara laskara

asiyache, tara padatika bahutara//CB, Antya 5.587//

TRANSLATION

“A king’s military commander has come from somewhere with many of his soldiers.

Text 588

ataeva padatika sakala bhavaka

ei se karane ‘hari hari’ kare japa//CB, Antya 5.588//

TRANSLATION

“Those soldiers are all sentimental, and therefore they chant the name of Hari.

COMMENTARY

The word bhavaka is generally spelled bhavuka, which means “sentimental.”

Text 589

eba nahe, kona padatika ani thake

tabe kata dina edaiba ei pake//CB, Antya 5.589//

TRANSLATION

“This is not the right time. Since the soldiers are here, we will wait for a few days.

Text 590

ataeva cala sabe aji ghare yai

cupe cape dina dasa vasi’ thaki bhai”//CB, Antya 5.590//

TRANSLATION

“So let us all go home today, O brothers, we will wait quietly for about ten days.”

Text 591

eta bali' dasyu-gana gela nija-ghare

avadhuta-candra prabhu svacchande vihare//CB, Antya 5.591//

TRANSLATION

After their leader spoke in this way, the dacoits all returned to their homes. Meanwhile Avadhuta-candra Prabhu continued to enjoy His pastimes.

Text 592

nityananda-carana bhajaye ye ye jane

sarva-vighna khande taha sabara smarane//CB, Antya 5.592//

TRANSLATION

By remembering even those who worship the lotus feet of Nityananda, all obstacles are vanquished.

Text 593

hena nityananda prabhu vihare apane

tahane karite vighna pare kon jane//CB, Antya 5.593//

TRANSLATION

So when Nityananda Prabhu Himself enjoys His pastimes, who can create any obstacles?

COMMENTARY

Envious people always try to create obstacles in the endeavors of saintly persons. Under the influence of their sinful mentality, they create

obstacles for all sorts of beneficial activities in this world. But no envious person will ever be able to create obstacles in any of the activities Sri Nityananda performs in His desire to serve Lord Krsna.

Text 594

avidya khandaye yanra dasera smarane

se prabhure vighna karibeka kon jane//CB, Antya 5.594//

TRANSLATION

Who can place impediments before the Lord, when all ignorance is destroyed by remembering even His servant?

COMMENTARY

No one is able to place impediments before Sri Nityananda, who is the master of the Supreme Lord's servants, for if a person remembers topics of even Sri Nityananda's servants, the actions of ignorance, in the form of aversion to the Supreme Lord, cannot be maintained and all his sinful thoughts are destroyed.

Texts 595-596

sarva-gana-saha vighna-natha yanra dasa

yanra amsa rudra kare jagata-vinasa

yanra amsa nadite bhuvana kampa haya

hena prabhu nityananda, kare tana bhaya//CB, Antya 5.595-596//

TRANSLATION

Ganesa, the destroyer of all obstacles, and his associates engage in His service. Rudra, His plenary portion, annihilates the universe. And when Ananta, His plenary portion, becomes restless the entire universe trembles. How, then, can that Nityananda Prabhu be afraid of anyone?

COMMENTARY

When the guna-avatara Rudra, who is a portion of the plenary portion of Nityananda Prabhu, is able to annihilate the universe; when Ganapati and his associates are always engaged in His service; and when His plenary portion Sri Ananta, who supports the universe, becomes a little restless, the fourteen worlds tremble. Then how can that Nityananda Prabhu be afraid of anyone?

In the Srimad Bhagavatam (10.85.31) it is stated:

yasyamsamsamsa-bhagena

visvotpatti-layodayah

bhavanti kila visvatmams

tam tvadyaham gatim gata

“O Soul of all that be, the creation, maintenance and destruction of the universe are all carried out by a fraction of an expansion of an expansion of Your expansion. Today I have come to take shelter of You, the Supreme Lord.”

In the Srimad Bhagavatam (3.25.42) it is stated:

mad-bhayad vati vato 'yam

suryas tapati mad-bhayat

varsatindro dahaty agnir

mrtyus carati mad-bhayat

“It is because of My supremacy that the wind blows, out of fear of Me; the sun shines out of fear of Me, and the lord of the clouds, Indra, sends forth showers out of fear of Me. Fire burns out of fear of Me, and death goes about taking its toll out of fear of Me.”

In the Srimad Bhagavatam (3.29.38-45) it is stated:

yo 'ntah pravisya bhutani

bhutair atty akhilasrayah

sa visnv-akhyo 'dhiyajno 'sau

kalah kalayatam prabhuh

“Lord Visnu, the Supreme Personality of Godhead, who is the enjoyer of all sacrifices, is the time factor and the master of all masters. He enters everyone’s heart, He is the support of everyone, and He causes every being to be annihilated by another.

na casya kascid dayito

na dvesyo na ca bandhavah

avisaty apramatto 'sau

pramattam janam anta-krt

“No one is dear to the Supreme Personality of Godhead, nor is anyone His enemy or friend. But He gives inspiration to those who have not forgotten Him and destroys those who have.

yad-bhayad vati vato 'yam

suryas tapati yad-bhayat

yad-bhayad varsate devo

bha-gano bhati yad-bhayat

“Out of fear of the Supreme Personality of Godhead the wind blows, out of fear of Him the sun shines, out of fear of Him the rain pours forth showers, and out of fear of Him the host of heavenly bodies shed their luster.

yad vanaspatayo bhita

atas causadhibhih saha

sve sve kale 'bhigrhnanti

puspani ca phalani ca

“Out of fear of the Supreme Personality of Godhead the trees, creepers, herbs and seasonal plants and flowers blossom and fructify, each in its own season.

sravanti sarito bhita

notsarpaty udadhir yatah

agnir indhe sa-giribhir

bhur na majjati yad-bhayat

“Out of fear of the Supreme Personality of Godhead the rivers flow, and the ocean never overflows. Out of fear of Him only does fire burn and does the earth, with its mountains, not sink in the water of the universe.

nabho dadati svasatam

padam yan-niyamad adah

lokam sva-deham tanute

mahan saptabhir avrtam

“Subject to the control of the Supreme Personality of Godhead, the sky allows outer space to accommodate all the various planets, which hold innumerable living entities. The total universal body expands with its seven coverings under His supreme control.

gunabhimanino devah

sargadisv asya yad-bhayat

vartante 'nuyugam yesam

vasa etac caracaram

“Out of fear of the Supreme Personality of Godhead, the directing demigods in charge of the modes of material nature carry out the functions of creation, maintenance and destruction; everything animate and inanimate within this material world is under their control.

so 'nanto 'nta-karah kalo

'nadir adi-krd avyayah

janam janena janayan

marayan mrtyunantakam

“The eternal time factor has no beginning and no end. It is the representative of the Supreme Personality of Godhead, the maker of the criminal world. It brings about the end of the phenomenal world, it carries on the work of creation by bringing one individual into existence from another, and likewise it dissolves the universe by destroying even the lord of death, Yamaraja.”

In the Brahma-samhita (5.50) it is stated:

yat-pada-pallava-yugam vinidhaya kumbha-

dvandve pranama-samaye sa ganadhirajah

vighnan vihantum alam asya jagat-trayasya

govindam adi-purusam tam aham bhajami

“I worship the primeval Lord, Govinda. Ganesa always holds His lotus feet upon the pair of tumuli protruding from his elephant head in order to obtain power for his function of destroying all obstacles on the path of progress in the three worlds.”

Text 597

sarva navadvipe kare svacchande kirtana

svacchande karena krida bhojana sayana//CB, Antya 5.597//

TRANSLATION

He freely performed kirtana throughout Navadvipa, and He freely enjoyed pastimes of eating and sleeping.

Text 598

sarva-ange sakala amulya alankara

yena dekhi baladeva—rohini-kumara//CB, Antya 5.598//

TRANSLATION

With priceless ornaments decorating His entire body, He looked just like Baladeva, the son of Rohini.

Text 599

karpura, tambula prabhu karena carvana

isat hasiya mohe jaga-jana-mana//CB, Antya 5.599//

TRANSLATION

He chewed betel nuts mixed with camphor, and His sweet smile enchanted people of the entire world.

Text 600

abhaya-paramananda bule sarva-sthane

abhaya-paramananda bhakta-gosthi-sane//CB, Antya 5.600//

TRANSLATION

He fearlessly and happily wandered about everywhere in the company of the devotees.

Text 601

ara-bara yukti kari' papi dasyu-gane

ailena nityananda-candrera bhavane//CB, Antya 5.601//

TRANSLATION

The sinful dacoits soon made another plan and gathered near the house where Nityananda Candra was staying.

Text 602

daive sei dine maha-meghe andhakara

maha-ghora-nisanahi lokera sancara//CB, Antya 5.602//

TRANSLATION

By the arrangement of providence, it was completely dark that night because of dense clouds. No other persons were out that night.

Text 603

maha-bhayankara-nisa cora-dasyu-gana

dasa-panca astra eko janera kacana//CB, Antya 5.603//

TRANSLATION

On that formidable night, each of those dacoits carried five to ten weapons.

COMMENTARY

The word kacana means "carried."

Text 604

pravista haila matra badira bhitare

sabe haila andha, keha cahite na pare//CB, Antya 5.604//

TRANSLATION

As soon as they entered the courtyard of the house, they were completely blinded and unable to see anything.

Text 605

kichu nahe dekhe, andha haila dasyu-gana

sabei haila hata-prana-buddhi-mana//CB, Antya 5.605//

TRANSLATION

Those dacoits became so blind that they could not see a thing, and their life airs, their intelligence, and their minds became paralyzed

Text 606

keha giya pade gada-khaira bhitare

jonke poke danse tare kamadai' mare//CB, Antya 5.606//

TRANSLATION

Some fell into the trench and were bitten by leeches, insects, and bees.

COMMENTARY

The phrase gada-khaira refers to a trench surrounding the palace or residence of a king or landlord.

Text 607

ucchista gartete keha keha giya pade

tathaya maraye vicha-pokera kamade//CB, Antya 5.607//

TRANSLATION

Some fell into a pit where food remnants were thrown and suffered from the bites of insects and scorpions.

Text 608

keha keha pade giya kantara upare

sarva ange phute kanta, nadite na pare//CB, Antya 5.608//

TRANSLATION

Some fell on thorns that pierced their entire bodies so they were unable to move.

Text 609

khalera bhitare giya pade kona jana

hasta-pada bhangi’ keha karaye krandana//CB, Antya 5.609//

TRANSLATION

Some fell into a hole, wherein their hands and legs were broken, and they began to cry.

Text 610

seikhane karo karo gaye aila jvara

sarva dasyu-gana cinta paila antara//CB, Antya 5.610//

TRANSLATION

Some of the dacoits there were afflicted by fever, but every one of them became frightened.

Text 611

henai samaye indra parama-kautuki

karite lagila maha-jhada-vrsti tathi//CB, Antya 5.611//

TRANSLATION

At that time the mischievous Indra sent a great rainstorm there.

Text 612

eke mare dasyu poka-jonkera kamade

visese maraye aro mahavrsti-jhade//CB, Antya 5.612//

TRANSLATION

First the dacoits suffered the bites of leeches and insects, then they suffered further from the great rainstorm.

Text 613

silavrsti pade saba angera upare

prana nahi yaya, bhase duhkhera sagare//CB, Antya 5.613//

TRANSLATION

Hail fell on them, yet they did not die but simply floated in an ocean of misery.

Text 614

hena se padaye eko maha-jhanjhana

trase murccha yaya sabe pasari’ apana//CB, Antya 5.614//

TRANSLATION

Then one lightning bolt struck there, and they forgot themselves and lost consciousness out of fear.

COMMENTARY

The word maha-jhanjhana means “lightning bolt.”

Text 615

mahavrsti dasyu-gana bhije nirantara

maha-site sabhara kampita kalevara//CB, Antya 5.615//

TRANSLATION

Because of the heavy rain, the dacoits were completely soaked and began to shiver from the extreme cold.

Text 616

andha haiyache—kichu na paya dekhite

mare dasyu-gana maha-jhada-vrsti-site//CB, Antya 5.616//

TRANSLATION

They were blinded and unable to see a thing, and now they suffered from the great rainstorm and cold.

Text 617

nityananda-drohe asiyache e janiya

krodha indra visese marena duhkha diya//CB, Antya 5.617//

TRANSLATION

Realizing that they had come to trouble Nityananda, the angry Indra awarded them severe punishment.

Text 618

kato-ksane dasyu-senapati ye brahmana

akasmat bhagye tara haila smarana//CB, Antya 5.618//

TRANSLATION

After some time the brahmana leader of those dacoits suddenly had a thought out of some good fortunate.

Text 619

mane bhave vipra—“nityananda nara nahe

satya eho isvara,—manusya kabhu kahe//CB, Antya 5.619//

TRANSLATION

The brahmana thought, “Nityananda is not a human being. He is certainly the Supreme Lord. He cannot be an ordinary man.

Text 620

eka-dina mohilena sabare nidraya

tathapiha na bujhilumisvara-mayaya//CB, Antya 5.620//

TRANSLATION

“One day He bewildered us with sleep, yet we could not understand because of the influence of the Lord’s illusory energy.

Text 621

ara dina maha-adbhuta padatika-gana

dekhaila, tabu mora nahila cetana//CB, Antya 5.621//

TRANSLATION

“Another day He showed us those most wonderful soldiers, but still we did not come to our senses.

Text 622

yogya muni-papisthera e saba durgati

harite prabhura dhana yena kailun mati//CB, Antya 5.622//

TRANSLATION

“This suffering is appropriate for sinful persons like us, for we tried to plunder the Lord’s wealth.

Text 623

e mahasankate more ke karibe para

nityananda bai mora gati nahi ara”//CB, Antya 5.623//

TRANSLATION

“So who can protect me from this great danger? I have no shelter other than Nityananda.”

Text 624

eta bhavi’ dvija nityanandera carana

cintiya ekanta-bhave laila sarana//CB, Antya 5.624//

TRANSLATION

After thinking in this way, the brahmana meditated on and took complete shelter of the lotus feet of Nityananda.

Text 625

se carana cintile apada nahi ara

sei-ksane koti aparadhira o nistara//CB, Antya 5.625//

TRANSLATION

By meditating on His lotus feet, even one who has committed millions of offenses is immediately delivered from all difficulties.

Text 626

“raksa raksa nityananda sri-bala-gopala!

raksa kara’ prabhu, tumi sarva-jiva-pala//CB, Antya 5.626//

TRANSLATION

“O Nityananda, O Sri Bala-gopala, please protect me! O Lord, You are the maintainer of all living entities, please protect me!

Text 627

ye jana achada prabhu, prthivite khaya

punas ca prthivi tare hayena sahaya//CB, Antya 5.627//

TRANSLATION

“O Lord, if a person falls forcefully to the ground, the earth again supports him.

COMMENTARY

When a person falls to the ground, the earth does not allow him to fall further but kindly protects him.

It is stated:

bhumau skhalita-padanam bhumir evavalambanam

tvayi jataparadhanam tvam eva saranam prabho

“Those who trip and fall have only the ground as support to again get up.

Similarly, O Lord, those who commit offenses to You have no one but You for refuge.”

Text 628

e-mata ye tomate aparadha kare

sese seho tomara smarane duhkha tare//CB, Antya 5.628//

TRANSLATION

“In the same way, the distress of one who commits offenses at Your lotus feet is destroyed simply by remembering You.

COMMENTARY

If a person who suffers distress or poverty becomes angry or disappointed with the Supreme Lord, then that angry or disappointed person commits an offense. For after facing some form of distress or poverty one can understand that You are the only protector.

Text 629

tumi se jivera ksama sarva aparadha

patita-janero tumi karaha prasada//CB, Antya 5.629//

TRANSLATION

“You forgive all offenses of the living entities, and You bestow mercy on the fallen souls.

Text 630

tathapi yadyapi ami brahmaghna govadhi

mora vada ara prabhu nahi aparadhi//CB, Antya 5.630//

TRANSLATION

“I have killed brahmanas and cows. O Lord, there is no greater offender than me.

Text 631

sarva mahapataki o tomara sarana

laile, khandaye tara samsara-bandhana//CB, Antya 5.631//

TRANSLATION

“If the most sinful person takes shelter of You, he is freed from all material bondage.

Text 632

janmavadhi tumi se jivera rakha prana

ante o tumi se prabhu, kara paritrana//CB, Antya 5.632//

TRANSLATION

“O Lord, You protect the living entities from the time of their birth and also at the time of their death.

Text 633

e sankata haite prabhu, kara aji raksa

yadi jina prabhu, tabe kainu ei siksa//CB, Antya 5.633//

TRANSLATION

“O Lord, please protect me from this calamity today. If I survive, I will remember this lesson.

Text 634

janma janma prabhu tumi, muni tora dasa

kiba jina maron ei hau mora asa"//CB, Antya 5.634//

TRANSLATION

"Birth after birth You are my Lord and I am Your servant. Whether I live or die, I have no other desire."

Text 635

krpa-maya nityananda-candra avatara

suni' karilena dasyu-ganera uddhara//CB, Antya 5.635//

TRANSLATION

When the most merciful Nityananda Candra heard these prayers, He delivered those dacoits.

Text 636

ei mata cintite sakala dasyu-gana

sabara haila dui caksu-vimocana//CB, Antya 5.636//

TRANSLATION

As the dacoits thought like this, they regained their eyesight.

Text 637

nityananda-svarupera sarana-prabhave

jhada-vrsti ara kara dehe nahi lage//CB, Antya 5.637//

TRANSLATION

By the influence of surrendering to Nityananda Svarupa, they were freed from the distress caused by the rainstorm.

Text 638

kata-ksane patha dekhi' saba dasyu-gana

mrta-praya haye sabe karila gamana//CB, Antya 5.638//

TRANSLATION

Shortly thereafter the dacoits found their way and returned home almost dead.

Text 639

sabe ghare giya sei mate dasyu-gana

ganga-snana karilena giya sei-ksana//CB, Antya 5.639//

TRANSLATION

After returning home in this way, the dacoits immediately went to take bath in the Ganges.

Text 640

dasyu-senapati dvija kandite kandite

nityananda-carane aila sei mate//CB, Antya 5.640//

TRANSLATION

The brahmana leader of the dacoits then came crying to the lotus feet of

Nityananda.

Text 641

vasiya achena nityananda visvanatha

patita-janere kari’ subha drsti-pata//CB, Antya 5.641//

TRANSLATION

Nityananda, the Lord of the universe, was sitting casting His merciful glance on the fallen souls.

Text 642

catur-dike bhakta-gana kare hari-dhvani

anande hunkara kare avadhuta-mani//CB, Antya 5.642//

TRANSLATION

The devotees in the four directions were chanting the name of Hari, and the crest jewel of the avadhutas roared in ecstasy.

Text 643

sei mahadasyu dvija henai samaya

‘trahi’ bali’ bahu tuli’ dandavat haya//CB, Antya 5.643//

TRANSLATION

At that time that great dacoit brahmana arrived there, raised his arms, called out, “Please protect me!” and offered his obeisances.

Text 644

apada-mastaka pulakita saba anga

niravadhi asru-dhara vahe, mahakampa//CB, Antya 5.644//

TRANSLATION

The hairs of his entire body stood on end, and he shed incessant tears while his body trembled.

Text 645

hunkara garjana niravadhi kare preme

bahya nahi jane vipra karaye krandane//CB, Antya 5.645//

TRANSLATION

He constantly roared and thundered in ecstatic love. That brahmana lost all external consciousness as he cried.

Text 646

nityananda-svarupera prabhava dekhiya

apana-apani nace harasita haiya//CB, Antya 5.646//

TRANSLATION

While seeing the opulences of Nityananda Svarupa, he began to dance in joy.

Text 647

“trahi bapa nityananda patita-pavana!”

bahu tuli’ ei-mata bale ghane ghana//CB, Antya 5.647//

TRANSLATION

He raised his arms and repeatedly called out, “O Nityananda, deliverer of the fallen souls, save me!”

Text 648

dekhi’ hailena sabe parama vismita//CB, Antya 5.648//

TRANSLATION

“e-mata dasyura kena e-mata carita”

COMMENTARY

When everyone saw the behavior of the dacoit, they were struck with wonder and thought, “How could such a dacoit behave like this?”

Text 649

keha bale,—“maya va kariya asiyache

kona paka kariya va hana deya pache”//CB, Antya 5.649//

TRANSLATION

Someone said, “He must be playing some trick. Under this pretext he may raid the house latter.”

COMMENTARY

By nature, duplicitous people externally exhibit simplicity and humility, but when the opportunity arises they engage in illicit activities.

Text 650

keha bale,—“nityananda patita-pavana

krpaya ihara va haila bhala mana”//CB, Antya 5.650//

TRANSLATION

Someone else said, “Nityananda is the deliverer of the fallen souls. By His mercy his heart has changed.”

Text 651

viprera atyanta prema-vikara dekhiyaji

jnasila nityananda isat hasiya//CB, Antya 5.651//

TRANSLATION

On seeing the transformations of ecstatic love in that brahmana, Nityananda smiled and inquired from him.

Text 652

prabhu bale,—“kaha dvija, ki tomara rita

bada ta’ tomara dekhi adbhuta-carita//CB, Antya 5.652//

TRANSLATION

The Lord said, “Tell Me, O brahmana, what kind of behavior is this? I see your behavior appears most wonderful.

Text 653

ki dekhila, ki sunila krsna-anubhava

kichu cinta nahi, akapate kaha saba”//CB, Antya 5.653//

TRANSLATION

“Did you see or hear something that gave you realization of Krsna? Do not worry, tell everything frankly.”

Text 654

suniya prabhura vakya sukrti brahmana

kahite na pare kichu, karaye krandana//CB, Antya 5.654//

TRANSLATION

Hearing the Lord’s words, the fortunate brahmana could not speak but continued to cry.

Text 655

gadagadi’ yaya padi’ sakala angane

hase, kande nace, gaya apana-apane//CB, Antya 5.655//

TRANSLATION

He rolled on the ground throughout the courtyard. He spontaneously laughed, cried, danced, and sang.

Text 656

susthira haiya dvija tabe kata-ksane

kahite lagila saba prabhu-vidyamane//CB, Antya 5.656//

TRANSLATION

After some time the brahmana became pacified and began to speak to the Lord.

Text 657

“ei nadiyaya prabhu vasati amara

nama se ‘brahmana’—vyadha-candala-acara//CB, Antya 5.657//

TRANSLATION

“O Lord, I live in this Nadia. Although I am known as a brahmana, my behavior is like that of a hunter or dog-eater.

Text 658

nirantara dusta-sange kari dakacuri

parahimsa vahi janme ara nahi kari//CB, Antya 5.658//

TRANSLATION

“I always engage in thievery in the company of wicked people. Since birth I have done nothing but commit violence to others.

Text 659

more dekhi’ sarva navadvipa kanpe dare

kiba papa nahi haya amara sarire//CB, Antya 5.659//

TRANSLATION

“The people of Navadvipa tremble in fear when they see me. There is no sin that I have not committed.

Text 660

dekhiya tomara ange divya alankara

taha haribare citta haila amara//CB, Antya 5.660//

TRANSLATION

“When I saw that Your body was decorated with valuable ornaments, I

decided to steal them.

Text 661

eka dina saji’ bahu lai’ dasyu-gana

harite ailu muni sri-angera dhana//CB, Antya 5.661//

TRANSLATION

“One day I brought my band of armed dacoits to steal the ornaments from Your divine body.

Text 662

se-dina nidraya prabhu, mohila sabare

tomara mayaya nahi janilun tomare//CB, Antya 5.662//

TRANSLATION

“That night, O Lord, You bewildered us with sleep, but by Your illusory energy, I could not understand You.

Text 663

ara-dina nana-mate candika pujiya

ailana khanda-churi-trisula kaciya//CB, Antya 5.663//

TRANSLATION

“Another night we worshiped Candi with various ingredients and then came with choppers, knives, and tridents.

Text 664

adbhuta mahima dekhilana sei-dine

sarva badiache vedi’ padatika-gane//CB, Antya 5.664//

TRANSLATION

“That night we saw something wonderful. The entire house was surrounded by soldiers.

Text 665

ekeka padatika yena matta-hasti-praya

ajanu-lambita mala sabara galaya//CB, Antya 5.665//

TRANSLATION

“Each soldier was as powerful as a mad elephant. They were all decorated with garlands that reached down to their knees.

Text 666

niravadhi hari-dhvani sabara vadane

tumi acha grha-majhe anande sayane//CB, Antya 5.666//

TRANSLATION

“They all incessantly chanted the name of Hari as You blissfully slept inside the house.

Text 667

hena se papistha-citta ama-sabakara

tabu nahi bujhilana mahima tomara//CB, Antya 5.667//

TRANSLATION

“Yet our hearts were so sinful that we could not understand Your glories.

Text 668

‘kara padatika asiyache kotha haite’

eta bhavi’ se-dina gelana sei-mate//CB, Antya 5.668//

TRANSLATION

“We thought that the soldiers had come from another place. Thinking like this, we returned home that night.

Text 669

tabe kata dina vyaje kali ailana

asiyai matra dui caksu khailana//CB, Antya 5.669//

TRANSLATION

“Then after a few days we came again last night. But as soon as we came, we lost our vision.

Text 670

badite pravista hai’ saba dasyu-gane

andha hai’ sabe padilana nana-sthane//CB, Antya 5.670//

TRANSLATION

“When I entered the courtyard of the house with my band of dacoits, we all lost our vision and fell in various places.

Text 671

kanta jonka poka jhada vrsti silaghate

sabe mari, karo sakti nahika yaite//CB, Antya 5.671//

TRANSLATION

“We suffered greatly from thorns, leeches, insects, rainstorm, and hail. Being afflicted in this way, we had no strength to return home.

Text 672

maha-yama-yatana haila yadi bhoga

tabe sese sabara haila bhakti-yoga//CB, Antya 5.672//

TRANSLATION

“When we had thus suffered the punishment of Yamaraja, we eventually developed devotion to You.

Text 673

tomara krpaya sabe toxmara carana

karilun ekanta-bhave sabei smarana//CB, Antya 5.673//

TRANSLATION

“By Your mercy we remembered Your lotus feet with full attention.

Text 674

haila sabara tabe caksu-vimocana

hena mahaprabhu tumi patita-pavana//CB, Antya 5.674//

TRANSLATION

“Then our vision was restored. Such is Your greatness, O deliverer of the

fallen!

Text 675

ami-saba edailun e saba yatanae

tomara smaranera kon va mahima//CB, Antya 5.675//

TRANSLATION

“That we were all released from such suffering is not the real benefit of remembering You.

Text 676

yanhara smarane khande avidya-bandhana

anayase cali’ yaya vaikuntha bhuvana”//CB, Antya 5.676//

TRANSLATION

“By remembering You, one is freed from all bondage of ignorance and easily attains the abode of Vaikuntha.”

Text 677

kahiya kahiya dvija kande urddhvaraya

hena lila kare prabhu avadhuta-raya//CB, Antya 5.677//

TRANSLATION

As the brahmana spoke, he cried loudly. Such are the pastimes of Avadhuta Nityananda Prabhu.

Text 678

suniya sabara haila mahascarya-jnana

brahmanera prati sabe karena pranama//CB, Antya 5.678//

TRANSLATION

When everyone heard what had happened, they were astonished. Then they all offered obeisances to the brahmana.

Text 679

dvija bale,—“prabhu, ebe amara vidaya

e deha rakhite ara more nahi bhaya//CB, Antya 5.679//

TRANSLATION

The brahmana said, “O Lord, now let me go. It is not proper for me to keep this body any longer.

Text 680

yena mora citta haila tomara himsaya

sei mora prayascitta—marimu gangaya”//CB, Antya 5.680//

TRANSLATION

“Since I intended to harm You, my atonement should be to drown myself in the Ganges.”

Text 681

suni’ ati akaitava dvijera vacana

tusta hailena prabhu, sarva bhakta-gana//CB, Antya 5.681//

TRANSLATION

On hearing the sincere words of the brahmana, the Lord and the devotees became pleased.

Text 682

prabhu bale,—“dvija, tumi bhagyavanta bada

janma janma krsnera sevaka tumi dadha//CB, Antya 5.682//

TRANSLATION

The Lord said, “O brahmana, you are most fortunate. You are certainly Krsna’s servant birth after birth.

Text 683

nahile e-mata krpa karibena kene

e prakasa anye ki dekhaye bhrtya vine//CB, Antya 5.683//

TRANSLATION

“Otherwise why would He bestow such mercy on you? Who other than His servant can see such opulence?

Text 684

patita-tarana-hetu caitanya-gosani

avatari achena ihate anya nani//CB, Antya 5.684//

TRANSLATION

“Caitanya Gosani has appeared to deliver the fallen souls. There is no doubt about this.

Text 685

suna dvija, yateka pataka kaili tui

ara yadi na karis saba nimu muni//CB, Antya 5.685//

TRANSLATION

“Listen, O brahmana, I will relieve you of whatever sins you have committed if you do not commit them again.

COMMENTARY

If sins that are committed are confessed before a bona fide spiritual master, the sinner becomes relieved of the reactions. Then he no longer engages in such sinful activities. If a human being accepts the punishment that is prescribed by the rules of atonement, he learns for the future. In some cases, however, a punished person commits the same sin for which he had undergone punishment. When there is no longer a propensity for committing further sin, a person desires to be relieved of the reactions for the sins he has committed. If that desire is sincere, then there is no possibility of reviving the propensity to commit sin. But if one is not completely free from sin, then the seed of sin naturally induces one to engage again in sinful activities. As a bankrupt person unable to repay his debts is given a fresh opportunity to repay his debts under a formula prescribed by the judge, the mind of one who is inclined to lead a pious life by giving up desires to commit sinful activities like harming others does not run after sin. Sri Nityananda Prabhu excused the previous deeds of that sinful brahmana and gave him a new life.

Text 686

parahimsa, daka-curi, saba anacara

chada giya iha tumi, na kariha ara//CB, Antya 5.686//

TRANSLATION

“Give up violence to others, stealing, and other immoral activities. Do not do such things again.

Text 687

dharma-pathe giya tumi laha hari-nama

tabe tumi anyere kariba paritrana//CB, Antya 5.687//

TRANSLATION

“Lead a religious life and chant the name of Hari, then you can also deliver others.

Text 688

yata saba dasyu-cora dakiya aniya

dharma-pathe sabare laoyao tumi giya”//CB, Antya 5.688//

TRANSLATION

“You should gather all the rogues and dacoits together and induce them to lead religious lives.”

Text 689

eta bali’ apana-galaya mala ani’

tusta hai’ brahmanere dilena apani//CB, Antya 5.689//

TRANSLATION

After speaking these words, Nityananda took the garland from His neck and happily gave it to the brahmana.

Text 690

maha-jaya-jaya-dhvani haila takhana

dvijera haila sarva-bandha-vimocana//CB, Antya 5.690//

TRANSLATION

Everyone then chanted, “Jaya! Jaya!” In this way the brahmana was relieved from all material bondage.

Text 691

kaku kare dvija prabhu-carane dhariya

krandana karaye bahu dakiyadakiya//CB, Antya 5.691//

TRANSLATION

The brahmana caught hold of the Lord’s lotus feet, shed tears, and lamented with great humility.

Text 692

“ahe prabhu nityananda pataki-pavana!

muni patakire deha’ carane sarana//CB, Antya 5.692//

TRANSLATION

“O Nityananda Prabhu, O deliverer of the fallen, please give this sinful person shelter at Your lotus feet!

Text 693

tomara himsaya se haila mora mati

muni papisthera kon loke haibe gati”//CB, Antya 5.693//

TRANSLATION

“Since I desired to harm You, what will be the fate of this sinful person?”

Text 694

nityananda prabhuvara—karuna-sagara

pada-padma dila tara mastaka-upara//CB, Antya 5.694//

TRANSLATION

Nityananda Prabhu, the ocean of mercy, then placed His lotus feet on that brahmana's head.

Text 695

caranaravinda pai' mastake prasada

brahmanera khandila sakala aparadha//CB, Antya 5.695//

TRANSLATION

Having received the Lord's lotus feet on his head, all of the brahmana's offenses were nullified.

Text 696

sei dvija-dvare yata cora-dasyu-gana

dharma-pathe asi' laila caitanya-sarana//CB, Antya 5.696//

TRANSLATION

By the influence of that brahmana, all sorts of dacoits took shelter of Lord Caitanya and led religious lives.

Text 697

daka curi parahimsa chadi' anacara

sabe lailena ati sadhu vyavahara//CB, Antya 5.697//

TRANSLATION

They gave up thievery, violence to others, and immoral activities and behaved like great saintly persons.

Text 698

sabei layena hari-nama laksa laksa

sabe hailena visnu-bhakti-yoge daksa//CB, Antya 5.698//

TRANSLATION

They all chanted the name of Hari hundreds of thousands of times, and they became expert in the devotional service of Lord Visnu.

COMMENTARY

There is a difference between devotion to Visnu and devotion to objects other than Visnu. In devotional service to Visnu there is no sense gratification, but in devotion to demigods other than Visnu there is the desire for fulfilling one's selfish motives. Yet in devotional service to Visnu there are three categories—ksina (weak), madhyam (medium), and nipuna (expert). By chanting the name of Hari, love for Krsna is awakened and one becomes qualified to relish the topmost transcendental mellows.

Text 699

krsna-preme matta, krsna-gana nirantara

nityananda-prabhu hena karuna-sagara//CB, Antya 5.699//

TRANSLATION

They became intoxicated with love for Krsna and constantly chanted Krsna's names. Sri Nityananda Prabhu is such an ocean of mercy.

Text 700

anya avatare keha jhata nahi paya

niravadhi nityananda ‘caitanya’ laoyaya//CB, Antya 5.700//

TRANSLATION

The shelter of the Supreme Lord was not easily attainable in other incarnations, but Nityananda always induced everyone to surrender to Lord Caitanya.

Text 701

ye brahmana nityananda-svarupa na mane

tahare laoyaya sei cora-dasyu-gane//CB, Antya 5.701//

TRANSLATION

Any brahmana who does not accept Nityananda Svarupa is counted among the thieves and rogues.

COMMENTARY

If even the topmost brahmana endowed with humility and knowledge does not accept subordination to Sri Nityananda Svarupa, then that foolish brahmana is welcomed by rogues and thieves as one of their own, or Sri Nityananda includes him in the category of rogues and thieves.

Texts 702-703

yogesvara-sabe vanche ye prema-vikara

ye asru, ye kampa, ye va pulaka hunkara

cora dakaite haila hena bhakti

hena prabhu-nityananda-svarupera sakti//CB, Antya 5.702-703//

TRANSLATION

The transformations of ecstatic love desired by the best of the yogis like shedding tears, shivering, hairs standing on end, and roaring were achieved by even thieves and rogues. Such was the potency of Nityananda Svarupa.

The word dakaita [Hindi] means “rogues” or “plunderers.”

Text 704

bhaja bhaja bhai, hena prabhu-nityananda

yanhara prasade pai prabhu-gauracandra//CB, Antya 5.704//

TRANSLATION

O brothers, just worship Nityananda Prabhu, by whose mercy one can attain Lord Gauracandra.

Text 705

ye sunaye nityananda-prabhura akhyana

tahare miliba gauracandra bhagavan//CB, Antya 5.705//

TRANSLATION

One who hears the topics of Nityananda Prabhu will attain the lotus feet of Lord Gauracandra.

Text 706

dasyu-gana-mocana ye citta diyasune

nityananda-caitanya dekhibe sei jane//CB, Antya 5.706//

TRANSLATION

Anyone who hears these topics of delivering the dacoits will see Nityananda Prabhu and Lord Caitanya.

Text 707

hena-mate nityananda parama-kautuke

viharena abhaya-paramananda-sukhe//CB, Antya 5.707//

TRANSLATION

In this way Nityananda fearlessly and happily enjoyed His pastimes.

Text 708

tabe nityananda sarva parisada-sange

prati-grame grame bhrame kirtanera range//CB, Antya 5.708//

TRANSLATION

Thereafter Nityananda in the company of His associates went from village to village and performed blissful kirtana.

Text 709

khanacauda badagachi ara dogachiya

gangara opara kabhu yayena kuliya//CB, Antya 5.709//

TRANSLATION

He visited Khanacauda, Badagachi, and Dogachiya, and sometimes He went to Kuliya, which is situated on the other side of the Ganges.

COMMENTARY

Another reading for Khanacauda is Khalachada. Some people call it

(Khanacauda) Khanajoda, Khanacauta, or Khanacauda. Khalachada refers to an old riverbed or a dried-up bed or ditch where the Ganges previously flowed. The village of Badagachi exists even today and is situated near the villages of Kalasira-khala and Rukunapura. The house of Sri Nityananda's father-in-law is in this village.

The village of Dogachiya is situated near Krsnanagara. One of Nityananda's servants used to live there.

Sri Navadvipa refers to Sri Mayapur, which is situated on the eastern bank of the Ganges. Koladvipa, or Kuliya, is situated on the western bank of the Ganges. According to the opinion of all learned persons, the present city of Navadvipa was know as Kuliya during the time of Mahaprabhu. Sri Mayapur-Navadvipa is situated on the eastern bank, across from the village Kuliya. According to the statement of Sri Caitanya-bhagavata: sabe matra ganga nadiyaya kuliyaya—"Only the Ganges lay between Nadia and Kuliya," Sri Navadvipa-Mayapur is always situated on the eastern bank of the Ganges, and Kuliya was and is always situated on the western bank of the Ganges. Even now, places like Kuliyara-ganja, Amada-kola, Tegharira-kola, and Kuliyara-daha indicate the location of ancient Kuliya.

Text 710

visese sukrti ati badagachi-grama

nityananda-svarupera viharera sthana//CB, Antya 5.710//

TRANSLATION

The village of Badagachi is especially glorious, for Nityananda Svarupa enjoyed many pastimes there.

Text 711

badagachi-gramera yateka bhagyodaya

tahara karite nai pari samuccaya//CB, Antya 5.711//

TRANSLATION

It is difficult to estimate the good fortune of Badagachi village.

COMMENTARY

The word samuccaya means “to fathom,” “to count,” or “to estimate.”

Text 712

nityananda-svarupera parisada-gana

niravadhi sabei paramananda-mana//CB, Antya 5.712//

TRANSLATION

All the associates of Nityananda Svarupa were always filled with great ecstasy.

Text 713

karo kona karma nai sankirtana-vine

sabara gopala-bhava bade ksane ksane//CB, Antya 5.713//

TRANSLATION

They had no engagement other than to perform sankirtana, and they all became increasingly absorbed in the mood of cowherd boys.

Text 714

vetra vamsi singa chanda-dadi gunja-hara

tada khadu hate, paye nupura sabara//CB, Antya 5.714//

TRANSLATION

They carried sticks, flutes, horns, and ropes, they wore necklaces of

gunja, and they decorated their wrists with bangles and bracelets and their ankles with anklebells.

Text 715

niravadhi sabara sarire krsna-bhava

asru-kampa-pulaka—yateka anuraga//CB, Antya 5.715//

TRANSLATION

Their bodies were always filled with the ecstasy of Krsna consciousness, and they manifested the symptoms of pure devotional service like crying, shivering, and hairs standing on end.

Text 716

sabara saundarya yena abhinna madana

niravadhi sabei karena sankirtana//CB, Antya 5.716//

TRANSLATION

Their beauty was equal to that of Cupid, and they always performed sankirtana.

Text 717

paiya abhaya svami prabhu nityananda

niravadhi kautuke thakena bhakta-vrnda//CB, Antya 5.717//

TRANSLATION

Having attained their fearless master, Nityananda Prabhu, the devotees were always joyful.

Text 718

nityananda-svarupera dasera mahima

sata vatsare o karibare nahi sima//CB, Antya 5.718//

TRANSLATION

I cannot describe all the glories of Nityananda Svarupa’s servants even in a hundred years.

Text 719

tathapiha nama kahi—jani yanra yanra

nama matra smarane o tariye samsara//CB, Antya 5.719//

TRANSLATION

Still I will mention the names of those whom I know, for simply by remembering their names one is delivered from material existence.

Text 720

yanra yanra sange nityanandera vihara

sabe nanda-gosthi gopa-gopi-avatara//CB, Antya 5.720//

TRANSLATION

The devotees with whom Nityananda enjoyed pastimes were all incarnations of the cowherd boy and cowherd girl associates of Nanda Maharaja.

COMMENTARY

The associates of Sri Nityananda were cowherd boys, cowherd girls, and family members of Nanda Maharaja in Krsna’s pastimes.

Text 721

nityananda-svarupera nisedha lagiyapurva-

nama na likhila vidita kariya//CB, Antya 5.721//

TRANSLATION

Being prohibited by Nityananda Svarupa, I am not disclosing their previous names.

COMMENTARY

Sri Nityananda prohibited His devotees from discussing in public the names by which His associates and companions were known during the pastimes of Krsna. But for the information of the devotees, the names by which Sri Nityananda's associates in the pastimes of Gaura were known in the pastimes of Krsna are described by Sri Kavi-karnapura in the book Sri Gaura-ganoddesa-dipika.

Text 722

parama parsada—ramadasa mahasaya

niravadhi isvara-bhave se katha kaya//CB, Antya 5.722//

TRANSLATION

His principal associate was Ramadasa Mahasaya, who always spoke in the mood of the Supreme Lord.

Text 723

yanra vakya keha jhata na pare bujhite

niravadhi nityananda yanra hrdayete//CB, Antya 5.723//

TRANSLATION

No one could easily understand his words. Nityananda always resided in

his heart.

Text 724

sabara adhika bhava-grasta ramadasa

yanra dehe krsna achilena tina masa//CB, Antya 5.724//

TRANSLATION

Of all the devotees, Ramadasa had the most intense feelings of ecstatic love. Krsna resided in his body for three months.

COMMENTARY

Ramadasa, who was the topmost associate of Sri Nityananda, always spoke in the mood of the visaya-vigraha, the object of worship, yet he was not a Mayavadi follower of Sankaracarya. Many people who did not understand his actual position misunderstood him as an ahangrahopasaka, or one who worships himself as the Supreme. Actually Ramadasa was always eager to gratify the senses of the Supreme Lord. Since foolish Mayavadis consider the living entities and the Supreme Brahman as one, they cannot understand the endeavors of the devotees. Once Sri Ramadasa concealed his mood as a servant and Krsna entered his body and resided there for three months. If one takes advantage of this incident and independently acts like Krsna, his attainment of hell is guaranteed. Many followers of the Ramanandi-sampradaya [This sampradaya is a branch of the Ramanuja-sampradaya and is not associated with Ramadasa.] follow the path of ahangrahopasana. Since the Mayavada philosophy is prominently found in their literature, the Vaisnavas of the four authorized sampradayas do not agree with them on all matters.

For a description of Ramadasa, see Caitanya-caritamrta, Adi-lila, Chapter Eleven, text 13 and the Anubhasya commentary on it.

Text 725

prasiddha caitanya-dasa murari pandita

yanra khela mahasarpa-vyaghrera sahita//CB, Antya 5.725//

TRANSLATION

Murari Caitanya dasa was a renowned associate who sported with large snakes and tigers.

COMMENTARY

For a description of Murari Pandita, see Caitanya-caritamrta, Adi-lila, Chapter Eleven, text 20 and the Anubhasya commentary on it.

raghunatha-vaidya upadhyaya mahamati

yanra drsti-pate krsne haya rati mati

Raghunatha Vaidya Upadhyaya was most magnanimous. By his glance attachment for Krsna would awaken in one's mind.

For a description of Raghunatha Vaidya Upadhyaya, see Caitanya-caritamrta, Adi-lila, Chapter Eleven, text 22 and the Anubhasya commentary on it.

Text 727

prema-bhakti-rasamaya gadadhara-dasa

yanra darasana-matra sarva-papa-nasa//CB, Antya 5.727//

TRANSLATION

Gadadhara dasa was filled with the transcendental mellows of ecstatic love. Simply by seeing him, all sinful reactions were destroyed.

COMMENTARY

For a description of Gadadhara dasa, see Caitanya-caritamrta, Adi-lila, Chapter Ten, text 53 and the Anubhasya commentary on it.

Text 728

prema-rasa-samudra—sundarananda nama

nityananda-svarupera parsada-pradhana//CB, Antya 5.728//

TRANSLATION

Sundarananda was an ocean of the mellows of ecstatic love. He was the chief of Nityananda Svarupa's associates.

COMMENTARY

For a description of Sundarananda, see Caitanya-caritamrta, Adi-lila, Chapter Eleven, text 23 and the Anubhasya commentary on it.

Text 729

pandita-kamalakanta—parama-uddama

yanhare dilena nityananda saptagrama//CB, Antya 5.729//

TRANSLATION

Pandita Kamalakanta was most grave. Nityananda entrusted the village of Saptagrama to him.

Text 730

gauridasa-pandita—parama-bhagyavan

kaya-mano-vakye nityananda yanra prana//CB, Antya 5.730//

TRANSLATION

Gauridasa Pandita was most fortunate, for he accepted Nityananda as his life and soul with his body, mind, and speech.

COMMENTARY

For a description of Gauridasa Pandita, see Caitanya-caritamrta, Adi-lila,

Chapter Eleven, text 26 and the Anubhasya commentary on it.

Text 731

purandara-pandita—parama santa-danta

nityananda-svarupera vallabha ekanta//CB, Antya 5.731//

TRANSLATION

Purandara Pandita was greatly peaceful and self-controlled. He was extremely dear to Nityananda Svarupa.

COMMENTARY

For a description of Purandara Pandita, see Caitanya-caritamrta, Adi-lila, Chapter Eleven, text 28 and the Anubhasya commentary on it.

nityananda-jivana paramesvari-dasa

yanhara vigrahe nityanandera vilasa

Nityananda was the life and soul of Paramesvari dasa. Nityananda enjoyed pastimes in his body.

Text 732

For a description of Paramesvari dasa, see Caitanya-caritamrta, Adi-lila, Chapter Eleven, text 29 and the Anubhasya commentary on it.

Text 733

dhananjaya-pandita—mahanta vilaksana

yanhara hrdaye nityananda sarva-ksana//CB, Antya 5.733//

TRANSLATION

Dhananjaya Pandita was an extraordinary devotee. Nityananda always resided in his heart.

COMMENTARY

For a description of Dhananjaya Pandita, see Caitanya-caritamrta, Adi-lila, Chapter Eleven, text 31 and the Anubhasya commentary on it.

Text 734

prema-rase mahamatta—balarama-dasa

yanhara vatase saba papa yaya nasa//CB, Antya 5.734//

TRANSLATION

Balarama dasa was intoxicated with the mellows of ecstatic love. The breezes that touched his body destroyed all sins.

COMMENTARY

For a description of Balarama dasa, see Caitanya-caritamrta, Adi-lila, Chapter Eleven, text 34 and the Anubhasya commentary on it.

Text 735

yadunatha kavicandra—prema-rasa-maya

niravadhi nityananda yanhare sadaya//CB, Antya 5.735//

TRANSLATION

Yadunatha Kavicandra was filled with the mellows of ecstatic love. Nityananda was always merciful to him.

COMMENTARY

For a description of Yadunatha Kavicandra, see Caitanya-caritamrta, Adi-lila, Chapter Eleven, text 35 and the Anubhasya commentary on it.

Text 736

jagadisa-pandita—parama-jyotir-dhama

sa-parsade nityananda yanra dhana prana//CB, Antya 5.736//

TRANSLATION

Jagadisa Pandita was the abode of great effulgence. Nityananda and His associates were his life and soul.

COMMENTARY

For a description of Jagadisa Pandita, see Caitanya-caritamrta, Adi-lila, Chapter Eleven, text 30 and the Anubhasya commentary on it.

Text 737

pandita purusottama—navadvipe janma

nityananda-svarupera mahabhrtya marma//CB, Antya 5.737//

TRANSLATION

Pandita Purusottama took birth in Navadvipa. He was a confidential servant of Nityananda Svarupa.

COMMENTARY

For a description of Pandita Purusottama, see Caitanya-caritamrta, Adi-lila, Chapter Eleven, text 33 and the Anubhasya commentary on it.

Text 738

purve yanra ghare nityanandera vasati

yanhara prasade haya nityanande mati//CB, Antya 5.738//

TRANSLATION

Nityananda had previously stayed in his house. By his mercy one’s mind would be fixed on Nityananda.

Text 739

radhe janma mahasaya dvija-krsnadasa

nityananda-parisade yanhara vilasa//CB, Antya 5.739//

TRANSLATION

Dvija Krsnadasa Mahasaya was born in Radha-desa. He enjoyed the association of Nityananda’s associates.

COMMENTARY

For a description of Dvija Krsnadasa, see Caitanya-caritamrta, Adi-lila, Chapter Eleven, text 36 and the Anubhasya commentary on it.

Text 740

prasiddha kaliya-krsnadasa tribhuvane

gauracandra labhya haya yanhara smarane//CB, Antya 5.740//

TRANSLATION

Kaliya Krsnadasa was famous throughout the three worlds. By remembering him one can attain Gauracandra.

COMMENTARY

For a description of Kala-Krsna (Kaliya Krsnadasa), see Caitanya-caritamrta, Adi-lila, Chapter Eleven, text 37 and the Anubhasya commentary on it.

Text 741

sadasiva-kaviraja—maha-bhagyavan

yanra putra—purusottama-dasa-nama//CB, Antya 5.741//

TRANSLATION

Sadasiva Kaviraja was most fortunate. He had a son named Purusottama dasa.

COMMENTARY

For a description of Sadasiva Kaviraja, see Caitanya-caritamrta, Adi-lila, Chapter Eleven, text 38 and the Anubhasya commentary on it.

For a description of Purusottama dasa, see Caitanya-caritamrta, Adi-lila, Chapter Eleven, text 38 and the Anubhasya commentary on it.

Text 742

bahya nahi purusottama dasera sarire

nityananda-candra yanra hrdaye vihare//CB, Antya 5.742//

TRANSLATION

The body of Purusottama dasa displayed no external consciousness, for Nityananda Candra resided in his heart.

Text 743

uddharana-datta—maha-vaisnava udara

nityananda-sevaya yanhara adhikara//CB, Antya 5.743//

TRANSLATION

Uddharana Datta was a great magnanimous Vaisnava. He was qualified for the service of Nityananda.

COMMENTARY

For a description of Uddharana Datta, see Caitanya-caritamrta, Adi-lila, Chapter Eleven, text 41 and the Anubhasya commentary on it.

Text 744

mahesa-pandita—ati parama mahanta

paramananda-upadhyaya—vaisnava ekanta//CB, Antya 5.744//

TRANSLATION

Mahesa Pandita was the most exalted devotee. Paramananda Upadhyaya was an unalloyed Vaisnava.

COMMENTARY

For a description of Mahesa Pandita, see Caitanya-caritamrta, Adi-lila, Chapter Eleven, text 32 and the Anubhasya commentary on it.

For a description of Paramananda Upadhyaya, see Caitanya-caritamrta, Adi-lila, Chapter Eleven, text 44 and the Anubhasya commentary on it.

Text 745

caturbhuja-pandita-nandana gangadasa

purve yanra ghare nityananadera vilasa//CB, Antya 5.745//

TRANSLATION

Gangadasa was the son of Caturbhuja Pandita. Nityananda had previously stayed in his house.

COMMENTARY

For a description of Gangadasa, see Caitanya-caritamrta, Adi-lila, Chapter Eleven, text 43 and the Anubhasya commentary on it.

Text 746

acarya vaisnavananda—parama-udara

purve raghunatha-puri nama khyati yanra//CB, Antya 5.746//

TRANSLATION

Acarya Vaisnavananda was most magnanimous. He was formerly known as Raghunatha Puri.

COMMENTARY

For a description of Acarya Vaisnavananda, see Caitanya-caritamrta, Adi-lila, Chapter Eleven, text 42 and the Anubhasya commentary on it.

Text 747

prasiddha paramananda-gupta mahasaya

purve yanra ghare nityanandera alaya//CB, Antya 5.747//

TRANSLATION

Paramananda Gupta Mahasaya was well known. Nityananda enjoyed pastimes in his house.

COMMENTARY

For a description of Paramananda Gupta, see Caitanya-caritamrta, Adi-lila, Chapter Eleven, text 45 and the Anubhasya commentary on it.

Text 748

badagachi-nivasi sukrti krsnadasa

yanhara mandire nityanandera vilasa//CB, Antya 5.748//

TRANSLATION

The fortunate Krsnadasa was a resident of Badagachi. Nityananda enjoyed pastimes in his house.

COMMENTARY

For a description of Krsnadasa (the resident of Badagachi), see Caitanya-caritamrta, Adi-lila, Chapter Eleven, text 23 and the Anubhasya commentary on it.

Text 749

krsnadasa, devananda—dui suddha-mati

mahanta acaryacandra—nityananda-gati//CB, Antya 5.749//

TRANSLATION

Krsnadasa and Devananda were both pure-hearted. The exalted devotee Acaryacandra accepted Nityananda as his goal of life.

COMMENTARY

For a description of Krsnadasa, see Caitanya-caritamrta, Adi-lila, Chapter Eleven, text 46 and the Anubhasya commentary on it.

Text 750

gayana madhavananda-ghosa mahasaya

vasudeva-ghosa—ati prema-rasa-maya//CB, Antya 5.750//

TRANSLATION

Madhavananda Ghosa Mahasaya was a singer. Vasudeva Ghosa was filled with the mellows of ecstatic love.

COMMENTARY

For a description of Madhava Ghosa, see Caitanya-caritamrta, Adi-lila, Chapter Eleven, text 15 and the Anubhasya commentary on it.

For a description of Vasudeva Ghosa, see Caitanya-caritamrta, Adi-lila, Chapter Eleven, text 15 and the Anubhasya commentary on it.

Text 751

mahabhagyavanta jiva-pandita udara

yanra ghare nityananda-candrera vihara//CB, Antya 5.751//

TRANSLATION

The most fortunate Jiva Pandita was magnanimous. Nityananda Candra enjoyed pastimes in his house.

COMMENTARY

For a description of Jiva Pandita, see Caitanya-caritamrta, Adi-lila, Chapter Eleven, text 44 and the Anubhasya commentary on it.

Text 752

nityananda-priya—manohara, narayana

krsnadasa, devananda—ei cari-jana//CB, Antya 5.752//

TRANSLATION

The four devotees—Manohara, Narayana, Krsnadasa, and Devananda—were dear to Nityananda.

COMMENTARY

For descriptions of Manohara, Narayana, Krsnadasa, and Devananda, see Caitanya-caritamrta, Adi-lila, Chapter Eleven, text 46 and the Anubhasya commentary on it.

Text 753

yata bhrtya nityananda-candrera sahite

sata-vatsare o taha na pari likhite//CB, Antya 5.753//

TRANSLATION

I am unable to write about all the servants of Nityananda Candra even in a hundred years.

Text 754

sahasra sahasra eko sevakera gana

sabara caitanya-nityananda dhana-prana//CB, Antya 5.754//

TRANSLATION

Each of those servants had thousands of followers. They all accepted Lord Caitanya and Nityananda Prabhu as their wealth and life.

Text 755

nityananda-prasade tanhara guru-sama

sri-caitanya-rase sabe parama uddama//CB, Antya 5.755//

TRANSLATION

By the mercy of Nityananda, they were all qualified spiritual masters. They were all greatly intoxicated by the mellows of love for Lord Caitanya.

Text 756

kichu-matra ami likhilana jani' yanre

sakala vidita haiba vedavyasa-dvare//CB, Antya 5.756//

TRANSLATION

I have mentioned only those whom I know. The others will be described by Vedavyasa.

Text 757

sarva-sesa-bhrtya tana—vrndavana-dasa

avasesa-patra-narayani-garbha-jata//CB, Antya 5.757//

TRANSLATION

The last of His servants is Vrndavana dasa. He took birth from the womb of Narayani, who was the recipient of the Lord's remnants.

COMMENTARY

The author, Sri Vrndavana dasa Thakura, is not identified as a descendent by his paternal line. Rather he became famous for his relationship with his mother, who was a devotee of Gaura. It is well known that his mother, Sri Narayani devi, accepted the remnants of Sri Caitanyadeva. Sri Vrndavana dasa Thakura, the son of this Narayani, was the final servant of Sri Nityananda Prabhu.

Text 758

adyapiha vaisnava-mandale yanra dhvani

'caitanyera avasesa-patra narayani'//CB, Antya 5.758//

TRANSLATION

Even today the Vaisnavas glorify Narayani as the recipient of Lord Caitanya's remnants.

Text 759

sri-krsna-caitanya-nityananda-canda jana

vrndavanadasa tachu pada-yuge gana//CB, Antya 5.759//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

COMMENTARY

Thus ends the English translation of the Gaudiya-bhasya of Sri Caitanya-bhagavata, Antya-khanda, Chapter Five, entitled “The Pastimes of Nityananda.”

Chapter 6 The Glories of Sri Nityananda

The Glories of Sri Nityananda Prabhu

This chapter describes how a brahmana colleague of Sri Mahaprabhu became suspicious on seeing the dress and behavior of Sri Nityananda Prabhu and inquired from Sri Gaurasundara about his doubts, and then how by scriptural evidence Sri Gaurahari removed that brahmana’s doubts concerning Sri Nityananda and also described to him the glories of both the transcendental Vaisnavas and Sri Nityananda, who is beyond the jurisdiction of rules and regulations.

When Sri Nityananda Prabhu, who is nondifferent from Baladeva, was enacting various pastimes in Navadvipa and attracting people to the lotus feet of Sri Krsna Caitanya while dressing with various ornaments and clothing, while accepting sandalwood pulp and flower garlands, and while chewing betel nuts with camphor; one of Sri Gaurasundara’s brahmana classmates from Navadvipa became suspicious on seeing Sri Nityananda engage in such pastimes and behavior contrary to the rules and regulations prescribed in the scriptures. Even though that brahmana had firm faith in the lotus feet of Sri Caitanya, he developed some doubt in Nityananda Prabhu’ s behavior, which was beyond Vedic rules and regulations. This brahmana went one time to Nilacala and secretly revealed to Sriman Mahaprabhu his doubts about Sri Nityananda. He said that everyone calls Nityananda a sannyasi, and a sannyasi is prohibited to touch any object made of metal; but Nityananda is always decorated with various gold, silver, and jewel-studded ornaments; He wears fine silk cloth rather than saffron loincloth; He carries an iron rod rather than a danda; He always stays and eats at the houses of sudras; and as such His behavior is not seen to be in accordance with the sastras. Why should a person who is accepted by everyone as a great

personality act in a way that is contrary to the principles of asrama?

To remove the doubts of that brahmana, Mahaprabhu quoted evidence from Srimad Bhagavatam to establish that the faults seen through mundane vision in uttama-adhikari Vaisnavas are not actually faults. Lord Krsnacandra is supremely independent, and as such He constantly resides and enjoys pastimes within the body of the uttama-adhikari Vaisnava. Therefore all activities of an uttama-adhikari are meant for Krsna’s pleasure. This is possible only for a nonduplicitous uttama-adhikari Vaisnava. Only Rudra can drink poison and be addressed as Nilakantha; it is not possible for others. By imitating the activities and behavior of an uttama-adhikari, one’s destruction is inevitable. In this regard Sri Gaurasundara quoted two verses from the Tenth Canto of Srimad Bhagavatam as evidence. He also described an incident from the Eighty-fifth Chapter of the Tenth Canto of Srimad Bhagavatam as an example of how severely one has to suffer and take birth in sinful species of life if he even makes comments on the external so-called sinful activities of nonduplicitous exalted personalities. When even perfected personalities can suffer unlimited miseries and fall into the pit of karma by ridiculing the behavior of a transcendental maha-bhagavata Vaisnava, then what can be said about ordinary people? The worship and pretension of chanting the holy names performed by a person who worships Visnu and chants the holy name (?) of Hari but blasphemes the devotees of Hari are all useless. And a person who engages with love and devotion in the service of the devotees of the Supreme Lord can undoubtedly attain the service of Krsna. A person who makes a show of worshiping Visnu but disregards the worship of a Vaisnava is a proud person. The characteristics of the supremely independent Sri Nityananda, who is nondifferent from Baladeva, are incomprehensible and inconceivable to ordinary living entities. They are beyond all rules and regulations. If anyone even unknowingly blasphemes Nityananda, he will fall down forever even after achieving the devotional service of Visnu.

To inform everyone of these instructions, Sri Gaurasundara immediately sent that brahmana to Navadvipa.

Sri Gaurasundara said, “Anyone who has unflinching love for Nityananda certainly has love for Me also. Of this, there is no doubt. Being nondifferent from Baladeva, Sri Nityananda is the Supreme Personality of Godhead. Even if He ever appears to drink wine or associate with

women, He is eternally worshipable for Lord Brahma."

After hearing these words from Sri Mahaprabhu, the doubts of that brahmana were destroyed and he developed faith in the lotus feet of Sri Nityananda. The brahmana went to Navadvipa and immediately begged forgiveness for his offences from Sri Nityananda Prabhu and thus attained His mercy.

In conclusion, Thakura Vrndavana explains that even if different people from different statuses of life say anything about Sri Nityananda, if a living entity somehow or other takes shelter of Nityananda and Gauracandra, then, as a worshiper of the spiritual master and Gauranga, that person certainly becomes worshipable to the author. "Nityananda alone is my eternal master, and I am His eternal servant, birth after birth. I beg everyone for servitorship to Nityananda. If, in spite of Sri Nityananda's matchless glories, a person blasphemes Him, then there is no possibility of auspiciousness for that person other than a kick from the lotus feet of Nityananda's servants." The author concludes this chapter by describing the service of Sri Nitai-Gaura along with Their associates and attributes.

Text 1

jaya jaya gauracandra jaya nityananda

jaya jaya prabhura yateka bhakta-vrnda//CB, Antya 6.001//

TRANSLATION

All glories to Gauracandra! All glories to Nityananda! All glories to the devotees of the Lord!

Text 2

hena-mate mahaprabhu nityananda-candra

sarva-dasa-saha kare kirtana-ananda//CB, Antya 6.002//

TRANSLATION

In this way Lord Nityananda Candra enjoyed the ecstasy of kirtana with all of His servants.

Text 3

vrndavana-madhye yena karilena lila

sei-mata nityananda-svarupera khela//CB, Antya 6.003//

TRANSLATION

Nityananda Svarupa enjoyed His pastimes as He did in Vrndavana.

Text 4

akaitava-rupe sarva-jagatera prati

laoyayena sri-krsna-caitanya rati-mati//CB, Antya 6.004//

TRANSLATION

He sincerely induced everyone in the world to become attached to Sri Krsna Caitanya.

COMMENTARY

The majority of the people in the world are attracted to sense gratification and liberation. On the pretext of presenting religiosity, economic development, sense gratification, and liberation, Sri Nityananda Prabhu attracted everyone to the pure devotional service propagated by Sri Krsna Caitanya.

Text 5

sange parisada-gana—parama uddama

sarva navadvipe bhrame mahajyotir-dhama//CB, Antya 6.005//

TRANSLATION

The greatly effulgent Nityananda wandered throughout Navadvipa in the company of His enthusiastic associates.

Text 6

alankara-malaya purnita kalevara

karpura-tambula sobhe suranga adhara//CB, Antya 6.006//

TRANSLATION

His body was decorated with ornaments and garlands. Because He chewed betel nuts mixed with camphor, His lips were reddish.

COMMENTARY

The word suranga means “red” or “blood red.”

Text 7

dekhi’ rama-nityananda prabhura vilasa

keho sukha paya, karo na janme visvasa//CB, Antya 6.007//

TRANSLATION

On seeing the pastimes of Nityananda Rama Prabhu, some people became happy and some felt no faith in Him.

Text 8

sei navadvipe eka achena brahmana

caitanyera sange tana purva adhyayana//CB, Antya 6.008//

TRANSLATION

In Navadvipa there was one brahmana who previously studied with Lord Caitanya.

Text 9

nityananda-svarupera dekhiya vilasa

citte kichu tana janmiyache avisvasa//CB, Antya 6.009//

TRANSLATION

On seeing Nityananda Svarupa’s activities, he developed some doubts.

Text 10

caitanya-candrete tara bada drdha-bhakti

nityananda-svarupera na janena sakti//CB, Antya 6.010//

TRANSLATION

He had firm devotion in Caitanya Candra, but He was not aware of the potency of Nityananda Svarupa.

Text 11

daive sei brahmana gelena nilacale

tathai achena kata-dina kutuhale//CB, Antya 6.011//

TRANSLATION

By the arrangement of providence that brahmana went to Nilacala and happily stayed there for some time.

Text 12

prati-dina yaya vipra sri-caitanyera sthane

parama visvasa tana prabhura carane//CB, Antya 6.012//

TRANSLATION

That brahmana went daily to see Lord Caitanya, for he had great faith in the lotus feet of the Lord.

Text 13

daive eka dina sei brahmana nibhrte

citte iccha karilena kichu jijnasite//CB, Antya 6.013//

TRANSLATION

One day that brahmana found an opportunity to privately ask the Lord about something he had on his mind.

Text 14

vipra bale,—“prabhu, mora eka nivedana

karimu tomara sthane, yadi deha’ mana//CB, Antya 6.014//

TRANSLATION

The brahmana said, “O Lord, I have something to ask You. Kindly hear me.

Text 15

more yadi ‘bhrtya’ hena jnana thake mane

ihara karana prabhu kaha sri-vadane//CB, Antya 6.015//

TRANSLATION

“O Lord, if you consider me Your servant, then please personally explain something for me.

Text 16

navadvipe giya nityananda-avadhuta

kichu ta’ na bujhon muni karena ki-rupa//CB, Antya 6.016//

TRANSLATION

“I cannot understand anything about what Nityananda Avadhuta is doing in Navadvipa.

Text 17

sannyasa-asrama tana bale sarva-jana

karpura-tambula se bhojana sarva-ksana//CB, Antya 6.017//

TRANSLATION

“Everyone says He is a sannyasi, but He always chews betel nuts mixed with camphor.

COMMENTARY

Since Sri Nityananda Prabhu taught the people of this world to accept scented oils, sandalwood paste, fine dress, and ornaments as the remnants of Krsna, foolish people branded Him as “fond of enjoyment.” As a result, many people had no faith in Him. Then again, the intelligent persons who considered that giving up objects related to Hari was phalgu-vairagya, or false renunciation, took pleasure in Nityananda Prabhu’s preaching.

According to the injunctions of the scriptures, a sannyasi is prohibited from accepting objects of enjoyment like scented oil, sandalwood paste, and betel nuts, but the precocious, proud, prakrta-sahajiyas freely enjoy an abundance of betel nuts on the pretext of honoring prasada. Since the

imitation of paramahamsa behavior by such unqualified people is always condemnable, ordinary foolish people fell into illusion by considering even Sri Nityananda, the original shelter of paramahamsa principles, as a vivikta (dry renunciant) or a dhira-sannyasi (neophyte sannyasi).

Text 18

dhatu-dravya parasite nahi sannyasire

sona, rupa, mukta se tanhara kalevare//CB, Antya 6.018//

TRANSLATION

“A sannyasi is prohibited from touching items made of metal, but His body is decorated with gold, silver, and pearls.

COMMENTARY

The prakrta-sahajiyas say that at the present time Sri Ramakrsna dasa has protected the honor of the sannyasa-asrama by refusing to accept items made of metal. A devotee sannyasi should not use gold and silver like Sri Nityananda. There is no doubt that the principles of the independent Vedic sannyasi become polluted by using these items, but if one internally considers himself a paramahamsa and externally does not use items made of metal, the desire for fame will capture his heart and, as a result of cheating people, such behavior will be accepted as low-class.

If one refrains from using items made of metal during processions and festivals because people will criticize, and if one displays poverty in the performance of the Lord’s service, then the misguided, materialistic philanthropists will not be able to understand the purport of the verse beginning aradhananam sarvesam. If in the present day one gives up saffron loincloth and becomes misguided by wearing fine silk cloth and decorating his body with sandalwood paste and flower garlands, then, as a result of imitating the behavior of paramahamsas, he will bring about his own ruination. And if some portion of the ideal characteristics of Sri Pundarika Vidyanidhi, Sri Ramananda Raya, and Srimat Nityananda Prabhu is seen in a devotee situated in paramahamsa principles and

devoid by nature of the desire for fame, then every intelligent person will understand. Unfortunate people accumulate offenses by seeing materialism in Vaisnavas.

Text 19

kasaya kaupina chadi' divya pattavasa

dharena candana mala sadai vilasa//CB, Antya 6.019//

TRANSLATION

"He has given up saffron loincloth and wears fine silk cloth. He always decorates Himself with sandalwood paste and flower garlands.

Text 20

danda chadi' lauha-danda dharena va kene

sudrera asrame se thakena sarva-ksane//CB, Antya 6.020//

TRANSLATION

"Why did He give up the danda and take up an iron staff? Why does He always live in the homes of sudras?

COMMENTARY

While explaining the activities of Sri Nityananda to Sri Gaurasundara, the enthusiastic brahmana with superficial vision said that a sannyasi is supposed to carry a danda, but instead of doing that, Sri Nityananda Prabhu has taken up an iron staff and spends time with unseeable and untouchable sudras rather than giving up their association. Since Sri Nityananda exhibited such behavior, which was opposed to the scriptural injunctions, the brahmana had no faith in Him and was therefore doubtful.

Text 21

sastra-mata muni tana na dekhonacara

eteke mohara citte sandeha apara//CB, Antya 6.021//

TRANSLATION

“I do not find His behavior in accordance with the scriptures, so my mind has become full of doubts.

COMMENTARY

In the Brahma-vaivarta Purana, Sri Krsna-janma-khanda, Chapter 83, it is stated:

tambulam vidhava-strinam yatinam brahmacarinam

sannyasinam ca go-mamsa sura-tulyamsrutau srutam

“For a widow, a brahmacari, a renunciate, or a sannyasi to eat betel nuts is as good as eating beef and drinking wine. This is heard in the Vedas.”

In the Paramahamsa Upanisad it is stated:

aniketa-sthitir eva sa bhiksur

hatakadinam naiva parigrahet

“A sannyasi should not have a fixed residence and should never accept opulent items like gold.”

In the Kurma Purana it is stated:

gramante vrksa-mule va vasam devalaye ’pi

vadhauta-kasaya-vasano bhasmac channatanuruhah

“A sannyasi should live outside the village, under a tree, or in a temple. He should wear clean saffron cloth and cover his body with ashes.”

In the Srimad Bhagavatam (7.13.2) it is stated:

bibhryad yady asau vasah

kaupinacchadanam param

“A person in the renounced order of life may try to avoid even a dress to cover himself. If he wears anything at all, it should be only a loincloth.”

In the commentary on the Paramahamsa Upanisad it is stated:

hiranmayani patrani krsnaya-samayani ca

yatinam tany apatrani varjayet jnani bhiksukah

yasmat bhiksur hiranyam rasena

drstam ca sa brahmaha bhavet

yasmat bhiksur hiranyam rasena

sprstam ca sa paulkaso bhavet

yasmat bhiksur hiranyam rasena

grahyam ca sa atmaha bhavet

“A wise sannyasi should give up gold utensils for the pleasure of Krsna, because if he decorates himself with gold he becomes the killer of a brahmana, if he touches gold with the spirit of enjoyment he becomes a dog-eater, and if he accepts gold a sannyasi becomes the killer of the self.

In the Aruneya Upanisad it is stated:

dandam acchadanam ca kaupinam ca

parigrahet sesam visrjet sesam visrjet

“A sannyasi should accept only a sannyasa danda, loincloth, and outer cloth and give up everything else.”

In the Brahma-vaivarta Purana, Prakrti-khanda, Chapter 33, it is stated:

dandam kamandalum rakta-

vastra-matram ca dharayet

nityam pravasi naikatra

sa sannyasiti kirtitah

suddhacara dvijanam ca

bhunkte lobhadi varjitah

"A sannyasi is one who keeps only a danda, a waterpot, and saffron cloth and who always travels and does not stay at one place. He should maintain his livelihood by giving up greed and accepting meals at the houses of pious brahmanas."

Text 22

'bada-loka' bali' tanre bale sarva-jane

tathapi asramacara na karena kene//CB, Antya 6.022//

TRANSLATION

"Everyone says He is a great personality, but then why doesn't He behave according to His asrama?

Text 23

yadi more 'bhrtya' hena jnana thake mane

ki marma ihara? prabhu, kaha sri-vadane"//CB, Antya 6.023//

TRANSLATION

"If You consider me Your servant, O Lord, then please explain this mystery."

Text 24

sukrti brahmana prasna kaila subha-ksane

amayaya prabhu tattva kahilena tane//CB, Antya 6.024//

TRANSLATION

The pious brahmana had made this inquiry at a proper time, so the Lord explained the truth without reservation.

COMMENTARY

The doubt that the brahmana developed on seeing Sri Nityananda Prabhu’s deviation from proper behavior was actually an indication of his good fortune.

Text 25

sunina viprera vakya sri-gaurasundara

hasiya viprera prati karila uttara//CB, Antya 6.025//

TRANSLATION

On hearing the words of the brahmana, Sri Gaurasundara smiled and replied.

Text 26

“suna vipra, maha-adhikari yeba haya

tabe tana dosa-guna kichu na janmaya//CB, Antya 6.026//

TRANSLATION

“Listen, O brahmana, when one is highly qualified, one is not affected by faults and virtues.

COMMENTARY

Gaurasundara said to that pious, doubtful brahmana, “Material qualification, or superficial vision, is one thing, and to grasp the profound meaning through keen vision is another thing. The qualification of those who always favorably cultivate Krsna consciousness after giving up the coverings of extraneous desires, karma, and jnana is different from that of others. Materialistic people are under the control of their mind, intelligence, and false ego. Material faults and virtues cannot enter the transcendental realm. As a lotus leaf cannot hold mercury or water, a heart engaged in giving pleasure to Krsna never invites inauspiciousness

based on selfish interest.”

Text 27

As stated in Srimad Bhagavatam (11.20.36):

na mayy ekanta-bhaktanam

guna-dosodbhava gunah

sadhunam sama-cittanam

buddheh param upeyusam//CB, Antya 6.027//

TRANSLATION

“Material piety and sin, which arise from the good and evil of this world, cannot exist within My unalloyed devotees, who, being free from material hankering, maintain steady spiritual consciousness in all circumstances. Indeed, such devotees have achieved Me, the Supreme Lord, who am beyond anything that can be conceived by material intelligence.’

Text 28

“padma-patre yena kabhu nahi lage jala

ei-mata nityananda-svarupa nirmala//CB, Antya 6.028//

TRANSLATION

“Nityananda Svarupa is pure, just as the lotus leaf is untouched by water.

Text 29

paramarthe krsnacandra tahana sarire

niscaya janiha vipra, sarvada vihare//CB, Antya 6.029//

TRANSLATION

“O brahmana, know for certain that Krsnacandra always enjoys pastimes in the body of Nityananda.

COMMENTARY

Sri Nityananda Prabhu is always engaged in the favorable cultivation of Krsna consciousness, therefore, since Krsna is situated within Him, whatever actions He performs should not be considered like the activities of ordinary living entities, who are forced to enjoy the fruits of their karma.

Text 30

adhikari bai kare tahana acara

duhkha paya sei-jana, papa janme tara//CB, Antya 6.030//

TRANSLATION

“If an unqualified person imitates His behavior, he will suffer and become implicated in sin.

Text 31

rudra vine anye yadi kare visa-pana

sarvathaya mare, sarva-purana pramana”//CB, Antya 6.031//

TRANSLATION

“If anyone other than Rudra drinks poison, he will certainly die. This is the verdict of all the Puranas.”

COMMENTARY

Mrtunjaya, or Siva who has conquered death, easily drank poison and became known as Nilakantha. But if, on seeing that, unqualified worthless living entities consider themselves equal to him, they bring about their own ruination by falling into inauspiciousness. As fire can burn

any object to ashes, persons with spiritual intelligence can remain indifferent to material wealth and activities by not using them for their own enjoyment.

Text 32-33

As stated in Srimad Bhagavatam (10.33.29-30):

sri-suka uvaca

dharma-vyatikramo drsta

isvaranam ca sahasam

tejiyasam na dosaya

vahneh sarva-bhujo yatha

naitat samacarej jatu

manasapi hy anisvarah

vinasyaty acaran maudhyad

yatharudro 'bdhi-jam visam

“The status of powerful controllers is not harmed by any apparently audacious transgression of morality, such as seeing women, we may see in them, for they are just like fire, which devours everything fed into it and remains unpolluted. Certainly one who is not the Supreme Personality of Godhead should never, even within his mind, imitate His activities. If out of ignorance one does so, he will be destroyed, just as if he were to imitate Lord Siva, who drank poison produced from the ocean.”

Text 34

“eteke ye na janina ninde tana karma

nija-dose se-i duhkha paya janma janma//CB, Antya 6.034//

TRANSLATION

“Therefore a person without knowledge who criticizes His activities suffers birth after birth because of his faults.

Text 35

garhita karaye yadi maha-adhikari

nindara ki daya, tanre hasilei mari//CB, Antya 6.035//

TRANSLATION

“What to speak of criticizing, if a person even laughs at a qualified person who performs an immoral activity, he is vanquished.

COMMENTARY

Persons who are qualified maha-bhagavatas are not to be criticized by those who are less qualified. A person who ridicules the activities of a maha-bhagavata is inevitably degraded. By hearing Srimad Bhagavatam from a Vaisnava guru, all these topics can be properly understood.

In the Skanda Purana (Mahesvara-khanda 17.106) it is stated:

sadhunam sama-cittanam upahasam karoti

yahdevo vapy athava martyah sa vijneyo ’dhamadhamah

“One who ridicules a devotee who sees everyone equally should be understood to be most fallen, whether he is a demigod or a mortal being.”

Text 36

bhagavata haite e saba tattva jani

taho yadi vaisnava-gurura mukhe suni//CB, Antya 6.036//

TRANSLATION

“All these truths can be known from Srimad Bhagavatam, if one hears from the mouth of a Vaisnava guru.

Text 37

mahantera acarane hasile ye haya

citta diyasuna bhagavate yei kaya//CB, Antya 6.037//

TRANSLATION

“Now hear attentively what the Srimad Bhagavatam says about what happens to a person who laughs at the behavior of a devotee.

Text 38

eka-kale rama-krsna gelena padite

vidya purna kari’ citta karila asite//CB, Antya 6.038//

TRANSLATION

“Once Krsna and Balarama went for studies. After finishing Their studies, They decided to return.

Text 39

‘ki daksina diba?’ balilena guru-prati

tabe patni-sange guru karila yukati//CB, Antya 6.039//

TRANSLATION

“They asked Their guru, ‘What daksina should We give you?’ Their guru then consulted with his wife.

Text 40

mrta putra magilena rama-krsna-sthane

tabe rama-krsna gela yama-vidyamane//CB, Antya 6.040//

TRANSLATION

“When he asked Krsna and Balarama to bring back his dead son, They went straight to the abode of Yamaraja.

Text 41

ajnaya sisura sarva karma ghucaiya

yamalaya haite putra dilena aniya//CB, Antya 6.041//

TRANSLATION

“On Their order the child was delivered from the reactions of his karma. They then brought the child from the abode of Yamaraja and returned him to Their spiritual master.

COMMENTARY

See Srimad Bhagavatam 10.45.30-46.

Text 42

parama adbhuta suni’ e saba akhyana

devaki o magilena mrta-putra-dana//CB, Antya 6.042//

TRANSLATION

“When Devaki heard about this wonderful incident, she also asked Them to return her dead sons.

Text 43

daive eka dina rama-krsne sambodhi

yakahena devaki ati katara haiya//CB, Antya 6.043//

TRANSLATION

“By the arrangement of providence, Devaki one day spoke in great affliction to Balarama and Krsna.

COMMENTARY

See Srimad Bhagavatam 10.85.27-28.

Text 44

‘suna suna rama-krsna yogesvaresvara!

tumi dui adi nitya-suddha kalevara//CB, Antya 6.044//

TRANSLATION

“Listen, Rama and Krsna, O best of the topmost mystic yogis! Your bodies are primeval, eternal, and pure.

Text 45

sarva-jagatera pita-tumi dui-jana

muni janon tumi-dui parama-karana//CB, Antya 6.045//

TRANSLATION

“You two are the fathers of all universes. I know You two are the cause of all causes.

Text 46

jagatera utpatti sthiti va pralaya

tomara amsera amsa haite saba haya//CB, Antya 6.046//

TRANSLATION

“The creation, maintenance, and annihilation of the universe is carried out by the portion of Your plenary portion.

Text 47

tathapiha prthivira khandaite bhara

haiyacha mora putra-rupe avatara//CB, Antya 6.047//

TRANSLATION

“Yet You have personally appeared as my sons to diminish the burden of the earth.

Text 48

yama-ghara haite yena gurura nandana

anina daksina dile tumi dui jana//CB, Antya 6.048//

TRANSLATION

“You two brought the son of Your spiritual master from the abode of Yamaraja as daksina for Your guru.

Text 49

mora chaya-putra ye marila kamsa haite

bada citta haya taha-sabare dekhite//CB, Antya 6.049//

TRANSLATION

“I am anxious to see my six sons, who were killed by Kamsa.

Text 50

kata kala guru-putra achila mariya

taha yena ani' dilasakti prakasiya//CB, Antya 6.050//

TRANSLATION

"Although Your guru's son had been dead for some time, by Your potency You brought him back.

Text 51

ei-mata amare o kara' purna-kama

ani' deha' more mrta chaya putra dana//CB, Antya 6.051//

TRANSLATION

"In the same way You can fulfill my desire by bringing back my six dead sons.'

COMMENTARY

See Srimad Bhagavatam 10.85.30-33.

Text 52

suni' jananira vakya krsna-sankarsana

sei ksane cali' gela balira bhavana//CB, Antya 6.052//

TRANSLATION

"After hearing the words of Their mother, Krsna and Sankarsana immediately went to the abode of Bali.

Text 53

nija-ista-deva dekhi' bali maharaja

magna hailena premananda-sindhu-majha//CB, Antya 6.053//

TRANSLATION

"When Bali Maharaja saw his worshipable Lords, he was merged in an ocean of ecstatic love.

Text 54

grha-putra-deha-vitta sakala bandhava

sei-ksane pada-padme ani' dila saba//CB, Antya 6.054//

TRANSLATION

"He immediately surrendered his house, children, body, wealth, and associates at the lotus feet of the Lords.

Text 55

loma-harsa asru-pata pulaka anande

stuti kare pada-padma dhari' bali kande//CB, Antya 6.055//

TRANSLATION

"Bali's hair stood on end and tears flowed from his eyes as he grabbed hold of Their lotus feet and offered prayers in ecstasy.

COMMENTARY

See Srimad Bhagavatam 10.85.34-38.

Text 56

'jaya jaya ananta prakata sankarsana

jaya jaya krsnacandra gokula-bhusana//CB, Antya 6.056//

TRANSLATION

“All glories to Ananta, who has appeared as Sankarsana! All glories to Krsnacandra, the ornament of Gokula!

Text 57

jaya sakhya gopacarya haladhara rama

jaya jaya krsna-bhakta-dhana-mana-prana//CB, Antya 6.057//

TRANSLATION

“All glories to Haladhara Rama, who is the friend and leader of the cowherd boys! All glories to Krsna, the wealth, life, and soul of the devotees!

Text 58

yadyapiha suddha-sattva deva-rsi-gana

ta-sabaro durlabha tomara darasana//CB, Antya 6.058//

TRANSLATION

“Although the demigods and sages are situated in pure goodness, it is very rare for them to attain Your darsana.

Text 59

tathapi hena se prabhu, karunya tomara

tamo-guna asure o hao saksatkara//CB, Antya 6.059//

TRANSLATION

“Yet, O Lords, You are so merciful that You appear before even demons in the mode of ignorance.

Text 60

ataeva satru-mitra nahika tomate

vede o kahena, iha dekhi o saksate//CB, Antya 6.060//

TRANSLATION

“Therefore You have no friends or enemies. This is the statement of the Vedas, and this what I have personally seen.

Text 61

marite ye aila laiya visa-stana

tahare o pathaila vaikuntha-bhuvana//CB, Antya 6.061//

TRANSLATION

“Even she who smeared her breast with poison to kill You was awarded a place in Vaikuntha.

Text 62

ataeva tomara hrdaya bujhibare

vede sastre yogesvara sabe o na pare//CB, Antya 6.062//

TRANSLATION

“Therefore the Vedas and the best of the mystic yogis cannot understand Your heart.

Text 63

yogesvara saba yanra maya nahi jane

muni papi asura va janiba kemane//CB, Antya 6.063//

TRANSLATION

“When even the best of the yogis cannot understand Your potencies, how can a sinful demon like me know You?

Text 64

ei krpa kara more sarva-lokanatha!

grha-andha-kupe more na kariha pata//CB, Antya 6.064//

TRANSLATION

“O Lords of all planets, please give me the benediction that I may never be put in the dark well of family life.

Text 65

tora dui pada-padma hrdaye dhariya

santa hai’ vrksa-mule padi thakon giya//CB, Antya 6.065//

TRANSLATION

“I simply wish that I can hold Your lotus feet to my chest and peacefully reside under a tree.

Text 66

tomara dasera sange more kara dasa

ara yena citte mora na thakaye asa’//CB, Antya 6.066//

TRANSLATION

“Please make me a servant of Your servant. May I never desire anything other than this.’

COMMENTARY

Liberated souls have no desire other than to live in the association of the Lord’s devotees and serve the actual devotees. At present, since the servants of Sri Gaudiya Matha have clearly understood this topic, they reside in mathas and temples with Hari, Guru, and Vaisnava.

Text 67

rama-krsna-pada-padma dhariya hrdaye

ei mata stuti kare bali-mahasaye//CB, Antya 6.067//

TRANSLATION

“Holding the lotus feet of Rama and Krsna to his chest, Bali Mahasaya offered prayers in this way.

Text 68

brahma-loka siva-loka ye caranodake

pavitra karitechena bhagirathi-rupe//CB, Antya 6.068//

TRANSLATION

“In the form of the Ganges, the water that has washed the lotus feet of the Lord purifies the abodes of Brahma and Siva.

Text 69

hena punya-jala bali gosthira sahite

pana kare sire dhare bhagyodaya haite//CB, Antya 6.069//

TRANSLATION

“Because of his good fortunate, Bali and his associates drank such auspicious water and sprinkled it on their heads.

Text 70

gandha, puspa, dhupa, dipa, vastra, alankara

pada-padme diya bali kare namaskara//CB, Antya 6.070//

TRANSLATION

“Bali offered sandalwood pulp, flowers, incense, lamp, cloth, and ornaments at the lotus feet of the Lords and bowed before Them.

Text 71

‘ajna kara prabhu more sikhao apane

yadi more bhrtya hena jnana thake mane//CB, Antya 6.071//

TRANSLATION

“O Lords, if You consider me Your servant, please order me and personally instruct me.

Text 72

ye karaye prabhu, ajna-palana tomara

sei jana haya vidhi-nisedhera para’//CB, Antya 6.072//

TRANSLATION

“O Lords, one who follows Your order easily transcends all rules and

regulations.’

Text 73

suniya balira vakya prabhu tusta hai

laye nimitta agamana kahite lagila//CB, Antya 6.073//

TRANSLATION

“The Lord became pleased on hearing the words of Bali. He then explained the purpose of Their visit.

COMMENTARY

See Srimad Bhagavatam 10.85.39-46.

Text 74

prabhu bale,—“suna suna bali-mahasaya!

ye nimitte ailana tomara alaya//CB, Antya 6.074//

TRANSLATION

“The Lord said, ‘Listen, Bali Mahasaya, this is why We have come to your abode.

Text 75

amara mayera chaya putra papi kamse

marileka, sei pape seha maila sese//CB, Antya 6.075//

TRANSLATION

“The sinful Kamsa killed My mother’s six sons. Because of this sin, he was ultimately killed.

Text 76

niravadhi sei putra-soka sanariya

kandena devaki-mata duhkhita haiya//CB, Antya 6.076//

TRANSLATION

“Because of constantly remembering and lamenting for those sons, mother Devaki feels distressed and cries.

Text 77

tomara nikate ache sei chaya jana

taha niba jananira santosa-karana//CB, Antya 6.077//

TRANSLATION

“Those six sons are here with you. I will take them for My mother’s satisfaction.

Text 78

se saba brahmara pautra siddha deva-gana

ta-sabara eta duhkha suna ye-karana//CB, Antya 6.078//

TRANSLATION

“They were perfected beings, grandsons of Brahma. Listen to why they had to suffer so much.

Text 79

prajapati marici-ye brahmara nandana

purve tana putra chila ei chaya-jana//CB, Antya 6.079//

TRANSLATION

“These six were previously sons of Prajapati Marici, the son of Brahma.

Text 80

daive brahma kamasare haila mohita

lajja chadi’ kanya-prati karilena cita//CB, Antya 6.080//

TRANSLATION

“By providence, Brahma once became bewildered by the arrow of Cupid. He gave up all shame and desired to enjoy his daughter.

COMMENTARY

See Srimad Bhagavatam 3.12.28.

Text 81

taha dekhi’ hasilena ei chaya jana

sei dose adhahpata haila sei-ksana//CB, Antya 6.081//

TRANSLATION

“Seeing this, these six persons laughed. For this fault they immediately fell down.

Text 82

mahantera karmete karila upahasa

asura-yonite pailena garbhavasa//CB, Antya 6.082//

TRANSLATION

“As a result of ridiculing the activities of an exalted personality, they were forced to take birth in a family of demons.

Text 83

hiranyakasipu jagatera droha kare

deva-deha chadi’ janmilena tara ghare//CB, Antya 6.083//

TRANSLATION

“Hiranyakasipu gave trouble to the entire universe. These six persons relinquished the bodies of demigods and took birth in his house.

Text 84

tathaya indrera vajraghate chaya-jana

nana duhkha yatanaya paila marana//CB, Antya 6.084//

TRANSLATION

“These six persons suffered various miseries inflicted by Indra’s thunderbolt and died.

Text 85

tabe yogamaya dhari’ ani ara-bara

devakira garbhe laina kailena sancara//CB, Antya 6.085//

TRANSLATION

“Thereafter Yogamaya again took them and placed them in the womb of Devaki.

Text 86

brahmare ye hasilena, sei papa haite

sei dehe duhkha pailena nana-mate//CB, Antya 6.086//

TRANSLATION

“Because of the sin incurred by laughing at Brahma, they had to suffer in various ways.

Text 87

janma haite asesa-prakara yatanaya

bhaginatathapi marilena kamsa-raya//CB, Antya 6.087//

TRANSLATION

“From the time of their birth they suffered unlimited miseries. Although they were his nephews, King Kamsa killed them.

Text 88

devaki e saba gupta-rahasya na jane

apanara putra bali’ ta’—sabare gane//CB, Antya 6.088//

TRANSLATION

“Devaki does not know all these confidential topics. She treated them as her own sons.

Text 89

sei chaya putra jananire diba dana

sei karya lagi’ ailana toma-sthana//CB, Antya 6.089//

TRANSLATION

“I will return those six sons to My mother. This is the reason I have come to you.

Text 90

devakira stana-pane sei chaya-jana

sapa haite mukta haibena sei-ksana’//CB, Antya 6.090//

TRANSLATION

“As soon as they drink milk from Devakis breast, they will immediately be relieved from the curse.’

Text 91

prabhu bale,—‘suna suna bali mahasaya!

vaisnavera karmete hasile hena haya//CB, Antya 6.091//

TRANSLATION

“The Lord further said, ‘Listen, Bali Mahasaya, this is what happens if one ridicules the activities of a Vaisnava.

Text 92

siddha-sabo pailena eteka yatana

asiddha-janera duhkha ki kahiba sima//CB, Antya 6.092//

TRANSLATION

“If perfected beings suffer so much, then what can be said of the distress ordinary beings will suffer.

Text 93

ye duskrti jana vaisnavera ninda kare

janma janma niravadhi se-i duhkhe mare//CB, Antya 6.093//

TRANSLATION

“A sinful person who blasphemes a Vaisnava suffers birth after birth because of that offense.

COMMENTARY

People who are devoid of service to Hari, Guru, and Vaisnava and who are servants of lust and anger blaspheme Vaisnavas. As a result of criticizing the Vaisnavas, they fall from good fortune birth after birth.

Text 94

suna bali, ei siksa karai tomare

kabhu pache ninda-hasya kara vaisnavere//CB, Antya 6.094//

TRANSLATION

“Listen, Bali, I am teaching you this so that you will never blaspheme or ridicule Vaisnavas.

Text 95

mora puja, mora nama-grahana ye kare

mora bhakta ninde yadi taro vighna dhare//CB, Antya 6.095//

TRANSLATION

“If one who worships Me and chants My name blasphemes My devotee, his progress is checked.

Text 96

mora bhakta-prati prema-bhakti kare ye

nihsamsaya balilana more paya se'//CB, Antya 6.096//

TRANSLATION

“There is no doubt that one who has love and devotion for My devotee will attain Me.'

Text 97

siddhir bhavati va neti

samsayo 'cyuta sevinam

nihsamsayas tu tad bhakta

paricaryaratatmanam//CB, Antya 6.097//

TRANSLATION

“There is doubt whether or not the servants of the Supreme Personality of Godhead will attain perfection, but there is absolutely no doubt that those who are attached to serving His devotees will attain perfection.

Text 98

'mora bhakta na puje, amare puje matra

se dambhika, nahe mora prasadera patra'//CB, Antya 6.098//

TRANSLATION

“One who simply worships Me but does not worship My devotee is proud. He is not qualified for My mercy.'

Text 99

abhyarcayitva govindam

tadiyan arcayanti ye

na te visnu-prasadasya

bhajanam dambhika janah//CB, Antya 6.099//

TRANSLATION

“Proud and arrogant persons who worship Lord Krsna but do not worship the Lord’s devotees do not attain Lord Krsna’s mercy.”

Text 100

‘tumi bali mora priya sevaka sarvatha

ataeva tomare kahilun gopya-katha’//CB, Antya 6.100//

TRANSLATION

“O Bali, you are My dear servant, therefore I have explained this confidential topic to you.’

Text 101

sunina prabhura siksa bali-mahasaya

atyanta ananda-yukta haila hrdaya//CB, Antya 6.101//

TRANSLATION

“When Bali Mahasaya heard the Lord’s instructions, his heart was filled with great happiness.

Text 102

sei ksane chaya putra ajnasire dhari'

sammukhe dilena ani' puraskara kari'//CB, Antya 6.102//

TRANSLATION

"Accepting the Lord's order, he immediately brought Devakis six sons and presented them to the two Lords.

Text 103

tabe rama-krsna prabhu lai chaya-jana

jananire anina dilena tata-ksana//CB, Antya 6.103//

TRANSLATION

"Thereafter Krsna and Balarama took the six persons and immediately brought them to their mother.

Text 104

mrta-putra dekhiya devaki sei-ksane

snehe stana sabare dilena harsa-mane//CB, Antya 6.104//

TRANSLATION

"As soon as Devaki saw her dead sons, she fed them her breast milk.

Text 105

isvarera avasesa-stana kari' pana

sei-ksane sabara haila divya-jnana//CB, Antya 6.105//

TRANSLATION

“By drinking the breast milk that had been drunk by the Lord, they immediately attained transcendental knowledge.

COMMENTARY

Although the sons of Brahma were deprived of drinking Devakis breast milk before the advent of Krsna, now, as a result of drinking the breast milk that Krsna had drunk, they attained transcendental knowledge. They then immediately surrendered to the Supreme Lord. The degradation that they achieved because of ridiculing a Vaisnava guru was destroyed by drinking the Lord’s remnants. If one who sees a superficial display of sinful activities does not understand their meaning, one commits an offense at the feet of the Lord’s devotees. And if one understands the inauspicious consequences of seeing superficially, his qualification for committing such offenses will be destroyed and he will attain the qualification to serve Vaisnavas.

Text 106

dandavat hai’ sabe isvara-carane

padilena saksate dekhaye sarva-jane//CB, Antya 6.106//

TRANSLATION

“As everyone there watched, they offered obeisances at the feet of the Lord.

Text 107

tabe prabhu krpa-drstye sabare cahiya

balite lagila prabhu sadaya haiya//CB, Antya 6.107//

TRANSLATION

“The Lord then cast His merciful glance on them and began to speak with

compassion.

Text 108

‘cala cala deva-gana, yaha nija-vasa

mahantere ara nahi kara upahasa//CB, Antya 6.108//

TRANSLATION

“O demigods, return to your abodes. Do not ridicule exalted personalities again.

Text 109

isvarera sakti brahmaisvara-samana

manda karma karile o manda nahe tana//CB, Antya 6.109//

TRANSLATION

“Brahma has the potency of the Supreme Lord, so he is as good as the Lord. Even if he does something wrong, he is not to be blamed.

Text 110

tahane hasiya eta paile yatana

hena buddhi nahi ara kariha kamana//CB, Antya 6.110//

TRANSLATION

“You suffered so much because you laughed at him. Do not maintain such a mentality again.

Text 111

brahma-sthane giya magi’ laha aparadha

tabe sabe citte punah paiba prasada’//CB, Antya 6.111//

TRANSLATION

“Go and beg forgiveness from Brahma, then you will again attain satisfaction.’

Text 112

isvarera ajnasuni’ sei chaya jana

parama-adare ajna kariya grahana//CB, Antya 6.112//

TRANSLATION

“After hearing the Lord’s order, those six persons accepted it with great respect.

Text 113

pita-mata-rama-krsna-pade namaskari’

calilena sarva-deva-gana nija-puri//CB, Antya 6.113//

TRANSLATION

“After offering obeisances to their father, mother, Balarama, and Krsna, those demigods returned to their own abode.

COMMENTARY

See Srimad Bhagavatam (10.85.47-58).

Text 114

“kahilana ei vipra, bhagavata-katha

nityananda-prati dvidha chadaha sarvatha//CB, Antya 6.114//

TRANSLATION

“O brahmana, I have thus explained to you topics from the Srimad Bhagavatam. Completely give up your doubts about Nityananda.

Text 115

nityananda-svarupa—parama adhikar

ialpa bhagye tahane janite nahi pari//CB, Antya 6.115//

TRANSLATION

“Nityananda Svarupa is supremely qualified, yet less fortunate people cannot understand Him.

Text 116

alaukika-cesta ye va kichu dekha tana

tahate o adara karile pai trana//CB, Antya 6.116//

TRANSLATION

“Anyone who sees His extraordinary activities with respect will be delivered.

Text 117

patitera trana lagi’ tanra avatara

yanhara haite sarva-jiva haibe uddhara//CB, Antya 6.117//

TRANSLATION

“He incarnated to save the fallen souls. All living entities will be delivered

by Him.

Text 118

tanhara acara—vidhi-nisedhera para

tanhare janite sakti achaye kahara//CB, Antya 6.118//

TRANSLATION

“His behavior is beyond all rules and regulations. Who has the power to understand Him?

COMMENTARY

Foolish people with no understanding of Sri Nityananda, the source of all visnu-tattvas, consider Him an ordinary living entity forced to enjoy the fruits of karma like themselves, and thus they traverse the path to hell. If as a result of committing offenses described in verses like arcye visnau sila-dhir, one sees Lord Visnu as equal to other personalities, then he is certain to go to hell. People who are puffed-up with false ego and cheated by mundane knowledge bring about their own ruination by seeing them through external vision as equal. As a result, they fall from the lotus feet of Gopinatha. What to speak of this, they even fall from the lotus feet of Aloyarnatha. When a person loses the good fortune of serving Aloyarnatha, he begins to worship the Jagannatha of the pancopasakas. While worshiping Jagannatha, he fixes his mind in the worship of Bhuvanesvara. Thereafter, when he commits offense at the feet of Bhuvanesvara, the best of the devotees, he develops the propensity to perform pious activities. As a result, the desire awakens in him to take bath in and perform fruitive activities at the Vaitarani River in Yajapura. When he falls from pious activities and begins to commit sinful activities, he becomes ahankara-vimudhatma, or bewildered by false ego, and the sense of considering himself the doer distracts him from the path of spiritual life. When he further increases his offenses, he becomes averse to seeing the beauty of Sri Gopinatha’s lotus feet. Therefore, those who have not discussed the purport of the Vedic statement: nayam atma bala-hinena (“One cannot attain the goal of life without the mercy of Balarama”) are inevitably degraded. Without the mercy of Nityananda

Prabhu, no living entity can attain any auspiciousness. If as a result of mundane knowledge one feels powerful and gives up the service of Baladeva, then he cannot attain the good fortune of serving Krsna.

Text 119

na bujhiya ninde tanra caritra agadha

paiya o visnu-bhakti haya tara vadha//CB, Antya 6.119//

TRANSLATION

“If one who does not understand Him blasphemes His unfathomable characteristics, then his advancement will be checked, even if he has attained the devotional service of Visnu.

Text 120

cala vipra, tumi sighra navadvipe yao

ei katha kahi’ tumi sabare bujhao//CB, Antya 6.120//

TRANSLATION

“O brahmana, go quickly to Navadvipa. Explain these topics so that everyone will understand.

Text 121

pache tanre keha kona-rupe ninda kare

tabe ara raksa tara nahi yama-ghare//CB, Antya 6.121//

TRANSLATION

“If anyone blasphemes Him in any way, he will not escape the punishment of Yamaraja.

Texts 122-123

ye tanhare priti kare, se kare amare

satya satya satya vipra, kahila tomare

madira yavani yadi nityananda dhare

tathapi brahmara vandya kahila tomare" //CB, Antya 6.122-123//

TRANSLATION

"One who loves Him, loves Me. O brahmana, I tell you this is the truth, the truth, the truth. Even if Nityananda goes to a liquor house or associates with an outcaste girl, He is worshipable for Brahma."

COMMENTARY

One who has great love for the lotus feet of Sri Guru and Vaisnava is extremely dear to the Supreme Lord. It is impossible for a person who has no love for the lotus feet of Sri Guru and Vaisnava to attain Krsna's mercy. Love for one's fellow human beings and service to the conditioned souls cannot attract the Supreme Lord's love. The conditional knowledge of a living entity is dispelled only by the influence of service to Sri Guru and Vaisnava. As a result of the knowledge of one's relationship to Krsna that the spiritual master imparts in their ears, the conditioned souls develop love for Sri Hari, Guru, and Vaisnava and engage in their eternal service. On that platform, the spirit of material enjoyment cannot attack them. The taste that sinful people develop by accepting misconceptions about so-called gurus and the Supreme Lord, the original shelter, is completely separate from the eternal truth and is simply illusion. That is why Sri Gaurasundara used the word satya three times. If duplicitous so-called gurus accept this teaching of the Supreme Lord in a perverted way and use it to accumulate ingredients for their own sense gratification, then such so-called gurus will fall with their disciples into hell forever and never return.

Text 124

grhniyad yavani panim vised vasaundikalayam

tathapi brahmano vandyam nityananda-padam-bujam//CB, Antya 6.124//

TRANSLATION

“Whether Sri Nityananda accepts the hand of a woman or enters a liquor shop, His lotus feet are still worshipable by even Brahma.”

Text 125

sunina prabhura vakya sukrti brahmana

parama ananda-yukta haila takhana//CB, Antya 6.125//

TRANSLATION

After hearing the Lord’s words, the fortunate brahmana became filled with ecstasy.

Text 126

nityananda-prati bada janmila visvasa

tabe ailena vipra navadvipa-vasa//CB, Antya 6.126//

TRANSLATION

He developed great faith in Nityananda. Thereafter the brahmana returned to his residence in Navadvipa.

Text 127

sei bhagyavanta vipra asi’ navadvipe

sarvadye aila nityanandera samipe//CB, Antya 6.127//

TRANSLATION

After returning to Navadvipa, that fortunate brahmana first went to see Nityananda.

Text 128

akaitave kahilena nija aparadha

prabhu o sunina tanre karila prasada//CB, Antya 6.128//

TRANSLATION

He admitted his offense without duplicity, and Nityananda Prabhu bestowed His mercy on him.

Text 129

hena nityananda svarupera vyavahara

veda-guhya loka-bahya yanhara acara//CB, Antya 6.129//

TRANSLATION

Such is the behavior of Nityananda Svarupa. His dealings are incomprehensible to the Vedas and ordinary people.

Text 130

paramarthe nityananda—parama yogendra

yanre kahi—adideva dharani-dharendra//CB, Antya 6.130//

TRANSLATION

According to spiritual consideration, Nityananda is supreme among the best of the mystic yogis. He is known as Adideva, the sustainer of all universes.

Text 131

sahasra vadana nitya-suddha-kalevara

caitanyera krpa vina janite duskara//CB, Antya 6.131//

TRANSLATION

He has thousands of heads, and His body is eternally pure. No one can understand Him without the mercy of Lord Caitanya.

Text 132

keha bale,—“nityananda yena balarama”

keha bale,—“caitanyera bada priya-dhama”//CB, Antya 6.132//

TRANSLATION

Some people say, “Nityananda is like Balarama.” Others say, “He is most dear to Lord Caitanya.”

Text 133

keha bale,—“mahateji amsa adhikari”

keha bale,—“kona-rupa bujhite na pari”//CB, Antya 6.133//

TRANSLATION

Some people say, “He is a powerful plenary portion of the Supreme Lord.” Other people say, “We cannot understand anything about Him.”

Text 134

kiba jiva nityananda, kiba bhakta-jnani

yanra yena mata iccha na balaye keni//CB, Antya 6.134//

TRANSLATION

Someone may consider Nityananda an ordinary living entity, someone may consider Him a devotee, and someone may consider Him a jnani. They may say whatever they like.

Text 135

ye-se-kene caitanyera nityananda nahe

tana pada-padma mora rahuka hrdaye//CB, Antya 6.135//

TRANSLATION

Even if Nityananda was a most insignificant servant of Lord Caitanya, still I would keep His lotus feet in my heart.

Text 136

‘se amara prabhu, ami janma janma dasa’

sabara carane mora ei abhilasa//CB, Antya 6.136//

TRANSLATION

He is my master, and I am His servant birth after birth. This is my aspiration at the feet of everyone.

Text 137

eta parihareo ye papi ninda kare

tabe lathi maron tara sirera upare//CB, Antya 6.137//

TRANSLATION

Therefore I kick the head of any sinful person who disregards the glories of Lord Nityananda and dares to criticize Him.

COMMENTARY

In the Hari-bhakti-kalpa-latika (2.46) it is stated:

na sahante satam nindam api sarva-sahisnavah

kamayante na kim api sada dasyabhilasinah

“Although the devotees are all-tolerant, they cannot tolerate the blasphemy of other devotees. Always desiring Lord Krsna’s service, they do not desire anything else.”

And in the Hari-bhakti-kalpa-latika (3.15) it is stated:

bhavad dasye kamah krudh api tava nindakrti-jane

tvad ucchiste lobho yadi bhavati moho bhavati ca

tadiyatve manas tava carana-pathoja-madhuna

manas ced asmabhir niyata sad amitrair api jitam

“O Lord, if we become lusty to attain Your devotional service, angry at those who blaspheme You, greedy to accept food, flowers, and other things offered to You, enchanted by You, proud to identify as Your devotee, and intoxicated by drinking the honey of Your lotus feet, then we may easily defeat the lust, anger, greed, enchantment, pride, and intoxication that are our enemies.”

Text 138

amara prabhura prabhu sri-gaurasundara

e bada bharasa ami dhariye antara//CB, Antya 6.138//

TRANSLATION

Sri Gaurasundara is the Lord of my Lord. I always keep this conviction in my heart.

Text 139

hena dina haibe ki caitanya nityananda

dekhiba vestita catur-dige bhakta-vrnda//CB, Antya 6.139//

TRANSLATION

Will that day ever come when I may see Lord Caitanya and Nityananda in the midst of Their devotees?

Text 140

jaya jaya jaya mahaprabhu gauracandra

dilao milao tumi prabhu nityananda//CB, Antya 6.140//

TRANSLATION

All glories to You, Lord Gauracandra! Kindly give me the shelter of Nityananda Prabhu and allow me to meet Him.

Text 141

tathapiha ei krpa kara gaurahari

nityananda-sange yena toma na pasari'//CB, Antya 6.141//

TRANSLATION

O Gaurahari, I further pray that even after gaining Lord Nityananda's association I may never forget Your lotus feet.

COMMENTARY

Nityananda is sri guru-tattva. It is not proper for the Lord's devotees to have any relationship with those who associate with any atheist envious of Nityananda, whose body is nondifferent from Krsna. The qualification to serve the lotus feet of the spiritual master diminishes by the influence of bad association. Therefore one should never act in a way that will

disrupt remembrance of one’s spiritual master, who is the unalloyed eternal servant of Sri Gaurasundara and whose body is nondifferent from Sri Gaurasundara. Those who use spiritual life for material gain are not devotees but servants of sense gratification. A so-called devotee and a devotee have completely opposite characteristics. That is why it is very unfortunate to consider those who indulge in materialistic association as members of a spiritual society. When one invites his own destruction, he becomes deprived of spiritual life and considers the spiritual master, who is nondifferent from Nityananda, as separate from Sri Nityananda, the prakasa-vigraha of Sri Krsna Caitanya. Such people can never attain the service of Sri Gaurasundara. They suffer perpetually because of disrespecting their guru.

The path currently pursued by some completely duplicitous so-called devotees opposed to Sri Gaudiya Matha will result in inauspiciousness. That is why the devotees are greatly distressed to see their impending inauspiciousness.

Text 142

yatha yatha tumi dui kara avatara

tatha tatha dasye mora hau adhikara//CB, Antya 6.142//

TRANSLATION

May I achieve the qualification to become Your servant wherever the two of You incarnate.

Text 143

sri-krsna-caitanya-nityananda-canda jana

vrndavanadasa tachu pada-yuge gana//CB, Antya 6.143//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I,

Vrndavana dasa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gaudiya-bhasya of Sri Caitanya-bhagavata, Antya-khanda, Chapter Six, entitled “The Glories of Sri Nityananda.”

Chapter 7 Pastimes with Sri Gadadhara Pandita

Pastimes in Sri Gadadhara’s Garden

This chapter describes Sri Nityananda’ s return journey to Nilacala from Navadvipa, Sri Gaurasundara’s description of Nityananda’ s ornaments as the nine types of devotional service, Sri Nityananda’s pastime of seeing Lord Jagannatha, and the ecstatic pastime of Sri Gaurasundara and Nityananda’s eating at the Tota-gopinatha temple.

After taking leave of mother Saci in Sridhama Mayapur-Navadvipa, Sri Nityananda Prabhu along with His associates went to Nilacala, where He stayed in one flower garden. When Sri Gaurasundara came alone to that garden to meet Sri Nityananda, the Lord offered prayers to Nityananda by reciting the sloka beginning grnhiyad yavani panin and then circumambulated Him. Sri Nityananda also manifested ecstatic love upon seeing the moonlike face of Sri Gaura. A current of great ecstasy swelled in the loving conversation between Sri Caitanya and Nityananda. While glorifying Sri Nityananda, Sriman Mahaprabhu said that the gold, silver, pearls, rudraksa, etc., that are found on Sri Nityananda’s body are the nine types of devotional service. Sri Nityananda has awarded to even fallen souls the most rare loving devotional service that is desired by even great sages and mystic yogis, and Nityananda is capable of giving away even Lord Krsna, who is supremely independent. Nityananda is the personification of the mellows of devotional service to Krsna, and the body of Nityananda is the abode of Krsna’s pastimes. Sri Nityananda also revealed His own subordinate nature to Sri Gaurasundara.

Mahaprabhu said that the nine types of devotional service certainly adorn the transcendental limbs of Sri Nityananda as His ornaments. As ordinary people who do not understand why Lord Siva decorates his head with a snake imagine or think differently about him, similarly, on seeing the ornaments on Sri Nityananda's transcendental body, people proud of their material knowledge become offenders at His lotus feet. Lord Siva is the servant of Sri Sankarsana, or Sri Ananta, so out of love for his worshipable Lord, Siva always keeps Sri Ananta on his head. Similarly, for the pleasure of Sri Gaurasundara, Sri Nityananda also decorates His transcendental body with the ornaments of the nine types of devotional service. Fortunate persons can understand these confidential topics, and thus they become happy and attain service at the lotus feet of Sri Krsna. Sinful people, however, become destroyed by being deceived by their material knowledge. Sri Nityananda and His associates are Sri Baladeva and Baladeva's associates of Vraja. The devotional sentiments enjoyed by the associates of Nanda Maharaja are present on the transcendental body of Sri Nityananda as His ornaments.

Sri Caitanya and Sri Nityananda sat in that solitary flower garden and discussed confidential topics and the rare transcendental sentiments of Gokula desired by personalities like Sri Uddhava. In this regard the author glorifies the supreme position of Sri Krsna Caitanya and warns about the grave consequences a person faces if, without understanding the confidential loving quarrels between Sri Nityananda and Sri Gauracandra, he takes the side of one Lord and blasphemes the other Lord.

After taking leave from Nityananda, Sri Gaurasundara returned to His own residence. Sri Nityananda went to see Lord Jagannatha, where He manifested pastimes of mahabhava, and from there He went to the house of Sri Gadadhara Pandita in one garden. The Deity of Gopinatha was situated in the house of Gadadhara. This Deity is so attractive that even the hearts of atheists become melted on seeing Him. Sri Caitanyadeva personally embraced this Deity. When Sri Gadadhara heard the news of Sri Nityananda's arrival at his house, he left his recitation of Srimad Bhagavatam and came to greet Him. During their meeting, they both became overwhelmed with love while glorifying each other. Neither of them would ever converse with the other's enemy. Gadadhara resolved that he would never see the face of a person who

blasphemes Nityananda.

Sri Gadadhara Pandita invited Sri Nityananda Prabhu to have lunch at his house, and Sri Nityananda gave Gadadhara Pandita some fine rice fit for offering the Lord that He had personally brought from Bengal for offering to Gopinatha. He also presented a beautiful colored cloth to Gopinatha. Gadadhara put that colored cloth on the transcendental body of Sri Gopinatha. He then cooked the rice that Nityananda had brought from Bengal and offered it to Gopinatha along with vegetables and a preparation of spinach picked from the courtyard of the Tota-gopinatha temple.

At that time Sri Gaurasundara also arrived at Gadadhara's house and told Gadadhara that He was certainly entitled to a portion of Nityananda's goods, Gadadhara's cooking, and Gopinatha's remnants. On hearing Sri Mahaprabhu's merciful words, Gadadhara became extremely happy, and he placed a plate of Gopinatha's prasada before Mahaprabhu. While honoring the rice given by Nityananda and while praising the cooking of Gadadhara, Mahaprabhu manifested the pastime of honoring Gopinatha's prasada. Sri Gaurasundara, Nityananda, and Gadadhara finished their pastime of honoring prasada in the midst of laughing and teasing each other. Then the devotees gathered there plundered the remnants of the three Prabhus.

Thakura Vrndavana concludes this chapter by declaring that one who hears or reads about Sri Gaura-Nityananda's pastime of eating at the house of Gadadhara will attain devotional service and by describing topics of Gaura, Gadadhara, and Nityananda's living together in Nilacala.

Text 1

jaya jaya sri-vaikuntha-natha gauracandra

jaya jaya sri-seva-vigraha nityananda//CB, Antya 7.001//

TRANSLATION

All glories to Sri Gauracandra, the Lord of Vaikuntha! All glories to Sri Nityananda, the personification of the Lord's service!

COMMENTARY

The phrase sri-seva-vigraha is explained as follows: Sri Baladeva Prabhu serves the Lord by assuming ten different forms. Sri Nityananda Prabhu serves Lord Gaurasundara by enacting the pastimes of distributing love of God. That is why He is sri-gaura-seva-vigraha, the personification of Gaura’s service.

Text 2

jaya jaya advaita-srivasa-priya-dhama

jaya gadadhara-sri-jagadananda-prana//CB, Antya 7.002//

TRANSLATION

All glories to the object of Sri Advaita and Srivasa’s love! All glories to the life and soul of Gadadhara and Sri Jagadananda!

Text 3

jaya sri-paramananda-purira jivana

jaya sri-damodara-svarupera prana-dhana//CB, Antya 7.003//

TRANSLATION

All glories to the life and soul of Paramananda Puri! All glories to the treasure of Svarupa Damodara’s life!

Text 4

jaya vakresvara panditera priyakari

jaya pundarika vidyanidhi manohari//CB, Antya 7.004//

TRANSLATION

All glories to the benefactor of Vakresvara Pandita! All glories to the enchanter of Pundarika Vidyanidhi!

Text 5

jaya jaya dvara-pala govindera natha

jiva-prati kara prabhu, subha-drsti-pata//CB, Antya 7.005//

TRANSLATION

All glories to the Lord of Govinda the doorkeeper! O Lord, please glance mercifully on the living entities.

COMMENTARY

Govinda used to protect Gaurasundara. Therefore he is called dvara-pala, the doorkeeper.

Text 6

hena-mate nityananda navadvipa-pure

viharena prema-bhakti-ananda-sagare//CB, Antya 7.006//

TRANSLATION

In this way Nityananda enjoyed in the ocean of ecstatic love of God while staying in Navadvipa.

Text 7

niravadhi bhakta-sange karena kirtana

krsna-nrtya-gita haila sabara bhajana//CB, Antya 7.007//

TRANSLATION

Lord Nityananda would constantly engage in sankirtana along with His devotees. Indeed, chanting and dancing in glorification of Krsna became their only occupation.

Texts 8-9

gopa-sisu-gana-sange prati-ghare ghare

yena krida karilena gokula-nagare

sei-mata gokulera ananda prakasi'

kirtana karena nityananda suvilasi//CB, Antya 7.008-9//

TRANSLATION

As Nityananda previously sported house to house with the cowherd boys in Gokula, He manifested those blissful Gokula pastimes while performing kirtana.

Text 10

iccha-maya nityananda-candra bhagavan

gauracandra dekhite haila iccha tana//CB, Antya 7.010//

TRANSLATION

The supremely independent Lord Nityananda once desired to see Gauracandra.

Text 11

ai-sthane hailena santose vidaya

nilacale calilena caitanya-icchaya//CB, Antya 7.011//

TRANSLATION

Taking permission from mother Saci, He departed for Nilacala by the will of Sri Caitanya.

Text 12

parama-vihvala parisada-saba-sange

ailena sri-caitanya-nama-guna-range//CB, Antya 7.012//

TRANSLATION

He became overwhelmed as He chanted Lord Caitanya’s names and qualities while traveling on the path to Nilacala with His associates.

Text 13

hunkara, garjana, nrtya, ananda krandana

niravadhi kare saba parisada-gana//CB, Antya 7.013//

TRANSLATION

His associates would constantly roar, shout loudly, dance, and cry in ecstasy.

Text 14

ei-mata sarva-patha premananda-rase

ailena nilacale kateka divase//CB, Antya 7.014//

TRANSLATION

Passing the entire journey absorbed in love of Krsna, they arrived at Nilacala after some days.

Text 15

kamalapurete asi’ prasada dekhiya

padilena nityananda murcchita haiya//CB, Antya 7.015//

TRANSLATION

Arriving at Kamalapura, Nityananda fell unconscious upon seeing the temple of Lord Jagannatha.

Text 16

niravadhi nayane vahaye prema-dhara

‘sri-krsna-caitanya’ bali’ karena hunkara//CB, Antya 7.016//

TRANSLATION

Constant tears flowed from His eyes, and He loudly roared, “Sri Krsna Caitanya!”

Text 17

asiya rahila eka puspera udyane

ke bujhe tanhara icchasri-caitanya vine//CB, Antya 7.017//

TRANSLATION

Nityananda came and stayed in one flower garden. Who can understand His desire other than Sri Caitanya?

Text 18

nityananda-vijaya janiya gauracandra

ekesvara ailena chadi’ bhakta-vrnda//CB, Antya 7.018//

TRANSLATION

Understanding that Nityananda had arrived, Sri Gauracandra left His devotees and went there alone.

Text 19

dhyananande yekhane achena nityananda

sei sthane vijaya karila gauracandra//CB, Antya 7.019//

TRANSLATION

Sri Gauracandra arrived there as Nityananda was sitting absorbed in transcendental bliss.

Text 20

prabhu asi' dekhe—nityananda dhyanapara

pradaksina karite lagila bahutara//CB, Antya 7.020//

TRANSLATION

When the Lord saw Nityananda sitting in meditation, He began to repeatedly circumambulate Him.

Text 21

sloka-vandhe nityananda-mahima varniya

pradaksina kare prabhu prema-purna haiya//CB, Antya 7.021//

TRANSLATION

The Lord was filled with love, and as He circumambulated Nityananda, He recited a verse describing His glories.

Text 22

sri-mukhera sloka suna—nityananda-stuti

ye sloka sunile haya nityanande mati//CB, Antya 7.022//

TRANSLATION

Please hear the verse describing Nityananda's glories that Sri Caitanya recited. By hearing this verse, one's mind will be attracted to Nityananda.

Text 23

grhniyad yavani-panim vised vasaundikalayam

tathapi brahmano vandyam nityananda-padambujam//CB, Antya 7.023//

TRANSLATION

"Whether Sri Nityananda accepts the hand of an outcaste woman or enters a liquor shop, His lotus feet are still worshipable by even Brahma."

Text 24

"madira yavani yadi dhare nityananda

tathapi brahmara vandya",—bale gauracandra//CB, Antya 7.024//

TRANSLATION

Gauracandra said, "If Nityananda enters a liquor shop or accepts the hand of an outcaste woman, He is still worshipable by even Brahma."

COMMENTARY

By drinking wine, human beings lose their sense of discrimination. By consuming intoxicants, sinful people bring about their own degradation. To associate with an outcaste woman devoid of good behavior is most

sinful. Brahma is the origin of all demigods and is worshipable. As on one side a most sinful person is degraded, Brahma, on the other side, is worshipable by all. Sri Nityananda Prabhu and Sri Guru-Vaisnava, who are nondifferent from Sri Nityananda, are so worshipable by all that even if through external vision cheated by maya they are found to be engaged in extremely abominable activities, they always remain superior to everyone and respectable to all. It is a great offense to consider through external vision that they are polluted by sin.

Text 25

ei sloka padi' prabhu prema-vrsti kari'

nityananda pradaksina kare gaurahari//CB, Antya 7.025//

TRANSLATION

Gaurahari produced a shower of ecstatic love of God as He recited this verse and circumambulated Nityananda.

Text 26

nityananda-svarupo janina sei-ksane

uthilena 'hari bali' parama sambhrame//CB, Antya 7.026//

TRANSLATION

At that moment Nityananda got up with great reverence while chanting, "Hari! Hari!"

Text 27

dekhi' nityananda gauracandrera vadana

ki ananda haila, taha na yaya varnana//CB, Antya 7.027//

TRANSLATION

The happiness Nityananda felt by seeing the face of Sri Gauracandra is difficult to describe.

Text 28

‘hari’ bali’ simha-nada lagila karite

premanande achada padena prthivite//CB, Antya 7.028//

TRANSLATION

Nityananda roared like a lion, chanted the name of Hari, and fell forcefully to the ground in ecstatic love of God.

Text 29

dui-jana pradaksina kare dunhakare

dunhe dandavata hai’ padena dunhare//CB, Antya 7.029//

TRANSLATION

The two Lords then circumambulated each other and offered obeisances to each other.

Text 30

ksane dui prabhu kare prema-alingana

ksane gala dhari’ kare ananda-krandana//CB, Antya 7.030//

TRANSLATION

One moment They embraced with love, and the next moment They cried as They held each other’s neck.

Text 31

ksane paranande gadi’ yaya dui jana

mahamatta simha jini’ dunhara garjana//CB, Antya 7.031//

TRANSLATION

In another moment the two rolled on the ground in transcendental happiness and roared louder than maddened lions.

Text 32

ki adbhuta priti se karena dui-jane

purve yena suniyachi sri-rama-laksmane//CB, Antya 7.032//

TRANSLATION

The wonderful reciprocation of love between the two was like that previously found between Rama and Laksmana.

Text 33

dui jane sloka padi’ varnena dunhare

dunharei dunhe yoda-haste namaskare//CB, Antya 7.033//

TRANSLATION

They both recited verses glorifying the other, and then They offered obeisances with folded hands to each other.

Text 34

asru, kampa, hasya, murccha, pulaka, vaivarnya

krsna-bhakti-vikarera yata ache marma//CB, Antya 7.034//

TRANSLATION

Shedding tears, shivering, laughing, losing consciousness, hairs standing on end, changing of bodily color, and other bodily transformations produced by devotional service to Krsna were fully manifest in those two Lords.

Text 35

iha bai dui sri-vigrahe ara nai

sabe kare karayena caitanya-gosani//CB, Antya 7.035//

TRANSLATION

Those symptoms were found only in the bodies of those two Lords. Lord Caitanya personally manifested such symptoms and also manifested them in others.

Text 36

ki adbhuta prema-bhakti haila prakasa

nayana bhariya dekhe ye ekanta-dasa//CB, Antya 7.036//

TRANSLATION

Such wonderful ecstatic devotional love is seen by an unalloyed servant of the Lord to his full satisfaction.

COMMENTARY

The phrase ekanta-dasa, or unalloyed servants, refers to those who do not have and never will have separate interests. Many business-minded people with incomplete vision oppose the eternal master-servant relationship—their service is hardly unalloyed. Their deceitful display of opportunistic service is a manifestation of cheating, not of pure devotional service. Living entities averse to the service of the Lord exhibit samples of eternal service for as long as it suits their desires. But the moment

their sense gratification is disturbed, they immediately give up service and begin to harass and rebel against their master by posing themselves as masters.

Text 37

tabe kata-ksane prabhu yoda-hasta kari’

nityananda-prati stuti kare gaurahari//CB, Antya 7.037//

TRANSLATION

After some time Gaurahari folded His hands and began to offer prayers to Nityananda.

Text 38

“nama-rupe tumi nityananda murtimanta

sri-vaisnava-dhama tumi—isvara ananta//CB, Antya 7.038//

TRANSLATION

“O Nityananda, You are the personified form of the holy name and the form of eternal bliss. You are the abode of all the Vaisnavas, and You Yourself are Lord Ananta.

COMMENTARY

Sri Nityananda Prabhu is Ananta, the supreme controller, and the origin of all Vaisnavas. He is the personification of His holy name and form. Temporary mundane names and forms are subordinate objects.

In the Gopala-tapani Upanisad (1.44) it is stated: param brahma krsnatmako nityanandaika-rupah—“He is the Supreme Brahman, He is the expansion of Krsna, and He is the form of eternal bliss.” In the Niralamba-sruti it is stated: nityanandam akhandaika-rasam advitiyam—“He is eternally blissful, He is the source of all relishable relationships, and He is one without a second.” In the Mundaka Upanisad (3.2.1) it is

stated: sa vedaitat paramam brahma-dhama yatra visvam nihitam bhati subhram—“A learned transcendentalist knows Lord Ananta, the superintending Deity of the spiritual world and the personification of the sandhinienergy, in whom both the material and spiritual worlds rest.”

In the Brahma-samhita (5.2) it is stated:

sahasra-patra-kamalam gokulakhyam mahat padam

tat-karnikaram tad-dhama tad-anantamsa-sambhavam

“The superexcellent station of Krsna, which is known as Gokula, has thousands of petals and a corolla like that of a lotus sprouted from a part of His infinitary aspect, the whorl of the leaves being the actual abode of Krsna.”

Text 39

yata kichu tomara sri-angera alankara

satya satya satya bhakti-yoga-avatara//CB, Antya 7.039//

TRANSLATION

“All the ornaments decorating Your transcendental body are incarnations of devotional service to Lord Krsna. This is the truth, the truth, the truth.

Text 40

svarna-mukta-hira-kasa-rudraksadi rupe

nava-vidha bhakti dhariyacha nija-sukhe//CB, Antya 7.040//

TRANSLATION

“You take pleasure decorating Yourself with the nine processes of devotional service in the form of ornaments bedecked with gold, pearls, diamonds, and rudraksa.

COMMENTARY

The word kasa means “bedecked” or “set with.”

Text 41

nica-jati patita adhama yata jana

toma haite haila ebe sabara mocana//CB, Antya 7.041//

TRANSLATION

“All the fallen, wretched, lowborn living entities will now be delivered by Your mercy.

COMMENTARY

The spiritual master removes the stigma of his disciple’s low birth resulting from past activities. He also frees him from misdirected learning and fallen conditions. He does not sit idly as a pure and most exalted personality while leaving his disciple fallen, wretched, and low-class. Nityananda Prabhu delivers all living entities from the conceptions of piety and impiety and superiority and inferiority based on caste by giving them the science of self-realization.

Text 42

ye bhakti diyacha tumi vanik-sabare

taha vanche sura-siddha-muni-yogesvare//CB, Antya 7.042//

TRANSLATION

“The devotional service that You have given to the mercantile community is desired by the demigods, sages, perfect mystics, and great yogis.

COMMENTARY

The service propensity that You have given to the fortunate bankers and gold merchants, who are socially classified as inferior, is desired by the demigods, perfect mystics, and great sages, who are all free from the

desire to enjoy the external world. But those who have taken birth in the mercantile community and think that they have attained devotional service in spite of committing offenses at the lotus feet of Nityananda by opposing the devotees and the devotional service of the Lord are understood to be bereft of devotional service. They are unqualified to achieve the mercy of the spiritual master, who is nondifferent from Nityananda.

Text 43

‘svatantra’ kariya vede ye krsnere kaya

hena krsna para tumi karite vikraya//CB, Antya 7.043//

TRANSLATION

“You are able to sell Krsna, who is proclaimed as fully independent in the Vedas.

COMMENTARY

The Supreme Lord is not dependent on anyone, but Sri Nityananda Prabhu has taken control of Him by serving Krsna. Sri Krsna is certainly the property of Sri Nityananda.

Text 44

tomara mahima janibare sakti kara

murtimanta tumi krsna-rasa-avatara//CB, Antya 7.044//

TRANSLATION

“Who has the power to know Your glories? You are the personification of the transcendental mellows of love for Krsna.

COMMENTARY

Sri Nityananda Prabhu is the personification of the transcendental

mellows of love for Krsna. As the asraya-vigraha, or the manifestation or form of the Lord of whom one must take shelter, He enhances the five types of rasa in relationship with Krsna.

Text 45

bahya nahi jana tumi sankirtana-sukhe

ahar-nisa krsna-guna tomara sri-mukhe//CB, Antya 7.045//

TRANSLATION

“You have forgotten the external world and are engaged day and night in glorifying the qualities of Lord Krsna.

Text 46

krsnacandra tomara hrdaye nirantara

tomara vigraha krsna-vilasera ghara//CB, Antya 7.046//

TRANSLATION

“Krsnacandra always resides in Your heart. Thus Your body is the abode of Krsna’s pastimes.

COMMENTARY

The body of Sri Nityananda is the shelter of Krsna’s pastimes.

Text 47

ataeva tomare ye jane priti kare

satya satya krsna kabhu na chadibe tare”//CB, Antya 7.047//

TRANSLATION

“Therefore it is certainly true that Krsna will never leave anyone who becomes attached to You.”

Text 48

tabe kata-ksane nityananda mahasaya

balite lagila ati kariya vinaya//CB, Antya 7.048//

TRANSLATION

Thereafter Lord Nityananda humbly spoke to the Lord as follows.

Text 49

“prabhu hai’ tumi ye amare kara’ stuti

e tomara vatsalya bhaktera prati ati//CB, Antya 7.049//

TRANSLATION

“Although You are the Lord, You offer prayers to Me. This is proof of Your affection for Your devotees.

Text 50

pradaksina kara, kiba kara namaskara

kiba mara, kiba rakha, ye iccha tomara//CB, Antya 7.050//

TRANSLATION

“You may circumambulate Me, offer obeisances to Me, kill Me, or protect Me according to Your own will.

Text 51

kon va vaktavya prabhu, ache toma-sthane

kiba nahi dekha tumi divya-darasane//CB, Antya 7.051//

TRANSLATION

“O Lord, what can I say to You? You see everything through Your transcendental eyes.

Text 52

mana-prana sabara isvara prabhu, tumi

tumi ye karaha, sei-rupa kari ami//CB, Antya 7.052//

TRANSLATION

“You are the Lord and life of all beings. I do whatever You make Me do.

Text 53

apanei more tumi danda dharaila

apanei ghucaiya e-rupa karila//CB, Antya 7.053//

TRANSLATION

“You induced Me to accept a danda, and then You Yourself made Me reject it.

Text 54

tada, khadu, vetra, vamsi, singa, chanda-dadi

iha dharilana ami muni-dharma chadi’//CB, Antya 7.054//

TRANSLATION

“I gave up the duties of a mendicant and accepted bracelets, anklets, a stick, a flute, a buffalo horn, and a rope.

COMMENTARY

To nourish the variegated pastimes of the Supreme Lord, Sri Nityananda Prabhu accepted a danda. Yet Sri Gaurasundara made Him give up that danda. He thus gave up the principles of an ascetic and accepted the necessary ingredients for serving Krsna.

Text 55

acaryadi tomara yateka priya-gana

sabarei dila tapa-bhakti-acarana//CB, Antya 7.055//

TRANSLATION

“You have taught the principles of austerity and devotional service to Advaita Acarya and other dear associates.

Text 56

muni-dharma chadaiya ye kaile amare

vyavahari-jane se sakale hasya kare//CB, Antya 7.056//

TRANSLATION

“Yet You induced Me to give up the duties of a mendicant and made Me an object of laughter for the common people.

Text 57

tomara nartaka ami, nacao ye-rupe

sei-rupa naci ami tomara kautuke//CB, Antya 7.057//

TRANSLATION

“I am only a dancer in Your hands; I dance for Your pleasure as You wish.

Text 58

nigraha ki anugraha—tumi se pramana

vrksa-dvare kara tumi tomara se nama"//CB, Antya 7.058//

TRANSLATION

"You alone can bestow mercy or neglect. The proof is that You have induced even trees to chant Your name."

COMMENTARY

Nityananda said, "Only You are qualified to display mercy or neglect. Not only human beings, even lower species like plants are eligible to attain Your mercy and the service of the Supreme Lord. If the holy name of Krsna is chanted, then even living entities whose consciousness is undeveloped can attain benefit."

Text 59

prabhu bale,—"tomara ye deha alankara

nava-vidha bhakti bai kichu nahe ara//CB, Antya 7.059//

TRANSLATION

The Lord replied, "The ornaments on Your body are nothing but the nine processes of devotional service.

Text 60

sravana-kirtana-smaranadi namaskara

ei se tomara sarva-kala alankara//CB, Antya 7.060//

TRANSLATION

“Your body is eternally decorated with ornaments like hearing, chanting, remembering, and offering obeisances.

Text 61

naga-vibhusana yena dharena sankare

taha nahi sarva-jane bujhibare pare//CB, Antya 7.061//

TRANSLATION

“Yet people cannot understand this, just as they do not understand why Sankara decorates his body with a serpent.

Text 62

paramarthe mahadeva—ananta-jivana

naga-chale ananta dharena sarva-ksana//CB, Antya 7.062//

TRANSLATION

“Actually Mahadeva accepts Ananta as his life and soul. He therefore always keeps Ananta in the form of a serpent wrapped around his neck.

Text 63

na bujhiya ninde tana caritra agadha

yateka nindaye tara haya karya-vadha//CB, Antya 7.063//

TRANSLATION

“People without understanding his unfathomable characteristics criticize him, and as a result their progress is checked.

Text 64

muni ta’ tomara ange bhakti-rasa vine

anya nahi dekhon kabhu kaya-vakya-mane//CB, Antya 7.064//

TRANSLATION

“I do not see anything in Your transcendental body, mind, and speech other than the mellows of devotional service.

COMMENTARY

Sri Gaurasundara said that He could not see anything other than the mellows of devotional service in the limbs of Nityananda. The nine types of devotional service are the ornaments of His body. The body, mind, and speech of Nityananda are always engaged in the service of Krsna. Gaurasundara did not see anything other than this.

Text 65

nanda-gosthi-rase tumi vrndavana-sukhe

dhariyacha alankara apana kautuke//CB, Antya 7.065//

TRANSLATION

“For Your own pleasure You have willingly accepted the transcendental mellows relished by the Vrajavasis as Your ornaments.

COMMENTARY

Nityananda decorated His body with the ornaments of the transcendental mellows that are always found in the associates of Sri Vrajendra-nandana in Vrndavana. The phrase nanda-gosthi refers to the Vrajavasis situated in the various rasas.

Text 66

iha dekhi’ ye sukrti citte paya sukha

se avasya dekhibe krsnera sri-mukha//CB, Antya 7.066//

TRANSLATION

“A fortunate person who takes pleasure hearing these topics will certainly see Krsna’s beautiful face.

Text 67

vetra, vamsi, singa, gunja-hara, malya, gandha

sarva-kala ei-rupa tomara sri-anga//CB, Antya 7.067//

TRANSLATION

“You are always adorned with a stick, flute, buffalo horn, gunja necklace, flower garland, and sandalwood pulp.

Text 68

yateka balaka dekhi tomara samhati

sridama-sudama-praya laya mora mati//CB, Antya 7.068//

TRANSLATION

“The boys who associate with You remind Me of Sridama and Sudama.

Text 69

vrndavana-kridara yateka sisu-gana

sakala tomara sange—laya mora mana//CB, Antya 7.069//

TRANSLATION

“I therefore think that all Your associates are boys who used to play with

You in Vrndavana.

Text 70

sei bhava, sei kanti, sei saba sakti

sarva-dehe dekhi sei nanda-gosthi-bhakti//CB, Antya 7.070//

TRANSLATION

“I see in Your body the sentiments, beauty, and potencies manifested in the devotional service of the residents of Vrndavana.

Text 71

eteke ye tomare, tomara sevakere

priti kare, satya satya se kare amare”//CB, Antya 7.071//

TRANSLATION

“Therefore whoever loves You or Your servants factually loves Me.”

Text 72

svanubhavanande dui—mukunda, ananta

ki-rupe ki kahe ke janiba tara anta//CB, Antya 7.072//

TRANSLATION

Who can fully understand what Mukunda and Ananta spoke in Their own ecstatic mood?

Text 73

kata-ksane dui prabhu bahya prakasiya

vasilena nibhrte puspera vane giya//CB, Antya 7.073//

TRANSLATION

When after some time the two Lords regained Their external consciousness, They went and sat in a secluded place within the flower garden.

Text 74

isvare paramesvare haila ki kathavede

se ihara tattva janena sarvatha//CB, Antya 7.074//

TRANSLATION

The conversation that took place between the two Lords is known only to the Vedas.

Text 75

nityanande caitanye yakhane dekha haya

praya ara keha nahi thake se samaya//CB, Antya 7.075//

TRANSLATION

Whenever Lord Caitanya and Nityananda met each other, there was usually no one else around.

Text 76

ki karena ananda-vigraha dui-jana

caitanya-icchaya keha na thake takhana//CB, Antya 7.076//

TRANSLATION

Therefore, by the desire of Lord Caitanya, the activities of these two Lords, who are the personifications of ecstasy, are not known to anyone else.

Text 77

nityananda-svarupa o prabhu-iccha jani'

ekante se asiya dekhena nyasi-mani//CB, Antya 7.077//

TRANSLATION

Knowing the desire of Lord Caitanya, Nityananda Svarupa would always meet Him alone.

Text 78

apanare yena prabhu na karena vyakta

ei-mata lukayena nityananda-tattva//CB, Antya 7.078//

TRANSLATION

As the Lord did not reveal His own identity, He also concealed the glories of Nityananda.

Text 79

sukomala durvijneya isvara hrdaya

veda-sastre brahma, siva saba ei kaya//CB, Antya 7.079//

TRANSLATION

The heart of the Supreme Lord is very soft and difficult to understand. This is confirmed in the Vedic literatures by Lord Brahma and Lord Siva.

COMMENTARY

In the Uttara Rama-carita (3.23) it is stated:

vajrad api kathorani mrduni kusumad api

lokottaranam cetamsi ko hi vijnatum isvarah

“The hearts of those above common behavior are sometimes harder than a thunderbolt and sometimes softer than a flower. How can one accommodate such contradictions in great personalities?”

Text 80

na bujhi’, na jani’ matra sabe gaya gatha

laksmiro ei se vakya, anyera ki katha//CB, Antya 7.080//

TRANSLATION

People who chant the glories of the Lord admit that they do not know or understand His heart. Even Laksmi says like this, so what to speak of others.

Text 81

ei mata bhava-range caitanya-gosani

ei katha na kahena eka-jana-thani//CB, Antya 7.081//

TRANSLATION

In this way Lord Caitanya enjoyed ecstatic exchanges that He did not disclose to anyone.

Text 82

hena se tanhara ranga,—sabei manena//CB, Antya 7.082//

TRANSLATION

“amara adhika prita karo na vasena

COMMENTARY

Yet everyone thought, “The Lord does not love anyone more than me.

Text 83

amare se kahena sakala gopya katha

‘muni-dharma kari’ krsna bhajibe sarvatha//CB, Antya 7.083//

TRANSLATION

“He tells me all confidential topics like, ‘Follow the principles of a mendicant and always worship Krsna.’

Text 84

vetra, vamsi, barha, gunja-mala, chanda-dadi

iha va dharena kene muni-dharma chadi’”//CB, Antya 7.084//

TRANSLATION

“Then He tells me to give up the principles of a mendicant and accept a stick, flute, peacock feather, gunja-mala, and rope.”

COMMENTARY

The word barha means “peacock feather.”

The phrase chanda-dadi refers to the rope used to bind the hind legs of a cow while milking.

Text 85

keha bale,—“bhakta-nama yateka prakara

vrndavane gopa-kridaadhika sabara//CB, Antya 7.085//

TRANSLATION

Some say, “The Lord’s pastimes with the cowherd boys of Vrndavana are superior to His pastimes with all other devotees.”

COMMENTARY

The perfection of all types of devotees and devotional service is found in the exchanges between the transcendental residents of the transcendental abode of Vrndavana.

Text 86

gopa-gopi-bhakti—saba tapasyara phala

yaha vanche brahma, siva isvara-sakala//CB, Antya 7.086//

TRANSLATION

The devotion attained by the gopas and gopis of Vrndavana is the result of great austerities. That platform is desired by Brahma, Siva, and other great personalities.

COMMENTARY

In the Srimad Bhagavatam (10.12.11) it is stated:

ittham satam brahma-sukhanubhutya

dasyam gatanam para-daivatena

mayasritanam nara-darakena

sakam vijahruh krta-punya-punjah

“In this way, all the cowherd boys used to play with Krsna, who is the source of the Brahman effulgence for jnanis desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees

who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?”

See Hari-bhakti-kalpa-latika (2.16-18).

Text 87

ati krpa-patra se gokula-bhava paya

ye bhakti vanchena prabhu sri-uddhavaraya//CB, Antya 7.087//

TRANSLATION

Only a most fortunate person can achieve the mood of a resident of Gokula, a mood that is desired by Uddhava.

COMMENTARY

See Srimad Bhagavatam (10.47.61).

Text 88

vande nanda-vraja-strinam pada-renum abhiksnasah

yasam hari-kathodgitam punati bhuvana-trayam//CB, Antya 7.088//

TRANSLATION

“I repeatedly offer my respects to the dust from the feet of the women of Nanda Maharaja’s cowherd village. When these gopis loudly chant the glories of Sri Krsna, the vibration purifies the three worlds.”

Text 89

ei-mata ye vaisnava karena vicara

sarvatra sri-gauracandra karena svikara//CB, Antya 7.089//

TRANSLATION

In this way, whatever mood a Vaisnava develops is always accepted by Lord Gauracandra.

Text 90

anyo’nye bajayena isvara-icchaya

hena rangi mahaprabhu sri-gauranga-raya//CB, Antya 7.090//

TRANSLATION

By the Lord’s will, the devotees would sometimes engage in loving quarrels, and Lord Gauranga Mahaprabhu would also enjoy taking part in such exchanges.

Text 91

krsnera krpaya sabe anande vihvala

kakhano kakhano baje ananda-kandala//CB, Antya 7.091//

TRANSLATION

By Krsna’s mercy everyone was overwhelmed in transcendental happiness, yet sometimes loving quarrels took place even between Gauracandra and Nityananda.

Text 92

ihate ye eka isvarera paksa haiya

anya isvarere ninde, se-i abhagiya//CB, Antya 7.092//

TRANSLATION

Whoever takes the side of one Lord, criticizing the other Lord, is most unfortunate.

Text 93

isvarera abhinna—sakala bhakta-gana

dehera ye hena bahu, anguli, carana//CB, Antya 7.093//

TRANSLATION

All the devotees are nondifferent from the Lord, as the legs, fingers, and arms are nondifferent from the body.

COMMENTARY

Although the Lord is one, the devotees are considered His bodily limbs and sublimbs. No one is independent. The concept of separation attributed to the living entities who are covered and thrown by the influence of maya is removed when one sees things in proper perspective. When the activities of the limbs and sublimbs are in complete harmony with the owner of the limbs, there is no question of separation. Yet for the sake of variety they appear to be separate. The devotees of the Lord are inclined to the service of the Lord. They have no propensity for material enjoyment, because they do not maintain the conception of separation from the Lord.

Text 94

yatha puman na svangesu sirah-pany-adisu kvacit

parakya-buddhim kurute evam bhutesu mat-parah//CB, Antya 7.094//

TRANSLATION

“A person with average intelligence does not think the head and other parts of the body to be separate. Similarly, My devotee does not differentiate Visnu, the all-pervading Personality of Godhead, from any thing or any living entity. In other words, he considers all living entities as

simultaneously one with and different from the Absolute Truth.”

Text 95

tathapiha sarva-vaisnavera ei katha

sabara isvara—krsna-caitanya sarvatha//CB, Antya 7.095//

TRANSLATION

Still, the Vaisnavas’ conclusion is that Lord Sri Krsna Caitanya is the Supreme Lord of all.

Text 96

niyanta palaka srasta durvijneya tattva

sabe mili’ ei mantra gayena mahattva//CB, Antya 7.096//

TRANSLATION

They glorify the Lord as the controller, maintainer, creator, and incomprehensible Truth.

COMMENTARY

In Madhvacarya’s commentary on Srimad Bhagavatam (1.1.2) he quotes the Skanda Purana as follows:

utpatti-sthiti samhara niyati-jnanam-akrtih

bandha-moksau ca purusad yasmat sa harir ekarat

“Lord Hari is the ultimate cause of the creation, maintenance, and annihilation of the cosmic manifestation. One knows this becomes liberated, and one who does not remains entangled.”

See Madhvacarya’s commentary on Srimad Bhagavatam (2.3.1-3, 2.4.21, and 3.2.22) as well as Srimad Bhagavatam (10.16.49, 10.57.15, and 10.63.44).

Text 97

avirbhava haiteche ye-saba sarire

tan-sabara anugrahe bhakti-phala dhare//CB, Antya 7.097//

TRANSLATION

Devotional service is attained through the mercy of those in whose bodies the Supreme Lord manifests.

Text 98

sarva-jnata sarva-sakti diyao apane

aparadhe sasti o karena bhala-mane//CB, Antya 7.098//

TRANSLATION

Although the Lord awards all knowledge and strength, He nevertheless awards punishment to those who commit offenses.

Text 99

iti-madhye visesa achaye dui prati

nityananda-advaitere na chadena stuti//CB, Antya 7.099//

TRANSLATION

Yet Lord Caitanya had special affection for Nityananda Prabhu and Advaita Acarya. He never hesitated to glorify Them.

Text 100

koti alaukiko yadi e dui karena

tathapiha gauracandra kichu na balena//CB, Antya 7.100//

TRANSLATION

Even if those two violated social etiquette millions of times, Lord Gauracandra would not say anything.

Text 101

ei-mata kata-ksana parananda kari’

avadhuta-candra-sange gauranga sri-hari//CB, Antya 7.101//

TRANSLATION

In this way, Lord Gauranga and Avadhutacandra, Sri Nityananda, spent some time together in great ecstasy.

Text 102

tabe nityananda-sthane haiya vidaya

vasaya aila prabhu sri-gauranga-raya//CB, Antya 7.102//

TRANSLATION

Then Lord Gauranga took leave of Nityananda and returned to His residence.

Text 103

nityananda-svarupo parama-harsa-mane

anande calila jagannatha-darasane//CB, Antya 7.103//

TRANSLATION

Nityananda Svarupa also happily departed to see Lord Jagannatha.

Text 104

nityananda-caitanye ye haila darasana

ihara sravane sarva-banda-vimocana//CB, Antya 7.104//

TRANSLATION

By hearing about this meeting between Lord Caitanya and Lord Nityananda, one is freed from all bondage.

Text 105

jagannatha dekhi' matra nityananda-raya

anande vihvala hai' gadagadi' yaya//CB, Antya 7.105//

TRANSLATION

When Lord Nityananda saw Lord Jagannatha, He became overwhelmed in ecstasy and began rolling on the ground.

Text 106

achada padena prabhu prastara-upare

sata jane dharile o dharite na pare//CB, Antya 7.106//

TRANSLATION

He fell on the stone floor with such force that a hundred people could not break His fall.

Text 107

jagannatha, balarama, subhadra, sudarsana

saba dekhi’ nityananda karena krandana//CB, Antya 7.107//

TRANSLATION

Nityananda Prabhu shed tears while looking at Jagannatha, Baladeva, Subhadra, and Sudarsana.

Text 108

sabara galara mala brahmane anina

punah punah dena sabe prabhava janina//CB, Antya 7.108//

TRANSLATION

Understanding Nityananda’s influence, the brahmanas garlanded Him again and again with the Lord’s garlands.

Text 109

nityananda dekhi’, yata jagannatha-dasa

sabara janmila ati-parama-ullasa//CB, Antya 7.109//

TRANSLATION

All the servants of Lord Jagannatha became jubilant on seeing Nityananda.

Text 110

ye jana na cine, se jijnase karo thani

sabe kahe,—“ei krsna-caitanyera bhai”//CB, Antya 7.110//

TRANSLATION

Anyone who didn’t know Nityananda’s identity inquired from others, who

replied, “He is the brother of Sri Krsna Caitanya.”

Text 111

nityananda-svarupo sabare kari’ kole

sincila sabara anga nayanera jale//CB, Antya 7.111//

TRANSLATION

Lord Nityananda embraced everyone and soaked them with His tears.

Text 112

tabe jagannatha heri’ harsa sarva-gane

anande calila gadadhara-darasane//CB, Antya 7.112//

TRANSLATION

After seeing Lord Jagannatha and His servants, Lord Nityananda happily went to meet Gadadhara Pandita.

Text 113

nityananda-gadadhare ye priti antare

taha kahibare sakti isvare se dhare//CB, Antya 7.113//

TRANSLATION

The transcendental affection between Nityananda and Gadadhara can be described only by the Supreme Lord.

Text 114

gadadhara-bhavane mohana gopinatha

achena, ye hena nanda-kumara saksata//CB, Antya 7.114//

TRANSLATION

The son of Nanda Maharaja, in the beautiful form of Gopinatha, resided in the house of Gadadhara.

COMMENTARY

The Deity of Sri Gopinatha worshiped by Sri Gadadhara Pandita is still present in one tota, or garden, in Sri-ksetra. This Yamesvara-tota is situated southwest of Sri Jagannatha temple on the sands of the ocean. See Sri Caitanya-caritamrta, Madhya-lila, Chapter Fifteen, text 183.

Text 115

apane caitanya tane kariyachena kole

ati pasandi o se vigraha dekhi' bhule//CB, Antya 7.115//

TRANSLATION

Lord Caitanya once personally embraced that Deity of Gopinatha. Even atheists forget everything upon seeing that Deity.

Text 116

dekhi' sri-murali-mukha angera bhangima

nityananda-ananda-asrura nahi sima//CB, Antya 7.116//

TRANSLATION

As Nityananda Prabhu looked at Gopinatha's beautiful face, which was adorned with a flute, His tears of love could not be checked.

Text 117

nityananda-vijaya janina gadadhara

bhagavata-patha chadi’ aila satvara//CB, Antya 7.117//

TRANSLATION

When Gadadhara understood that Nityananda had arrived, he immediately left his recitation of Bhagavatam and came to receive Him.

Text 118

dunhe matra dekhiya dunhara sri-vadana

gala dhari’ lagilena karite krandana//CB, Antya 7.118//

TRANSLATION

Upon seeing each other, they embraced and began to cry.

Text 119

anyo’nye dui prabhu kare namaskara

anyo’nye donhe bale mahima dunhara//CB, Antya 7.119//

TRANSLATION

The two Prabhus then offered obeisances and glorified each other.

Text 120

donhe bale,—“aji haila locana nirmala”

donhe bale,—“aji haila jivana saphala”//CB, Antya 7.120//

TRANSLATION

They both exclaimed, “Today my eyes have become purified and my life has become successful!”

Text 121

bahya jnana nahi dui prabhura sarire

dui prabhu bhase bhakti-ananda-sagare//CB, Antya 7.121//

TRANSLATION

They both lost external consciousness and floated in oceans of ecstatic love.

Text 122

hena se haila prema-bhaktira prakasa

dekhi’ catur-dike padi’ kande sarva dasa//CB, Antya 7.122//

TRANSLATION

When the devotees surrounding them saw their manifestation of ecstatic love, they began to cry.

Text 123

ki adbhuta priti nityananda-gadadhare

ekera apriya are sambhasa na kare//CB, Antya 7.123//

TRANSLATION

What wonderful affection there is between Nityananda and Gadadhara! Neither of them would ever speak to anyone who was disliked by the other.

Text 124

gadadhara-devera sankalpa ei-rupa

nityananda-nindakera na dekhena mukha//CB, Antya 7.124//

TRANSLATION

This was the vow of Gadadhara: he would never see the face of one who offends Nityananda.

Text 125

nityananda-svarupere priti yara nani

dekha o na dena tare pandita-gosani//CB, Antya 7.125//

TRANSLATION

Gadadhara Pandita would avoid being seen by anyone who had no love for Nityananda Svarupa.

Text 126

tabe dui-prabhu sthira hai' eka-sthane

vasilena caitanya-mangala-sankirtane//CB, Antya 7.126//

TRANSLATION

Thereafter the two Prabhus became pacified and sat down to engage in Lord Caitanya's auspicious sankirtana.

Text 127

tabe gadadhara-deva nityananda-prati

nimantrana karilena—"aji bhiksa ithi"//CB, Antya 7.127//

TRANSLATION

Then Gadadhara said to Nityananda, “Take Your meal here today.”

Text 128

nityananda gadadhara-bhiksara karane

eka mana caula aninachena yatane//CB, Antya 7.128//

TRANSLATION

Nityananda had carefully brought one mound (40 kilos) of rice for Gadadhara to offer to Gopinatha.

Text 129

ati suksma sukla deva-yogya sarva-mate

gopinatha lagi’ aninache gauda haite//CB, Antya 7.129//

TRANSLATION

He had brought this very fine white rice, fit to be offered to Gopinatha, from Bengal.

Text 130

ara ekakhani vastra—rangima sundara

dui ani’ dila gadadharera gocara//CB, Antya 7.130//

TRANSLATION

Along with the rice, He had brought a beautifully colored cloth for Gopinatha.

Text 131

“gadadhara, e tandula kariya randhana

sri-gopinathere diya kariba bhojana”//CB, Antya 7.131//

TRANSLATION

He said, “O Gadadhara, cook this rice, and, after offering it to Gopinatha, eat it.”

Text 132

tandula dekhiya hase pandita-gosani//CB, Antya 7.132//

TRANSLATION

“nayane ta’ e-mata tandula dekhi’ nani

COMMENTARY

On seeing the rice, Pandita Gosani laughed and said, “I have never seen such rice before.

Text 133

e tandula gosani, ki vaikunthe thakiya

yatne aninachena gopinathera lagiya//CB, Antya 7.133//

TRANSLATION

“You must have brought this rice for Gopinatha from Vaikuntha.

Text 134

laksmi-matra e tandula karena randhana

krsna se ihara bhokta tabe, bhakta-gana”//CB, Antya 7.134//

TRANSLATION

“Laksmi alone cooks such rice for Krsna to eat. The devotees then enjoy His remnants.”

Text 135

anande tandula prasamsena gadadhara

vastra lai’ gela gopinathera gocara//CB, Antya 7.135//

TRANSLATION

After joyfully glorifying the rice in this way, Gadadhara took the cloth for offering to Gopinatha.

Text 136

divya-ranga-vastra gopinathera sri-ange

dilena, dekhiyasobha bhasena anande//CB, Antya 7.136//

TRANSLATION

Gadadhara decorated Gopinatha with that beautifully colored cloth and floated in ecstasy on seeing the beauty of the Lord.

Text 137

tabe randhanera karya karite lagila

apane totara saka tulite lagila//CB, Antya 7.137//

TRANSLATION

Gadadhara then made arrangements for cooking. He himself picked the saka from his compound.

COMMENTARY

The word tota refers to a garden or grove.

Text 138

keha bone nahi—daive haiyache saka

taha tuli’ aniya karila eka paka//CB, Antya 7.138//

TRANSLATION

No one had planted that saka; it grew there naturally. This saka was picked and cooked by Gadadhara.

Text 139

tentula vrksera yata patra sukomala

taha ani’ vati taya dila lona-jala//CB, Antya 7.139//

TRANSLATION

Gadadhara then picked soft, newly grown tamarind leaves, which he ground and mixed with salt water.

COMMENTARY

The phrase lona-jala refers to salty water from the ocean.

Text 140

tara eka vyanjana karila amla-nama

randhana karila gadadhara bhagyavan//CB, Antya 7.140//

TRANSLATION

The fortunate Gadadhara then prepared a sour vegetable preparation

with this.

Text 141

gopinatha-agre nina bhoga lagai

lahena-kale gauracandra asiya milila//CB, Antya 7.141//

TRANSLATION

As he offered the preparations to Gopinatha, Sri Gauracandra arrived there.

Text 142

prasanna sri-mukhe ‘hare krsna krsna’ bali’

vijaya haila gauracandra kutuhali//CB, Antya 7.142//

TRANSLATION

Gauracandra was joyfully chanting the Hare Krsna maha-mantra when He came.

Text 143

‘gadadhara, gadadhara’, dake gauracandra

sambhrame gadadhara vande pada-dvandva//CB, Antya 7.143//

TRANSLATION

Gauracandra then called out, “Gadadhara! Gadadhara!” and Gadadhara quickly came and offered his obeisances to the Lord.

Text 144

hasiya balena prabhu—“kena gadadhara!

ami ki na hai nimantranera bhitara?//CB, Antya 7.144//

TRANSLATION

Lord Caitanya then smiled and asked, “O Gadadhara, am I not included on your invitation list?

Text 145

ami ta’ tomara dui haite bhinna nai

na dile o tomara, balete ami lai//CB, Antya 7.145//

TRANSLATION

“I am not different from either of you. Even if you don’t offer Me anything, I will take by force.

Text 146

nityananda-dravya, gopinathera prasada

tomara randhana—mora ithe ache bhaga”//CB, Antya 7.146//

TRANSLATION

“I am certainly entitled to a share of the items brought by Nityananda, cooked by you, and relished by Gopinatha.”

Text 147

krpa-vakya suni’ nityananda, gadadhara

magna hailena sukha-sagara-bhitara”//CB, Antya 7.147//

TRANSLATION

When Nityananda and Gadadhara heard this merciful statement of the Lord, they both merged in an ocean of happiness.

Text 148

santose prasada ani’ deva-gadadhara

thuilena gauracandra-prabhura gocara//CB, Antya 7.148//

TRANSLATION

In great satisfaction, Sri Gadadhara then brought the prasada and placed it before Lord Gauracandra.

Text 149

sarva-tota vyapileka annera saugandhe

bhakti kari’ prabhu punah punah anna vande//CB, Antya 7.149//

TRANSLATION

The fragrance of the rice permeated the entire garden. In a devotional mood Lord Caitanya repeatedly offered prayers to the rice.

Text 150

prabhu bale,—“tina bhaga samana kariya

bhunjiba prasada-anna ekatra vasiya”//CB, Antya 7.150//

TRANSLATION

Then the Lord said, “Divide this rice into three portions, and we will sit together and eat.”

Text 151

nityananda-svarupera tandulera prite

vasilena mahaprabhu bhojana karite//CB, Antya 7.151//

TRANSLATION

Being attracted by the rice brought by Nityananda Svarupa, Mahaprabhu sat down to eat.

Text 152

dui prabhu bhojana karena dui pase

santose isvara anna-vyanjana prasamse//CB, Antya 7.152//

TRANSLATION

Gadadhara and Nityananda sat on either side of the Lord, who glorified the rice and the vegetable preparation.

Text 153

prabhu bale,—“e annera gandhe o sarvatha

krsna-bhakti haya, ithe nahika anyatha//CB, Antya 7.153//

TRANSLATION

The Lord declared, “The fragrance of this rice will without doubt bestow on one devotion to Krsna.

Text 154

gadadhara, ki tomara manohara paka

ami ta’ e-mata kabhu nahi khai saka//CB, Antya 7.154//

TRANSLATION

“O Gadadhara, what a wonderful cook you are! I have never tasted such saka before.

Text 155

gadadhara, ki tomara vicitra randhana

tentula-patrera kara e-mata vyanjana//CB, Antya 7.155//

TRANSLATION

“O Gadadhara, your cooking is so amazing! You have made such a nice vegetable preparation with tamarind leaves.

Text 156

bujhilana vaikunthe randhana kara tumi

tabe ara apanake lukao va keni”//CB, Antya 7.156//

TRANSLATION

“I can understand that you cook in Vaikuntha. So why are you hiding yourself?”

COMMENTARY

The daughter of Sri Vrsabhanu cooks for Krsna. Since Sri Gadadhara Pandita Gosvami displayed expertise in cooking offerings for Sri Gopinatha, Sri Gaurasundara understood who he actually was and identified him as a cook of Vaikuntha.

Text 157

ei mata santosete hasya-parihase

bhojana karena tina prabhu prema-rase//CB, Antya 7.157//

TRANSLATION

As the three Prabhus laughed and joked in this way, they relished the mellows of ecstatic love as they ate in satisfaction.

Text 158

e-tina-janera priti e-tine se jane

gauracandra jhata na kahena karo sthane//CB, Antya 7.158//

TRANSLATION

The affection shared between these three is known only to them. Gauracandra would generally not discuss this with anyone else.

Text 159

kata-ksane prabhu saba kariya bhojana

calilena, patra luta kaila bhakta-gana//CB, Antya 7.159//

TRANSLATION

After finishing their meal, they got up and left. The devotees then snatched their remnants.

Text 160

e ananda-bhojana ye pade vasune

krsna-bhakti haya, krsna paya sei jane//CB, Antya 7.160//

TRANSLATION

Whoever hears or reads about these blissful eating pastimes achieves Krsna and His devotional service.

Text 161

gadadhara subha-drsti karena yahare

se janite pare nityananda-svarupere//CB, Antya 7.161//

TRANSLATION

Whoever receives the merciful glance of Gadadhara can know Nityananda Svarupa.

Text 162

nityananda-svarupo yahare prita mane

laoyayena gadadhara jane se-i jane//CB, Antya 7.162//

TRANSLATION

And whoever pleases Nityananda can know Sri Gadadhara.

Text 163

hena-mate nityananda-prabhu nilacale

viharena gauracandra-sange kutuhale//CB, Antya 7.163//

TRANSLATION

In this way Nityananda Prabhu happily enjoyed pastimes with Gauracandra in Nilacala.

Text 164

tina-jana ekatra thakena nirantara

sri-krsna-caitanya, nityananda, gadadhara//CB, Antya 7.164//

TRANSLATION

In Nilacala these three—Sri Krsna Caitanya, Nityananda, and Gadadhara—would always stay together.

Text 165

jagannatho ekatra dekhena tina jane

anande vihvala sabe matra sankirtane//CB, Antya 7.165//

TRANSLATION

Together they would visit the temple of Lord Jagannatha and become overwhelmed with ecstatic love while performing sankirtana.

Text 166

sri-krsna-caitanya-nityananda-canda jana

vrndavanadasa tachu pada-yuge gana//CB, Antya 7.166//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gaudiya-bhasya of Sri Caitanya-bhagavata, Antya-khanda, Chapter Seven, entitled “Pastimes in Sri Gadadhara’s Garden.”

Chapter 8 The Narendra Sarovara Water Pastimes

Mahaprabhu's Water Sports in Narendra-sarovara

In this chapter the author introduces and glorifies various devotees while describing the devotees' arrival in Nilacala from Bengal just before the Ratha-yatra. He also describes Sri Advaita Acarya and other devotees' arrival in Nilacala with their wives, sons, servants, and maidservants; Mahaprabhu's going to Atharanala to receive Sri Advaita Acarya; Balarama, Krsna, and Govinda' s arrival at the lake called Narendra-sarovara for the Candana-yatra ceremony; the Lord's watching the Candana-yatra festival along with the devotees from Bengal; the Lord's performance of water sports in Narendra-sarovara; the Lord's taking darsana of Lord Jagannatha; Mahaprabhu's pastime of setting the example of serving tulasi; Sri Advaita Acarya's glorification of Mahaprabhu's associates and their unique position; and the transcendental position of the Vaisnavas.

When the time for Lord Jagannatha's Ratha-yatra festival came closer, the devotees from Bengal left for Nilacala to see the Ratha-yatra festival under the order of Sriman Mahaprabhu. Pandita Srivasa, Sri Candrasekhara, Pandita Gadadhara dasa, Pundarika Vidyanidhi, Pandita Vakresvara, Pradyumna Brahmacari, Thakura Haridasa, Vasudeva Datta Thakura, Sri Mukunda Datta Thakura, Sivananda Sena, Govindananda, the scribe Vijaya dasa, Sadasiva Pandita, Purusottama Sanjaya, Nandana Acarya, Suklambara Brahmacari, Sridhara, Bhagavan Pandita, Gopinatha Pandita, Srigarbha Pandita, Vanamali Pandita, Jagadisa and Hiranya Pandita, Buddhimanta Khan, Acarya Purandara, Murari Gupta, Garuda Pandita, Gopinatha Simha, Sri Rama Pandita, Narayana Pandita, Pandita Damodara who had gone to see mother Saci, and Sri Advaita Prabhu took various eatables that were dear to the Lord and journeyed with their wives, sons, servants, maidservants, and relatives to Nilacala while chanting the holy names of Krsna along the way. At Kamalapura the devotees saw the flag on top of the Jagannatha temple and offered their respectful obeisances.

Mahaprabhu could understand that the devotees from Bengal headed by Sri Advaita were coming, so He had sent Jagannatha maha-prasada all the way to Cuttack to welcome them and He personally led the devotees of Nilacala to Atharanala to greet the Gaudiya Vaisnavas. As the devotees of Bengal headed by Sri Advaita and the devotees of Nilacala headed by Sri Gaurasundara met each other at Atharanala, their great ecstasy swelled and overflowed like the confluence of the Ganges and the ocean. Then, keeping Sri Mahaprabhu in front, the Sri Gaudiya Vaisnavas went to the banks of Narendra-sarovara while performing sankirtana and dancing in ecstasy. Since by the arrangement of providence the Candana-yatra, or boat festival of Sri Rama-Krsna-Govinda, fell on that day, the devotees from Bengal and the devotees

from Nilacala together performed a huge kirtana. On seeing the boat festival of Sri Rama-Krsna-Govinda, Mahaprabhu jumped into the water of Narendra-sarovara with the devotees and performed various water sports.

Although all kinds of people such as materialists, sannyasis, and brahmacaris engaged in swimming in the waters of Narendra lake during the boat festival of Sri Rama-Krsna-Govinda, by the influence of Sri Caitanya's illusory energy, they could not come anywhere near Sri Caitanya or His devotees. Sri Caitanya's mercy is obtainable only by unmotivated service attitude. It is not possible to associate with Sri Caitanya and His devotees or see their pastimes through education, wealth, or austerities. Not understanding the transcendental glories of chanting of the holy name of Hari, the proud Mayavadi sannyasis fall down by regularly blaspheming Sri Caitanyadeva for failing to study Vedanta, practice pranayama, or execute duties befitting a sannyasi. Although some exalted sannyasis glorify Sri Caitanyadeva as a mahajana, some consider Him a learned scholar, and some consider Him a great devotee, they are unable to understand the actual identity of Sri Caitanya. Since Gaurasundara, who is nondifferent from the son of the King of Vraja, and His devotees, who are nondifferent from Krsna's associates of Vraja, engaged in water sports in Narendra-sarovara, the waters of Narendra became as fortunate as the rivers Yamuna and Ganges.

After completing their water sports in Narendra, Sriman Mahaprabhu along with His devotees went to the Jagannatha temple to see Lord Jagannatha. On seeing both moving and stationary Jagannatha together, the devotees offered repeated obeisances to Them. Kasi Misra greeted all the devotees with remnants of Lord Jagannatha's garland. The Lord, enacting the pastime of an instructing spiritual master, displayed the pastime of accepting the remnants of Jagannatha's garland. Sriman Mahaprabhu alone knows the glories of serving the Vaisnavas, tulasi, the Ganges, and maha-prasada. Mahaprabhu therefore taught Vaisnavas the principles of devotional service by exhibiting the pastime of offering obeisances to the swanlike Vaisnavas. The renounced order of life is the topmost among the asramas. If the son of a person takes sannyasa, then even the formerly respectable father of that son must offer his son respects. In the same way, Mahaprabhu, the all-respectable Supreme

Lord engaged in pastimes as a sannyasi, used to display the pastime of offering respect to the Vaisnavas in order to reveal the supremacy of the swanlike Vaisnavas.

Mahaprabhu's pastimes of worshiping tulasi were unique. The Lord would fill a small pot with choice dirt and plant tulasi in it. Then whenever the Lord would walk in the street chanting the name of Hari, someone would walk with that potted tulasi in front of the Lord. Thus the Lord would chant the holy name while seeing and following tulasi. Whenever Mahaprabhu would sit down and chant, He would place tulasi by His side so that He could see her while chanting the holy name. Sriman Mahaprabhu declared that He could not live without seeing tulasi as a fish cannot live out of water. Only those who, rather than imitate, sincerely follow siksa-guru Narayana's teachings under the guidance of the spiritual master and the Vaisnavas are delivered from the hands of inauspiciousness.

After taking darsana of Lord Jagannatha, Sri Mahaprabhu returned to His residence with the devotees. The Lord, who is like a desire tree for the devotees, would satisfy the devotees according to their respective desires. Mahaprabhu always kept the devotees with Him, showing them affection as one would his own son, and the devotees also constantly remained absorbed in the blissful service of the Lord. The devotees from Bengal and Nilacala lived together and engaged in krsna-kirtana without consideration of caste or place of birth. By the mercy of Sri Caitanyadeva, everyone received an opportunity to see the Vaisnavas from Svetadvipa. Sri Advaita Acarya repeatedly said with His own mouth that only by the mercy of Sri Caitanya did He also have the opportunity to see those exalted Vaisnavas, whom even the demigods are unable to see. The Vaisnavas are actually the Supreme Lord's eternal associates, who accompany the Lord when He descends in this world. Just as Lord Vasudeva appears with Pradyumna, Aniruddha, and Sankarsana, and as Lord Ramacandra appears with Laksmana, Bharata, and Satrughna, similarly, these Vaisnavas appear by the order of Mahaprabhu to assist the Lord in His pastimes.

Therefore the birth and pastimes enjoyed by Vaisnavas are not the fruits of their karma. By the Lord's will the Vaisnavas appear in this world to assist the Lord in His pastimes, and by the Lord's will they disappear from this world.

Text 1

jaya jaya mahaprabhu sri-krsna-caitanya

jaya jaya nityananda tribhuvana-dhanya//CB, Antya 8.001//

TRANSLATION

All glories to Sri Krsna Caitanya Mahaprabhu! All glories to Nityananda Prabhu, who made the three worlds glorious!

Text 2

bhakta-gosthi-sahita gauranga jaya jaya

sunile caitanya-katha bhakti-labhya haya//CB, Antya 8.002//

TRANSLATION

All glories to Sri Gauranga and His devotees! Just by hearing the glories of Lord Caitanya one attains devotional service.

Text 3

ebe suna vaisnava-sabara agamana

acarya-gosani adi yata bhakta-gana//CB, Antya 8.003//

TRANSLATION

Please hear now about the arrival of the Vaisnavas headed by Advaita Acarya.

Text 4

sri-ratha-yatrara asi’ haila samaya

nilacale bhakta-gosthi haila vijaya//CB, Antya 8.004//

TRANSLATION

When the time for Ratha-yatra arrived, all the devotees came to Nilacala.

Text 5

isvara-ajnaya prati vatsare vatsare

sabe aisena ratha-yatra dekhibare//CB, Antya 8.005//

TRANSLATION

By the instruction of the Lord, the devotees would come every year to attend the Ratha-yatra.

Text 6

acarya-gosani agre kari’ bhakta-gana

sabe nilacala-prati karila gamana//CB, Antya 8.006//

TRANSLATION

Keeping Advaita Acarya in front, the devotees traveled to Nilacala.

Text 7

calilena thakura-pandita srinivasa

yanhara mandire haila caitanya-vilasa//CB, Antya 8.007//

TRANSLATION

Srivasa Pandita, in whose house Lord Caitanya performed His pastimes, came along.

COMMENTARY

See Caitanya-bhagavata, Madhya-khanda, Chapter Twenty-five.

Text 8

calila acaryaratna sri-candrasekhara

devi-bhave yanra grhe nacilaisvara//CB, Antya 8.008//

TRANSLATION

Candrasekhara Acarya, in whose house the Lord danced as Devi, also came.

COMMENTARY

See Caitanya-bhagavata, Madhya-khanda, Chapter Eighteen, text 31.

Text 9

calilena harise pandita-gangadasa

yanhara smarane haya karma-bandha-nasa//CB, Antya 8.009//

TRANSLATION

Gangadasa Pandita came. Simply by remembering him, one’s fruitive bondage is destroyed.

COMMENTARY

See Caitanya-caritamrta, Adi-lila, Chapter Ten, and Caitanya-bhagavata, Adi-khanda, Chapter Two, text 99.

Text 10

pundarika-vidyanidhi calila anande

uccaih-svare yanre smari’ gauracandra kande//CB, Antya 8.010//

TRANSLATION

Pundarika Vidyanidhi also joyfully came. While remembering him, the Lord cried loudly.

COMMENTARY

See Caitanya-bhagavata, Madhya-khanda, Chapter Seven, texts 11-13 and 15.

Text 11

calilena harise pandita vakresvara

ye nacite kirtaniyasri-gaurasundara//CB, Antya 8.011//

TRANSLATION

Vakresvara Pandita, who danced while the Lord performed kirtana, happily came along.

COMMENTARY

See Caitanya-bhagavata, Antya-khanda, Chapter Three, texts 469-473.

Text 12

calila pradyumna brahmacari mahasaya

saksat nrsimha yanra sange katha kaya//CB, Antya 8.012//

TRANSLATION

Pradyumna Brahmacari also came. Lord Nrsimhadeva used to talk with him directly.

COMMENTARY

See Caitanya-bhagavata, Antya-khanda, Chapter Three, texts 186-187.

Text 13

calilena ullase thakura haridasa

ara haridasa yanra sindhu-kule vasa//CB, Antya 8.013//

TRANSLATION

Haridasa Thakura joyfully came, and another Haridasa who stayed at the shore of the ocean also came.

Text 14

calilena vasudeva-datta mahasaya

yanra sthane krsna haya apane vikraya//CB, Antya 8.014//

TRANSLATION

Vasudeva Datta, unto whom Lord Krsna sold Himself, also came.

COMMENTARY

See Caitanya-bhagavata, Antya-khanda, Chapter Five, texts 26-28.

Text 15

calila mukunda-datta krsnera gayana

sivananda-sena-adi laiya apta-gana//CB, Antya 8.015//

TRANSLATION

Mukunda Datta, Lord Krsna’s singer, also came. Sivananda Sena and others brought their families along.

COMMENTARY

See Caitanya-bhagavata, Madhya-khanda, Chapter Twenty-six, texts 158-159, Antya-khanda, Chapter One, texts 84-85, and Chapter Two, text 122.

Text 16

calila govindananda premete vihvala

dasadik haya yanra smarane nirmala//CB, Antya 8.016//

TRANSLATION

Govindananda, who was overwhelmed with ecstatic love of God, also came. By remembering him, the ten directions are purified.

COMMENTARY

See Caitanya-bhagavata, Madhya-khanda, Chapter Eight, text 113, and Chapter Thirteen, text 337.

Text 17

calila govinda-datta mahaharsa mane

mula haiya ye kirtana kare prabhu-sane//CB, Antya 8.017//

TRANSLATION

Sri Govinda Datta, who led kirtana in the Lord’s party, also jubilantly came.

COMMENTARY

See Caitanya-bhagavata, Madhya-khanda, Chapter Twenty-three, text 20.

Text 18

calilena ankhariyasri-vijaya-dasa

‘ratnabahu’ yanre prabhu karila prakasa//CB, Antya 8.018//

TRANSLATION

Sri Vijaya dasa, the writer whom the Lord called Ratnabahu [“jewel-handed”], also came.

COMMENTARY

See Caitanya-bhagavata, Madhya-khanda, Chapter Twenty-six, texts 37-55.

Text 19

sadasiva-pandita calila suddha-mati

yanra ghare purve nityanandera vasati//CB, Antya 8.019//

TRANSLATION

The pure-hearted Sadasiva Pandita, in whose house Nityananda previously resided, also came.

COMMENTARY

See Caitanya-caritamrta, Adi-lila, Chapter Ten, text 34.

Text 20

purusottama-sanjaya calila harsa-mane

ye prabhura mukhya sisya purva adhyayane//CB, Antya 8.020//

TRANSLATION

Purusottama Sanjaya, who was the Lord’s principal student when the Lord taught, also jubilantly came.

COMMENTARY

See Caitanya-bhagavata, Madhya-khanda, Chapter One, text 129.

Text 21

‘hari’ bali’ calilena pandita sriman

prabhu-nrtye ye deuti dharena savadhana//CB, Antya 8.021//

TRANSLATION

Sriman Pandita chanted, “Hari bol!” as he came. He carried a torch to light the way when the Lord performed kirtana.

COMMENTARY

See Caitanya-bhagavata, Madhya-khanda, Chapter Eighteen, text 157.

Text 22

nandana-acarya calilena prita-mane

nityananda yanra grhe aila prathame//CB, Antya 8.022//

TRANSLATION

Nandana Acarya, in whose house Lord Nityananda first stayed, also came along in ecstasy.

COMMENTARY

See Caitanya-bhagavata, Madhya-khanda, Chapter Three, text 123.

Text 23

harise calilasuklambara brahmacari

yanra anna magi’ khailena gaurahari//CB, Antya 8.023//

TRANSLATION

Suklambara Brahmacari also happily came. Gaurahari personally begged rice from him and ate it.

COMMENTARY

See Caitanya-bhagavata, Madhya-khanda, Chapter Sixteen, texts 108-148.

Text 24

akincana krsnadasa calilasridhara

yanra jala pana kaila prabhu visvambhara//CB, Antya 8.024//

TRANSLATION

Sridhara, the materially impoverished servant of Krsna, also came. Lord Visvambhara drank his water.

COMMENTARY

See Caitanya-bhagavata, Madhya-khanda, Chapter Twenty-three, texts 432-490.

Text 25

calilena lekhaka—pandita bhagavan

yanra dehe krsna haiyachila adhisthana//CB, Antya 8.025//

TRANSLATION

Bhagavan Pandita, the writer in whose body Lord Krsna appeared, also came.

COMMENTARY

See Caitanya-caritamrta, Adi-lila, Chapter Ten, text 69.

Text 26

gopinatha pandita ara srigarbha-pandita

calilena dui krsna-vigraha niscita//CB, Antya 8.026//

TRANSLATION

Gopinatha Pandita and Srigarbha Pandita, who were both certainly forms of Krsna, also came.

Text 27

calilena vanamali pandita mangala

ye dekhila suvarnera sri-hala-musala//CB, Antya 8.027//

TRANSLATION

The auspicious Vanamali Pandita also came. He saw a golden club and plow in the Lord’s hands.

Text 28

jagadisa-pandita hiranya-bhagavata

harise calila dui krsna-rase matta//CB, Antya 8.028//

TRANSLATION

Sri Jagadisa Pandita and Hiranya Bhagavata, who were both intoxicated in the mellows of ecstatic love for Krsna, also joyfully came.

Text 29

purve sisu-rupe prabhu ye duira ghare

naivedya khaila ani’ sri-hari-vasare//CB, Antya 8.029//

TRANSLATION

In His childhood, the Lord ate the grains that they had offered in their house to Krsna on one Ekadasi.

COMMENTARY

See Caitanya-bhagavata, Adi-khanda, Chapter Six, texts 20-35.

Text 30

calilena buddhimanta khan mahasaya

ajanma caitanya-ajna yanhara visaya//CB, Antya 8.030//

TRANSLATION

Buddhimanta Khan, who from the time of his birth carried out the order of Lord Caitanya, also came.

COMMENTARY

See Caitanya-bhagavata, Madhya-khanda, Chapter Eighteen, texts 7-10, and texts 13-17.

Text 31

harise calilasri-acarya purandara

‘bapa’ bali’ yanre dake sri-gaurasundara//CB, Antya 8.031//

TRANSLATION

Sri Acarya Purandara also happily came. Sri Gaurasundara addressed him as father.

COMMENTARY

See Caitanya-bhagavata, Antya-khanda, Chapter Five, texts 15-17.

Text 32

calilena sri-raghava-pandita udara

gupte yanra ghare haila caitanya-vihara//CB, Antya 8.032//

TRANSLATION

The magnanimous Raghava Pandita, in whose house Lord Caitanya secretly performed many pastimes, also came.

COMMENTARY

See Caitanya-bhagavata, Antya-khanda, Chapter Five, texts 75-108.

Text 33

bhava-roga-vaidya-simha calila murari

gupte yanra dehe vaise gauranga-sri-hari//CB, Antya 8.033//

TRANSLATION

Sri Murari Gupta, the lionlike doctor who cured the disease of material life, also came. Lord Gauranga secretly resided in his body.

COMMENTARY

See Caitanya-bhagavata, Madhya-khanda, Chapter Ten, texts 7-34.

Text 34

calilena sri-garuda-pandita harise

nama-bale yanre na langhila sarpa-vise//CB, Antya 8.034//

TRANSLATION

Sri Garuda Pandita also happily came. By the influence of the holy names he was not affected by the poison of a snake.

COMMENTARY

See Caitanya-caritamrta, Adi-lila, Chapter Ten, text 75.

Text 35

calilena gopinatha-simha mahasaya

akrura kariya yanre gauracandra kaya//CB, Antya 8.035//

TRANSLATION

Sri Gopinatha Simha also came. Lord Gauracandra would address him as Akrura.

COMMENTARY

See Caitanya-caritamrta, Adi-lila, Chapter Ten, text 76.

Text 36

prabhura parama-priya srirama-pandita

calilena narayana-pandita-sahita//CB, Antya 8.036//

TRANSLATION

Sri Rama Pandita, who was very dear to the Lord, came with Narayana Pandita.

COMMENTARY

See Caitanya-bhagavata, Antya-khanda, Chapter Five, texts 34-35.

Text 37

ai-darasane sri-pandita-damodara

asichila ai dekhi’ calila satvara//CB, Antya 8.037//

TRANSLATION

After seeing mother Saci, Sri Damodara Pandita also returned to Nilacala.

COMMENTARY

See Caitanya-bhagavata, Antya-khanda, Chapter Nine, texts 91-111, and Caitanya-caritamrta, Antya-lila, Chapter Three, texts 21-45.

Text 38

ananta caitanya-bhakta—kata jani nama

calilena sabe purianandera dhama//CB, Antya 8.038//

TRANSLATION

Innumerable devotees of Lord Caitanya whose names are not known to me, but who were abodes of ecstatic love, also came.

Text 39

ai-sthane bhakti kari’ vidaya haiyacalila

advaita-simha bhakta-gosthi laiya//CB, Antya 8.039//

TRANSLATION

The lionlike Advaita Prabhu had respectfully taken permission from mother Saci and come along with the devotees.

Text 40

ye ye dravye janena prabhura purva prita

saba laila sabe prabhura bhiksara nimitta//CB, Antya 8.040//

TRANSLATION

Everyone brought the Lord’s favorite foodstuffs to offer Him.

Text 41

sarva-pathe sankirtana karite karite

ailena pavitra kariya sarva-pathe//CB, Antya 8.041//

TRANSLATION

The devotees performed sankirtana throughout the journey and thus purified the places along the way.

Text 42

ullase ye hari-dhvani kare bhakta-gana

suniya pavitra haila tribhuvana-jana//CB, Antya 8.042//

TRANSLATION

The people of the three worlds became purified by hearing the tumultuous vibration of “Hari! Hari!” made by the devotees.

Text 43

patni-putra-dasa-dasi-ganera sahite

ailena paranande caitanya dekhite//CB, Antya 8.043//

TRANSLATION

The devotees brought their wives, sons, and servants and went in great ecstasy to see Lord Caitanya.

Text 44

ye sthane rahena asi’ sabe vasa kari’

sei sthana haya yena sri-vaikuntha-puri//CB, Antya 8.044//

TRANSLATION

Wherever they stopped along the way, that place became like Vaikuntha.

Text 45

suna suna are bhai, mangala-akhyana

yaha gaya adideva sesa bhagavan//CB, Antya 8.045//

TRANSLATION

Please listen, dear brothers, to these auspicious topics, which are glorified by the Supreme Lord Ananta Sesa.

COMMENTARY

See Srimad Bhagavatam (3.8.2-7).

Text 46

ei mata range mahapurusa sakala

sakala mangale ailena nilacala//CB, Antya 8.046//

TRANSLATION

In this way all those great devotees happily and safely arrived at Nilacala.

Text 47

kamalapurete dhvaja-prasada dekhiya

padilena kandi' sabe dandavata haiya//CB, Antya 8.047//

TRANSLATION

When the devotees came to Kamalapura and saw the flag on top of Lord Jagannatha's temple, they all offered obeisances and began to cry.

COMMENTARY

Kamalapura is a village situated a short distance from Atharanala. From there one can see the flag on top of Lord Jagannatha's temple.

Text 48

prabhu o janiya bhakta-gosthira vijaya

agu badibare citta kaila iccha-maya//CB, Antya 8.048//

TRANSLATION

The independent Lord understood that the devotees had arrived and desired to go and greet them.

Text 49

advaitera prati ati priti-yukta haiya

agre mahaprasada dilena pathaiya//CB, Antya 8.049//

TRANSLATION

Out of affection for Advaita Acarya, the Lord sent maha-prasada to Him.

Text 50

ki adbhuta priti se tahara nahi anta

prasada pathaye yanre kataka paryanta//CB, Antya 8.050//

TRANSLATION

There is no end to the Lord's love and affection for Advaita Acarya. The Lord had sent prasada all the way to Cuttack for Him.

Text 51

“sayane achilun, ksira-sagara-bhitare

nidra-bhanga haila mora nadara hunkare//CB, Antya 8.051//

TRANSLATION

“I was lying in the ocean of milk, but the loud calling of Nada broke My sleep.

Text 52

advaita-nimitta mora ei avatara”

ei mata mahaprabhu bale barabara//CB, Antya 8.052//

TRANSLATION

“Sri Advaita Acarya is the cause of this incarnation of Mine.” Mahaprabhu would repeatedly speak like this.

Text 53

eteke isvara-tulya yateka mahanta

advaita-simhere bhakti karena ekanta//CB, Antya 8.053//

TRANSLATION

Therefore all exalted devotees, who are as good as the Lord, offer all respects to Sri Advaita.

Text 54

“aila advaita”suni’ sri-vaikuntha-pati

agu badilena priya-gosthira samhati//CB, Antya 8.054//

TRANSLATION

When the Lord of Vaikuntha heard about the arrival of Advaita Prabhu,

He took along His associates and went to greet Him.

Text 55

nityananda, gadadhara, sri-puri-gosani

calilena harise kaharo bahya nai//CB, Antya 8.055//

TRANSLATION

Nityananda, Gadadhara, and Sri Puri Gosvami forgot everything else and happily accompanied the Lord.

Texts 56-61

sarvabhauma, jagadananda, kasi-misra-vara

damodara-svarupa, sri-pandita-sankara

kasisvara-pandita, acarya-bhagavan

sri-pradyumna-misra—prema-bhaktira pradhana

patra sri-paramananda, raya-ramananda

caitanyera dvarapala—sukrti govinda

brahmananda-bharati, sri-rupa-sanatana

raghunatha-vaidya, sivananda, narayana

advaitera jyestha-putra-sri-acyutananda

vaninatha, sikhi-mahati adi bhakta-vrnda

ananta caitanya-bhrtya, kata jani nama

ki chota, ki bada sabe karila payana//CB, Antya 8.056-61//

TRANSLATION

Sarvabhauma Bhattacarya, Jagadananda Pandita, Kasi Misra, Svarupa Damodara, SriSankara Pandita, Kasisvara Pandita, Bhagavan Acarya, Sri Pradyumna Misra, Paramananda Puri, Ramananda Raya, the Lord’s pious doorkeeper Govinda, Brahmananda Bharati, Sri Rupa and Sanatana, Raghunatha Vaidya, Sivananda, Narayana, Sri Acyutananda the eldest son of Advaita, Vaninatha, Sikhi Mahiti, and innumerable other topmost devotees, both prominent and obscure, whose names are unknown to me all forgot everything and joyfully went with the Lord to greet the devotees.

Sri Acyutananda was more advanced in devotional service to Visnu than the other sons of Advaita. The other sons were not advanced in their devotional service.

Text 62

paramanande sabe calilena prabhu-sange

bahya-drsti, bahya-jnana nahi karo ange//CB, Antya 8.062//

TRANSLATION

They all went with the Lord in great ecstasy. They had neither external vision nor external consciousness.

Text 63

sri-advaita-simha sarva vaisnava-sahite

asiya milila prabhu atharanalate//CB, Antya 8.063//

TRANSLATION

The lionlike Sri Advaita Acarya and His group of Vaisnavas met the Lord’s group at Atharanala.

Text 64

prabhu o aila narendere aguyana

dui gosthi dekhadekhi haila vidyamana//CB, Antya 8.064//

TRANSLATION

When the Lord passed by Narendra-sarovara, He saw the two groups meet.

Text 65

dure dekhi’ dui gosthi anyo’nye saba

dandavata hai’ saba padila vaisnava//CB, Antya 8.065//

TRANSLATION

When the two groups of devotees saw each other from a distance, they all fell flat and offered obeisances to each other.

Text 66

dure advaitere dekhi’ sri-vaikuntha-natha

asru-mukhe karite lagila dandapata//CB, Antya 8.066//

TRANSLATION

When the Lord of Vaikuntha saw Advaita Acarya in the distance, He offered obeisances with tears in His eyes.

Text 67

sri-advaita dure dekhi’ nija-prana-natha

punah punah haite lagila pranipata//CB, Antya 8.067//

TRANSLATION

Similarly, when Sri Advaita saw the Lord of His life in the distance, He offered repeated obeisances.

Text 68

asru, kampa, sveda, murccha, pulaka, hunkara

dandavata bai kichu nahi dekhi ara//CB, Antya 8.068//

TRANSLATION

Tears of love, shivering, perspiration, fainting, hairs standing on end, loud roaring, and offering obeisances was all that could be seen at that time.

Text 69

dui gosthi dandavata ke va kare kare

sabei caitanya-rase vihvala antare//CB, Antya 8.069//

TRANSLATION

Although the two groups of devotees offered their obeisances to one another, no one knew who was offering obeisances to whom, because they were all absorbed in Lord Caitanya's loving mellows.

Text 70

kiba chota, kiba bada, jnani va ajnani

dandavata kari' sabe kare hari-dhvani//CB, Antya 8.070//

TRANSLATION

Whether junior or senior, learned or not, they all chanted the names of Hari and offered obeisances.

Text 71

isvaro karena bhakta-sange dandavata

advaitadi-prabhu o karena sei-mata//CB, Antya 8.071//

TRANSLATION

The Lord also offered His obeisances along with the devotees, and Advaita Acarya did likewise.

COMMENTARY

Mahaprabhu, Nityananda, and Advaita Prabhu reciprocated with all the devotees by offering them obeisances. Such pure dealings based on transcendental literatures are not found in the nondevotee smarta community.

Text 72

ei-mata dandavata karite karite

dui gosthi ekatra milila bhala-mate//CB, Antya 8.072//

TRANSLATION

After offering obeisances in this way, the two groups of devotees merged together and exchanged greetings.

Text 73

ekhane ye haila ananda-darasana

ucca hari-dhvani, ucca ananda-krandana//CB, Antya 8.073//

TRANSLATION

At that place the devotees joyfully met each other and loudly chanted the name of Hari while crying in ecstasy.

Text 74

manusye ki pare iha karite varnana

sabe vedavyasa, ara sahasra-vadana//CB, Antya 8.074//

TRANSLATION

A human being cannot possibly describe all this; only Vedavyasa and Ananta Sesa are able.

Text 75

advaita dekhiya prabhu lailena kole

sincilena anga tana premananda-jale//CB, Antya 8.075//

TRANSLATION

Seeing Advaita, the Lord embraced Him and soaked Him with tears of ecstatic love.

Text 76

sloka padi' advaita karena namaskara

hailena advaita ananda-avatara//CB, Antya 8.076//

TRANSLATION

Advaita Prabhu appeared to be the incarnation of bliss as He recited a verse while offering obeisances to the Lord.

Text 77

yata sajja anichila prabhu pujibare

saba dravya pasarila, kichu nahi sphure//CB, Antya 8.077//

TRANSLATION

He completely forgot about whatever items He had brought for worshiping the Lord.

Text 78

ananda advaita-simha karena hunkara//CB, Antya 8.078//

TRANSLATION

“anilunanilun” bali’ dake barabara

COMMENTARY

In great happiness the lionlike Sri Advaita loudly roared and repeatedly exclaimed, “I brought You! I brought You!”

Text 79

hena se haila ati ucca-hari-dhvani

lokaloka purna haila hena anumani//CB, Antya 8.079//

TRANSLATION

At that point the loud vibration of the holy names of the Lord filled the entire universe.

Text 80

vaisnavera ki daya, ajnana yata jana

tahara o ‘hari’ bale karaye krandana//CB, Antya 8.080//

TRANSLATION

What to speak of the Vaisnavas, even the fools cried and chanted the name of Hari.

COMMENTARY

There are two classes of people in this world—the Vaisnavas and the fools. Those who are averse to the devotional service of Hari are fools, and those servants of Hari who are averse to material enjoyment are Vaisnavas. Although every living entity is by nature a Vaisnava, they are nevertheless divided into two classes—those who are inclined to the Supreme Lord and those who are averse to Him.

Text 81

sarva-bhakta-gosthi anyo'nye gala dhari'

anande rodana kare bale 'hari hari'//CB, Antya 8.081//

TRANSLATION

All the devotees embraced one another as they chanted the name of Hari and cried in joy.

Text 82

advaitere sabe karilena namaskara

yanhara nimitta sri-caitanya-avatara//CB, Antya 8.082//

TRANSLATION

They all offered obeisances to Advaita Prabhu, who was the cause of Lord Caitanya's advent.

Text 83

maha-ucca-dhvani maha kari' sankirtana

dui gosthi karite lagila tata-ksana//CB, Antya 8.083//

TRANSLATION

Then the two groups of devotees made a great commotion as they engaged in the loud performance of sankirtana.

Text 84

kotha ke va nace ke va kon dike gaya

ke va kon dike padi’ gadagadi’ yaya//CB, Antya 8.084//

TRANSLATION

No one knew who was dancing where, who was singing in what way, or who was rolling on the ground in which direction.

Text 85

prabhu dekhi’ sabe haila anande vihvala

prabhu o nacena majhe parama mangala//CB, Antya 8.085//

TRANSLATION

Everyone became overwhelmed with happiness on seeing the Lord, and the Lord made everything most auspicious by dancing in their midst.

Text 86

nityananda-advaite kariya kolakoli

nace dui matta-simha hai kutuhali//CB, Antya 8.086//

TRANSLATION

Nityananda and Advaita embraced each other and danced like two mad

lions.

Text 87

sarva-vaisnavere prabhu dhari' jane jane

alingana karena parama-priti-mane//CB, Antya 8.087//

TRANSLATION

The Lord embraced each and every Vaisnava with great affection.

Text 88

bhakta-natha, bhakta-vasa, bhaktera jivana

bhakta-gala dhari' prabhu karena rodana//CB, Antya 8.088//

TRANSLATION

Lord Caitanya, who is the Lord of the devotees, who is controlled by the devotees, and who is the life of the devotees, cried as He embraced the devotees.

COMMENTARY

In the Srimad Bhagavatam (8.3.28) it is stated:

prapanna-palaya duranta-saktaye

kad-indriyanam anavapya-vartmane

“You are the protector of the surrendered souls, and You possess unlimited energy, but You are unapproachable by those who are unable to control their senses.”

In the Srimad Bhagavatam (10.9.19) it is stated:

evam sandarsita hy anga

harina bhrtya-vasyata

sva-vasenapi krsnena

yasyedam sesvaram vase

“O Maharaja Pariksit, this entire universe, with its great, exalted demigods like Lord Siva, Lord Brahma, and Lord Indra, is under the control of the Supreme Personality of Godhead. Yet the Supreme Lord has one transcendental attribute: He comes under the control of His devotees. This was now exhibited by Krsna in this pastime.”

Text 89

jagannatha-devera ajnaya sei-ksana

sahasra sahasra mala aila candana//CB, Antya 8.089//

TRANSLATION

By the order of Lord Jagannatha, sandalwood pulp and thousands of flower garlands were brought there at that time.

COMMENTARY

Lord Jagannatha, as the caitya-guru, the spiritual master within the heart, ordered His Nilacala servants to honor the visiting devotees by offering garlands to them. Those were bhagavad-ajna-malas, garlands signifying the Lord’s order.

Text 90

ajna-mala dekhi’ harse sri-gauranga-raya

agre dilasri-advaita-simhera galaya//CB, Antya 8.090//

TRANSLATION

Seeing the garlands sent by Jagannatha, Lord Gaurasundara became very happy and first garlanded Sri Advaita Acarya.

Text 91

sarva-vaisnavera anga sri-haste apane

paripurna karilena malaya candane//CB, Antya 8.091//

TRANSLATION

The Lord then garlanded and applied sandalwood paste on each devotee with His own hand.

Text 92

dekhiya prabhura krpa sarva bhakta-gana

bahu tuli' uccaih-svare karena krandana//CB, Antya 8.092//

TRANSLATION

Seeing this display of the Lord's mercy, all the devotees raised their arms and cried loudly.

Text 93

sabei magena vara sri-carana dhari'//CB, Antya 8.093//

TRANSLATION

"janma janma yena prabhu, toma na pasari

COMMENTARY

The devotees held the lotus feet of the Lord and asked the following benediction, "May we never forget You, life after life.

Text 94

ki manusya, pasu, paksi hai' yatha tatha

tomara carana yena dekhiye sarvatha//CB, Antya 8.094//

TRANSLATION

“Wherever we may take birth—as human beings, animals, or birds—may we always see Your lotus feet.

Text 95

ei vara deha’ prabhu karuna-sagara!”

pada-padma dhari’ kande saba anucara//CB, Antya 8.095//

TRANSLATION

“O Lord, O ocean of mercy, please give us this benediction!” The devotees cried out in this way as they held the lotus feet of the Lord.

Text 96

vaisnava-grhini yata pati-vrata-gana

dure thaki’ prabhu dekhi’ karaye krandana//CB, Antya 8.096//

TRANSLATION

The chaste wives of the Vaisnavas began to cry as they stood gazing at the Lord from a distance.

Text 97

tan-sabara premadhare anta nahi pai

sabei vaisnavi-sakti bheda kichu nai//CB, Antya 8.097//

TRANSLATION

There was no end to their affection for the Lord, for they were all

expansions of the Supreme Lord’s internal energy.

Text 98

‘jnana-bhakti-yoge sabe patira samana’

kahiya achena sri-caitanya-bhagavan//CB, Antya 8.098//

TRANSLATION

They were all as good as their husbands in knowledge and devotion. This was the verdict of Lord Caitanya.

COMMENTARY

One should discuss the following verse from Srimad Bhagavatam (12.12.55):

avismrtih krsna-padaravindayoh

ksinoty abhadrani ca sam tanoti

sattvasya suddhim paramatma-bhaktim

jnanam ca vijnana-viraga-yuktam

“Remembrance of Lord Krsna’s lotus feet destroys everything inauspicious and awards the greatest good fortune. It purifies the heart and bestows devotion for the Supreme Soul, along with knowledge enriched with realization and renunciation.”

Text 99

ei-mata vadya-gita-nrtya-sankirtane

ailena sabai caliya prabhura sane//CB, Antya 8.099//

TRANSLATION

In this way all the devotees entered town with the Lord while singing,

dancing, chanting, and playing musical instruments.

Text 100

hena se haila prema-bhaktira prakasa

hena nahi dekhi yara na haya ullasa//CB, Antya 8.100//

TRANSLATION

There was such a manifestation of ecstatic love that not even a single person was unhappy.

Text 101

atharanala haite dasa-danda haile

mahaprabhu ailena narendrera kule//CB, Antya 8.101//

TRANSLATION

Mahaprabhu led them from Atharanala to the bank of Narendra-sarovara in ten dandas [about four hours].

Text 102

hena-kale rama-krsna sri-yatra govinda

jala-keli karibare aila narendra//CB, Antya 8.102//

TRANSLATION

At that time Balarama, Krsna, and Govinda, the vijaya-vigraha, arrived at Narendra-sarovara for performing water sports.

COMMENTARY

In the Skanda Purana (Utkala-khanda, Chapter 29) it is stated:

vaisakhasya site pakse trtiyaksaya samjnikatatra

mam lepayed gandha lepanair ati sobhanam

“Smear fragrant sandalwood paste on My body on the day of Aksaya-trtiya during the waxing moon in the month of Vaisakha.”Sri Purusottama deva ordered His servant, the exalted Vaisnava Sri Indradyumna deva, to smear fragrant sandalwood paste on His body on the day of Aksaya-trtiya during the waxing moon in the month of Vaisakha. Following this, even today, Lord Jagannatha’s vijaya-vigraha, Sri Madana-mohana, is brought on a palanquin from the temple to Sri Narendra-sarovara every day from Aksaya-trtiya in Vaisakha up to the eighth day of the waning moon in Jyaistha. Sri Madana-mohana deva enjoys these boat pastimes in the lake along with His ministers headed by Lokanatha and Mahadeva. Since the Candana-yatra festival of Sri Madana-mohana is held in Sri Narendra-sarovara, the lake is also called Candana-pukura.

The phrase sri-yatra refers to Candana-yatra.

Text 103

hari-dhvani kolahala mrdanga-kahala

sankha, bheri, jayadhaka bajaye visala//CB, Antya 8.103//

TRANSLATION

There was a tumultuous vibration of the chanting of the Lord’s holy names mixed with the sounds of mrdangas, conchshells, kettledrums, and other large drums.

Text 104

sahasra sahasra chatra pataka camara

catur-dike sobha kare parama sundara//CB, Antya 8.104//

TRANSLATION

The scene was beautified with thousands of umbrellas, flags, and camaras on all sides.

Text 105

maha-jaya-jaya-sabda, maha-hari-dhvani

iha bai ara kona sabda nahi suni//CB, Antya 8.105//

TRANSLATION

No sound could be heard other than the loud chanting of, “Jaya! Jaya!” and “Hari! Hari!”

Text 106

rama-krsna sri-govinda maha-kutuhale

uttarila asi’ sabe narendrera kule//CB, Antya 8.106//

TRANSLATION

In this way Balarama, Krsna, and Govinda, the vijaya-vigraha, were brought to the bank of Narendra-sarovara with great pomp.

COMMENTARY

The word narendra refers to Sri Narendra-sarovara.

Text 107

jagannatha-gosthisri-caitanya-gosthi-sane

misaila tana o bhulila-sankirtane//CB, Antya 8.107//

TRANSLATION

The associates of Lord Jagannatha and the associates of Lord Caitanya

mixed together, and everyone forgot themselves in the ecstasy of sankirtana.

Text 108

dui gosthi eka hai’ ki haila ananda

ki vaikuntha-sukha asi’ haila murtimanta//CB, Antya 8.108//

TRANSLATION

Such happiness was experienced when the two groups joined together that it seemed as if the happiness of Vaikuntha had appeared in person.

Text 109

catur-dike lokera ananda-anta nai

saba karena karayena caitanya-gosani//CB, Antya 8.109//

TRANSLATION

Lord Caitanya personally enjoyed endless happiness and distributed that happiness to everyone in the four directions.

Text 110

rama-krsna sri-govinda uthila naukaya

catur-dike bhakta-gana camara dhulaya//CB, Antya 8.110//

TRANSLATION

Balarama, Krsna, and Govinda were then placed in a boat, while devotees on all sides fanned Them with camaras.

Text 111

rama-krsna sri-govinda naukaya vijaya

dekhiya santosa sri-gauranga mahasaya//CB, Antya 8.111//

TRANSLATION

Lord Gauranga felt satisfied on seeing the boat festival of Balarama, Krsna, and Govinda.

Text 112

prabhu o sakala bhakta lai’ kutuhale

jhanpa diya padilena narendrera jale//CB, Antya 8.112//

TRANSLATION

Then the Lord and His devotees all joyfully jumped into the waters of Narendra-sarovara.

Text 113

suna bhai, sri-krsna-caitanya-avatara

ye-rupe narendra-jale karila vihara//CB, Antya 8.113//

TRANSLATION

O brothers, now hear the pastimes performed by Sri Krsna Caitanya in the waters of Narendra-sarovara.

Text 114

purve yamunaya yena sisu-gana meli’

mandali haiya karilena jala-keli//CB, Antya 8.114//

TRANSLATION

Previously the Lord and His cowherd boyfriends formed circles and enjoyed water sports in the Yamuna.

Text 115

sei-rupe sakala vaisnava-gana meli’

paraspara kare dhari’ haila mandali//CB, Antya 8.115//

TRANSLATION

In the same way the Lord and His devotees now formed circles in the water by holding each other’s hands.

Text 116

gauda-dese jala-keli ace ‘kaya name

sei jala-krida arambhilena prathame//CB, Antya 8.116//

TRANSLATION

They began their water sports with one well-known Bengali water sport named “Kaya.”

Text 117

‘kaya kaya bali’ karatali dena jale

jale vadya bajayena vaisnava sakale//CB, Antya 8.117//

TRANSLATION

The Vaisnavas called out, “Kaya! Kaya!” They clapped their hands in the water and produced musical sounds by hitting the water in a certain way.

Text 118

gokulera sisu-bhava haila sabara

prabhu o haila gokulendra-avatara//CB, Antya 8.118//

TRANSLATION

The devotees became absorbed in the mood of the cowherd boys of Gokula, and the Lord accepted the mood of Krsna, the Lord of Gokula.

Text 119

bahya nahi karo, sabe anande vihvala

nirbhaye isvara-dehe sabe dena jala//CB, Antya 8.119//

TRANSLATION

Overwhelmed in ecstasy, the devotees forgot everything and fearlessly splashed water on the Lord.

Text 120

advaita, caitanya dunhe jala-phelapheli

prathame lagila dunhe maha-kutuhali//CB, Antya 8.120//

TRANSLATION

Lord Caitanya and Advaita Acarya began by splashing water in great sport on each other.

Text 121

advaita harena ksane, ksane vaisvara

nirghata nayane jala dena paraspara//CB, Antya 8.121//

TRANSLATION

While forcefully splashing water in the eyes of each other, sometimes Advaita would be defeated and the next moment the Lord would be defeated.

COMMENTARY

The word nirghata means “forcefully” or “vigorously.”

Text 122

nityananda, gadadhara, sri-puri-gosani

tina-jane jala-yuddha karo hari nai//CB, Antya 8.122//

TRANSLATION

Nityananda Prabhu, Gadadhara, and Puri Gosvami all began water fights with one another, yet none of them were defeated.

Text 123

datte gupte jala-yuddha lage bara bara

paranande dui jane karena hunkara//CB, Antya 8.123//

TRANSLATION

Mukunda Datta and Murari Gupta had repeated water fights, in which they shouted loudly in ecstasy.

Text 124

dui sakhavidyanidhi, svarupa-damodara

hasiya anande jala dena paraspara//CB, Antya 8.124//

TRANSLATION

The two friends, Pundarika Vidyanidhi and Svarupa Damodara, smiled as they splashed water on each other in ecstasy.

Texts 125-126

srivasa, srirama, haridasa, vakresvara

gangadasa, gopinatha, sri-candrasekhara

ei mata anyo'nye dena sabe jala

caitanya-ullase sabe haila vihvala//CB, Antya 8.125-126//

TRANSLATION

Srivasa, Srirama, Haridasa, Vakresvara, Gangadasa, Gopinatha, and Candrasekhara all became overwhelmed in the ecstasy of Lord Caitanya's pastimes as they splashed water on one another.

Text 127

sri-govinda-rama-krsna-vijaya naukaya

laksa laksa loka jale harise vedaya//CB, Antya 8.127//

TRANSLATION

Hundreds of thousands of people in the water took great pleasure as Balarama, Krsna, and Govinda, the vijaya-vigraha, rode in a boat.

Text 128

sei jale visayi, sannyasi, brahmacari

sabei anande bhase jala-krida kari'//CB, Antya 8.127//

TRANSLATION

Sannyasis, brahmacaris, and householders all sported in the waters of Narendra-sarovara and floated in waves of bliss.

COMMENTARY

The word visayi refers to materially attached persons in the grhastha-asrama.

Text 129

hena se caitanya-maya se-sthane asite

karo sakti nahi, keha na paya dekhite//CB, Antya 8.129//

TRANSLATION

The influence of Lord Caitanya is such that less fortunate persons could neither see nor enter that place

Text 130

alpa-bhagye sri-caitanya-gosthi nahi pai

kevala bhaktira vasa caitanya-gosani//CB, Antya 8.130//

TRANSLATION

Those who are less fortunate cannot be counted among the associates of Lord Caitanya, who is controlled only by devotion.

COMMENTARY

One is not qualified to be included among the associates of Sri Caitanya simply on the strength of ordinary piety or advanced moral life. Accomplishments in extraneous desires, fruitive activities, speculative knowledge, and mystic perfection are examples of insignificant piety.

Pure devotional service alone is able to diminish the reactions of such activities, and only then is one able to attain the mercy of Sri Krsna Caitanyadeva.

In his commentary on the Vedanta-sutra (3.3.50) Sri Madhvacarya has quoted the Mathara-sruti as follows:

bhaktir evainam nayati bhaktir evainam darsayati

bhakti-vasah purusah bhaktir eva bhuyasi

“Only devotional service can lead one to the Personality of Godhead. Only devotional service can help a devotee meet the Supreme Lord face to face. The Supreme Personality of Godhead is attracted by devotional service, and as such the ultimate supremacy of Vedic knowledge rests in knowing the science of devotional service.”

And in Vedanta-sutra (3.3.54) Sri Madhvacarya has quoted the following verse:

bhakti-sthah paramo visnus- tathaivainam vase nayet

tathaiva darsanam yatah pradadyan muktim etaya

“Lord Visnu dwells in devotional service. The Supreme Lord Visnu is controlled only by devotional service. Only through devotional service can one attain His darsana, and only through devotional service does He award one liberation.”

Text 131

bhakti vina kevala vidyaya, tapasyaya

kichu nahi haya, sabe duhkha-matra paya//CB, Antya 8.131//

TRANSLATION

Knowledge and austerity have no value without devotional service. They bring only misery.

COMMENTARY

Proficiency in knowledge and austerities that are opposed to the service of the Supreme Lord certainly result in distress. Only a person who has devotion to the Supreme Lord is qualified in real knowledge and austerity.

In the Srimad Bhagavatam (11.12.9) it is stated:

yam na yogena sankhyena

dana-vrata-tapo-'dhvaraih

vyakhya-svadhyaya-sannyasaih

prapnuyad yatnavan api

“Even though one engages with great endeavor in the mystic yoga system, philosophical speculation, charity, vows, penances, ritualistic sacrifices, teaching of Vedic mantras to others, personal study of the Vedas, or the renounced order of life, still one cannot achieve Me.”

The Srimad Bhagavatam (11.14.20-21) further states:

na sadhayati mam yogo na sankhyam dharma uddhava

na svadhyayas tapas tyago yatha bhaktir mamorjita

bhaktyaham ekaya grahyah sraddhayatma priyah satam

bhaktih punati man-nistha sva-pakan api sambhavat

“My dear Uddhava, the unalloyed devotional service rendered to Me by My devotees brings Me under their control. I cannot be thus controlled by those engaged in mystic yoga, Sankhya philosophy, pious work, Vedic study, austerity, or renunciation. Only by practicing unalloyed devotional service with full faith in Me can one obtain Me, the Supreme Personality of Godhead. I am naturally dear to My devotees, who take Me as the only goal of their loving service. By engaging in such pure devotional service, even dog-eaters can purify themselves from the contamination of their low birth.”

Text 132

saksate dekhaha ei sei nilacale

eteka caitanya sankirtana-kutuhale//CB, Antya 8.132//

TRANSLATION

One can realize the superiority of devotional service by the blissful sankirtana pastimes of Lord Caitanya in Nilacala.

Text 133

yata ‘mahajana’,—nama sannyasi-sakala

dekhite o bhagya karo nahila virala//CB, Antya 8.133//

TRANSLATION

All the so-called mahajanas and sannyasis were unable to see such pastimes because they were less fortunate.

Text 134

aro bale—“caitanya vedanta patha chadi’

ki karye va karena kirtana-hudahudi//CB, Antya 8.134//

TRANSLATION

They would say, “Why did Caitanya leave the study of Vedanta to make a big show of kirtana?

COMMENTARY

The impersonalistic so-called Vedantists who cannot understand the actual purport of Vedanta become arrogant with pride over their knowledge nourished by false-ego rather than becoming intoxicated with ecstatic love for Krsna. They are logicians, self-proclaimed scholars, averse to service, and bewildered by false ego.

In the Hari-bhakti-vilasa (11.181) the Visnu-dharmottara is quoted as

follows:

rg-vedo hi yajur-vedah

sama-vedo ’py atharvana

hadhitas tena yenoktam

harir ity aksara-dvayam

“A person who chants the two syllables ha-ri has already studied the four Vedas—Sama, Rg, Yajur, and Atharva.”

In the Hari-bhakti-vilasa (11.182) the Skanda Purana is quoted as follows:

marco ma yajus tata ma sama patha kincana

govindeti harer nama geyam gayasva nityasah

“My dear son, there is no need to study the Rg Veda, there is no need to study the Yajur Veda, and there is no need to study the Sama Veda. Just always chant the holy names of Hari such as Govinda.”

The Padma Purana is quoted in the Hari-bhakti-vilasa (11.183) as follows:

visnor ekaika-namapi sarva-vedadhikam matam

tadrk nama-sahasrena rama-nama-samam smrtam

“One name of Lord Visnu is superior to all the Vedas, and one name of Lord Rama is equal to a thousand names of Visnu.” See also Srimad Bhagavatam (3.33.7). In the Brhan-naradiya Purana (25.54) it is stated:

vedantabhyasa niratah santo danto jitendriyah

nirdvandvo nirahankaro nirmamah sarvada bhavet

“Persons who study Vedanta are always peaceful, forgiving, self-controlled, and free from dualities, false ego, and false sense of proprietorship.”

Text 135

sarvadai pranayama—ei se yati-dharma

nacibe, kandibe e ki sannyasira karma"//CB, Antya 8.135//

TRANSLATION

"The duty of a sannyasi is to always practice pranayama, but He is dancing and crying instead. Is this the business of a sannyasi?"

COMMENTARY

The occupation of nondevotee, so-called sannyasis is to always remain engaged in the practice of puraka, kumbhaka, and recaka [Inhaling the breath is called puraka, sustaining it within is called kumbhaka, and finally exhaling it is called recaka.], but tridandi-sannyasis are concerned with controlling the three urges [of the body, mind, and speech]. The duty of genuine tridandi-sannyasis inclined to the service of Krsna is to perform kirtana rather than observe silence, display anger to those who are envious of the devotees, make friendship with devotees, and engage in the service of Krsna rather than engage the body, mind, and speech in pursuit of sense gratification. But foolish proud people consider dancing and singing in ecstatic love for Krsna as equal to dancing and singing based on material enjoyment. That is the foolishness of those who profess to be synthesizers of matter and spirit.

Text 136

tahatei ye-saba uttama nyasi-gana

tanra bale,—"sri-krsna-caitanya mahajana"//CB, Antya 8.136//

TRANSLATION

The best of the sannyasis, however, would say, "Sri Krsna Caitanya is a mahajana."

Text 137

keha bale,—‘jnani, keha bale,—‘bada bhakta’

prasamsena sabe, keha na janena tattva//CB, Antya 8.137//

TRANSLATION

Some persons would call Him a jnani, and some persons would call Him a great devotee. In this way they would praise Him without knowing His real identity.

Text 138

ei-mata jala-krida-ranga kutuhale

karena isvara-sange vaisnava-sakale//CB, Antya 8.138//

TRANSLATION

In this way all the Vaisnavas enjoyed sporting in the water with the Lord.

Text 139

purva yena jala-krida haila yamunaya

sei saba bhakta lai’ sri-caitanya-raya//CB, Antya 8.139//

TRANSLATION

Lord Caitanya and His associates enjoyed the same water sports as they had previously enjoyed in the Yamuna.

Text 140

ye prasada pailena jahnavi-yamuna

narendra-jalero haila sei bhagya-sima//CB, Antya 8.140//

TRANSLATION

The same mercy attained by the Ganges and the Yamuna was now attained by Narendra-sarovara.

Text 141

e sakala lila, jiva uddhara-karane

karma-bandha chinde ihasravane-pathane//CB, Antya 8.141//

TRANSLATION

All these pastimes were performed to deliver the living entities. By hearing and studying these topics, one’s bondage to fruitive activities is destroyed.

Text 142

tabe prabhu jala-krida sampanna kariya

jagannatha dekhite calila saba laiya//CB, Antya 8.142//

TRANSLATION

After finishing His water sports, Lord Caitanya went with His devotees to see Lord Jagannatha.

Text 143

jagannatha dekhi’ prabhu sarva-bhakta-gana

lagila karite sabe anande rodana//CB, Antya 8.143//

TRANSLATION

The Lord and His devotees all began to cry in ecstasy on seeing Lord Jagannatha.

Text 144

jagannatha dekhi’ prabhu hayena vihvala

ananda-dharaya anga titila sakala//CB, Antya 8.144//

TRANSLATION

On seeing Jagannatha, Lord Caitanya became overwhelmed and His whole body became soaked with tears of ecstasy.

Text 145

advaitadi-bhakta-gosthi dekhena santose

kevala ananda-sindhu-madhye sabe bhase//CB, Antya 8.145//

TRANSLATION

All the devotees headed by Advaita Prabhu looked on with great satisfaction and floated in the ocean of bliss.

Text 146

dui-dike sacala niscala jagannatha

dekhi’ dekhi’ bhakta-gosthi haya dandapata//CB, Antya 8.146//

TRANSLATION

The devotees fell flat offering obeisances to both the moving and the nonmoving Lord of the universe.

Text 147

kasi-misra ani’ jagannathera galara

mala ani’ anga-bhusa kailena sabara//CB, Antya 8.147//

TRANSLATION

Kasi Misra then brought Lord Jagannatha’s garlands and decorated the devotees.

Text 148

mala laya prabhu mahabhaya-bhakti kari’

siksa-guru narayana nyasi-vesa-dhari//CB, Antya 8.148//

TRANSLATION

The original instructing spiritual master, Lord Caitanya, who is Narayana dressed as a sannyasi, accepted the garland of Lord Jagannatha with great reverence and devotion.

COMMENTARY

For a sannyasi there is no prescription for accepting objects of enjoyment like sandalwood paste or scented oils. Sri Krsna Caitanyadeva accepted the garland of Sri Jagannatha with great respect to display an attitude of service and to preach in this world the purport of the verse:

prapancikataya buddhya hari-sambandhi-vastunah

mumuksubhih parityago vairagyam phalgu kathyate

“When persons eager to achieve liberation renounce things related to the Supreme Personality of Godhead, thinking them to be material, their renunciation is called incomplete.”

Text 149

vaisnava, tulasi, ganga, prasadera bhakti

tinho se janena, anye na dhare se sakti//CB, Antya 8.149//

TRANSLATION

Only Lord Caitanya knows the glories of the Vaisnavas, tulasi, the Ganges, and maha-prasada—no one else has the ability to know.

COMMENTARY

Sri Mahaprabhu alone knows how to respect the Vaisnava devotees, tulasi, Ganga, and the Lord's prasada. Apart from Sri Mahaprabhu, others consider those objects equal to ordinary objects.

Text 150

vaisnavera bhakti ei dekhana saksata

mahasrami vaisnavere kare dandapata//CB, Antya 8.150//

TRANSLATION

The Lord demonstrated Vaisnava behavior by offering respect to other Vaisnavas.

COMMENTARY

Among the four asramas, the sannyasa-asrama is the topmost. Although He was situated in the sannyasa-asrama, Sri Gaurasundara displayed the pastime of offering obeisances to Vaisnavas situated in other asramas. If even a young boy is situated in the sannyasa-asrama, he is offered obeisances by his father and mother. Although a father is supposed to be always respected by his son, after the son takes sannyasa, the father must offer respect to his sannyasi son.

Text 151

sannyasa grahana kaile hena dharma tanra

pita asi' putrere karena namaskara//CB, Antya 8.151//

TRANSLATION

Religious principles prescribe that a father should offer respect to his son after the son accepts sannyasa.

Text 152

ataeva sannyasasrama sabara vandita

sannyasi sannyasi namaskara se vihita//CB, Antya 8.152//

TRANSLATION

Therefore the sannyasa order is to be respected by all. It is prescribed that a sannyasi should offer obeisances to other sannyasis.

COMMENTARY

The smrtis have prescribed the atonement for not offering obeisances to a sannyasi as follows:

devata-pratimam drstva yatim caiva tridandinam

namaskaram na kuryac ced upavasena sudhyati

“One who does not offer respect to the Supreme Personality of Godhead, to His Deity in the temple, or to a tridandi sannyasimust purify himself by fasting.”

In his commentary on Bhagavad-gita (5.2) Sri Madhvacarya quotes the Naradiya Purana as follows:

sannyasas tu turiyo yo niskriyakhyah sadharmakahna

tasmad uttamo dharmo loke kascana vidyate

“The fourth spiritual order is sannyasa, in which one renounces all kinds of activities. There is no superior religious principle in the world than this.”

Text 153

tathapi asrama-dharma chadi’ vaisnavere

siksa-guru sri-krsna apane namaskare//CB, Antya 8.153//

TRANSLATION

Still, the Lord, who is siksa-guru Krsna, rejected asrama-dharma to offer

obeisances to the Vaisnavas.

COMMENTARY

Persons situated in the topmost asrama generally show affection to persons situated in lower asramas; they do not offer them obeisances. But siksa-guru Sri Krsna personally offers obeisances to a Vaisnava.

Text 154

tulasira bhakti ebe suna mana

diyaye-rupe kailena lila tulasi laiya//CB, Antya 8.154//

TRANSLATION

Now hear attentively the pastime of how Lord Caitanya exhibited devotion for tulasi.

Text 155

eka ksudra-bhande divya mrttika puriya

tulasi dekhena sei ghate aropiya//CB, Antya 8.155//

TRANSLATION

One day the Lord took a small clay pot, filled it with choice dirt, and planted tulasi in it.

Text 156

prabhu bale,—“ami tulasire na dekhile

bhala nahi vason yena matsya vine jale”//CB, Antya 8.156//

TRANSLATION

The Lord then said, “If I don’t see tulasi, I cannot survive, just as a fish cannot survive out of water.”

Text 157

yabe cale sankhya-nama kariya grahana

tulasi laiya agre cale eka-jana//CB, Antya 8.157//

TRANSLATION

Whenever the Lord would chant japa while walking in the street, He would have someone carry a tulasi plant before Him.

Text 158

pascate calena prabhu tulasi dekhiya

padaye ananda-dharasri-anga vahiya//CB, Antya 8.158//

TRANSLATION

As the Lord followed behind looking at tulasi, tears of ecstasy would flow down His body.

Text 159

sankhya-nama laite ye sthane prabhu vaise

tathaya rakhena tulasire prabhu pase//CB, Antya 8.159//

TRANSLATION

When the Lord would sit to chant japa, a tulasi plant would be placed next to Him.

COMMENTARY

The phrase sankhya-nama is explained as follows: It is the injunction that one should chant the holy names a prescribed number of times on tulasi beads. In this case it is understood that the Lord chanted a fixed number of names while sitting next to a tulasi plant. Sri Gaurasundara exhibited the pastime of associating with kesava-priya tulasi to teach those who do not consider the association of krsna-priya tulasi as favorable to devotional service but rather accept her as an ordinary plant. Tulasi is tadiya, or related to Krsna. The endeavors of those who are eager to serve Krsna by transgressing His dear servants are futile. In this regard one should discuss the following verse:

abhyarcayitva govindam tadiyan arcayanti ye

na te visnu-prasadasya bhajanam dambhika janah

“Proud persons who worship Lord Krsna but do not worship the Lord’s devotees do not attain Lord Krsna’s mercy.”

Text 160

tulasire dekhena, japena sankhya-nama

e bhakti-yogera tattva ke bujhibe ana//CB, Antya 8.160//

TRANSLATION

The Lord would constantly look at tulasi while chanting. Who can understand this principle of devotional service?

Text 161

punah sei sankhya-nama sampurna kariya

calena isvara sange tulasi laiya//CB, Antya 8.161//

TRANSLATION

After chanting the holy names a fixed number of times, the Lord would return with tulasi again carried in front.

Text 162

siksa-guru narayana ye karayena siksataha

ye manaye, se-i jana paya raksa//CB, Antya 8.162//

TRANSLATION

Only one who accepts the teachings of siksa-guru Narayana receives protection from Him.

Text 163

jagannatha dekhi' jagannatha namaskari'

vasaya calila gosthi-sange gaurahari//CB, Antya 8.163//

TRANSLATION

After seeing and offering obeisances to Lord Jagannatha, Gaurahari returned to His residence with His devotees.

Text 164

ye bhaktera yena-rupa-cittera vasana

sei-rupa siddha kare sabara kamana//CB, Antya 8.164//

TRANSLATION

Whatever desires those devotees had within their hearts were all fulfilled.

Text 165

putra-praya kari' sabe rakhilena kache

niravadhi bhakta saba thake prabhu-pache//CB, Antya 8.165//

TRANSLATION

The Lord treated the devotees like His own children, and they would always remain with the Lord.

COMMENTARY

Gaurasundara would always give the happiness of His association to the devotees by affectionately keeping them with Him. It is stated:

ye yatha mam prapadyante

tams tathaiva bhajamy aham

“As all surrender unto Me, I reward them accordingly.” [Bg 4.11] According to the purport of this verse, all classes of devotees received the opportunity to serve the Lord according to their own mentality.

Text 166

yateka vaisnava—gauda-dese nilacale

ekatre thakena sabe krsna-kutuhale//CB, Antya 8.166//

TRANSLATION

All the Vaisnavas from Bengal and Nilacala stayed together, blissfully absorbed in Krsna consciousness.

Text 167

svetadvipa-nivasi o yateka vaisnava

caitanya-prasade dekhileka loka saba//CB, Antya 8.167//

TRANSLATION

By the mercy of Lord Caitanya, people were able to see all those

devotees, some of whom were residents of Svetadvipa.

COMMENTARY

In the Mahabharata (Santi-parva 344.43 and Santi-parva 336.30) it is stated:

tatra ye purusahsvetah pancendriya-vivarjitah

pratibuddhas ca te sarve bhaktas ca purusottame

“All the residents of Svetadvipa are devoid of the five material senses, in other words, their bodies are not composed of the five material elements. They are learned and devoted to the Supreme Lord, Purusottama.”

anindriyah niraharah anispandah sugandhinah

ekantinas te purusah svetadvipa-nivasinah

“They have no material senses, they can survive without eating, and they do not engage in material activities. Their bodies have a nice fragrance. These residents of Svetadvipa are My unalloyed devotees.”

Text 168

sri-mukhe advaita-candra bara bara kahe//CB, Antya 8.168//

TRANSLATION

“e saba vaisnava—devataro drsya nahe”

COMMENTARY

Advaita Acarya would repeatedly declare, “All these Vaisnavas cannot be seen by even the demigods.”

As a result of piety living entities attain the position of demigods, and as a result of sinful activities they take birth in demoniac species and become attached to sinful activities. The devotees of the Lord are worshipable and are desired to be seen by even those who as a result of pious activities have become demigods. This was repeatedly declared by Sri Advaita Prabhu.

Text 169

rodana kariya kahe caitanya-carane//CB, Antya 8.169//

TRANSLATION

“vaisnava dekhila prabhu,—tomara karane”

COMMENTARY

Crying while holding the feet of Lord Caitanya, He said, “O Lord, only because of You am I able to see all these Vaisnavas!”

Text 170

e saba vaisnava-avatare avatari

prabhu avatare iha-sabe agre kari’//CB, Antya 8.170//

TRANSLATION

The Lord, who is the source of all incarnations, would first have His devotees appear in this world and then He Himself would advent.

Text 171

ye-rupe pradyumna, aniruddha, sankarsana

sei-rupa laksmana, bharata, satrughana//CB, Antya 8.171//

TRANSLATION

Pradyumna, Aniruddha, and Sankarsana incarnate with the Lord as Laksmana, Bharata, and Satrughna.

Text 172

tanhara ye-rupa prabhu-sange avatare

vaisnavere sei-rupa prabhu ajna kare//CB, Antya 8.172//

TRANSLATION

In the same way the Vaisnavas appear with the Lord according to His order.

Text 173

ataeva vaisnavera janma-mrtyu nai

sange aisena, sange yayena tathai//CB, Antya 8.173//

TRANSLATION

Therefore the Vaisnavas neither take birth nor die, but they come with the Lord and return with the Lord.

Text 174

dharma-karma-janma vaisnavera kabhu nahe

padma-puranete iha vyakta kari' kahe//CB, Antya 8.174//

TRANSLATION

There is no birth, fruitive reactions, or duties for the Vaisnavas. This is clearly stated in the Padma Purana.

Texts 175-176

yatha saumitri-bharatau yatha sankarsana

dayahtatha tenaiva jayante martya-lokam yadrcchaya

punas tenaiva yasyanti tad visnoh pasvatam padam

na karma-bandhanam janma vaisnavanam ca vidyate//CB, Antya 8.175-176//

TRANSLATION

"Just as Bharata and Laksmana, the son of Sumitra, and just as Sankarsana and other forms of the Supreme Lord appear in this world by Their own will, similarly the Vaisnava associates of the Lord appear with the Lord and then return to the Lord's eternal abode with the Lord. Like the Lord, the Vaisnavas do not take birth according to their past karma."

Text 177

hena-mate isvarera sange bhakta-gana

preme purna haiya thakena sarva-ksana//CB, Antya 8.177//

TRANSLATION

In this way the devotees were always filled with ecstatic love in the Lord's association.

Text 178

bhakti kari' ye sunaye e saba akhyana

bhakta-sange tare mile gaura-bhagavan//CB, Antya 8.178//

TRANSLATION

Whoever hears these pastimes with devotion attains the association Lord Gauranga and His devotees.

Text 179

sri-krsna-caitanya-nityananda-canda jana

vrndavanadasa tachu pada-yuge gana//CB, Antya 8.179//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gaudiya-bhasya of Sri Caitanya-bhagavata, Antya-khanda, Chapter Eight, entitled “Mahaprabhu’s Water Sports in Narendra-sarovara.”

Chapter 9 The Glories of Sri Advaita Acarya

The Glories of Advaita

This chapter describes Mahaprabhu’s acceptance of lunch alone at Advaita’s house in Nilacala, Mahaprabhu’s inquiry from Damodara Pandita about Mother Sacis devotional service to Visnu, Mahaprabhu’s resolve not to eat at the house of anyone who did not daily chant one hundred thousand names of Hari, the Lord’s inquiry to Sri Kesava Bharati whether jnana or bhakti was superior and His jubilation on hearing bhakti was superior, the devotees’ glorification of Lord Caitanya under the order of Sri Advaita, the Lord’s meeting with Sri Rupa and Sanatana, Sriman Mahaprabhu’s awarding the name Sanatana to Sakara Mallika, Mahaprabhu’s confirmation to Srivasa of Advaita Acarya’s position as the Supersoul and material cause of all ingredients, the establishment of Lord Krsna as the Supreme Personality of Godhead by quoting the incident of the great sage Bhrgu from Srimad Bhagavatam, and the inconceivable nature of the exalted Vaisnavas’ behavior.

The Vaisnavas came to Nilacala with all the ingredients and eatables that Mahaprabhu loved to eat in His childhood, and the Lord, who is affectionate to His devotees, accepted lunch at the houses of different devotees when their devotee wives, who were expert cooks, cooked various preparations from the ingredients that they brought. One day Advaita Prabhu invited Mahaprabhu for lunch and personally cooked for

the Lord. Advaita's wife assisted Him by making all the arrangements for cooking. Sri Advaita Acarya had the desire to feed Mahaprabhu alone to His heart's satisfaction and suddenly, by the arrangement of providence, the sannyasis who usually ate with the Lord were separated from Him. Thus Mahaprabhu went alone to the house of Advaita and fulfilled His desire. Since Indra assisted Advaita Acarya in His discharge of devotional service to Krsna by sending a storm and rain, Advaita Acarya began to offer Indra prayers, considering him a servant of Krsna. Understanding Advaita Acarya's heart, Mahaprabhu glorified Advaita by saying that it was not at all astonishing that Indra would follow the order of one whose resolution even Lord Krsna was bound to fulfill. The so-called followers of Advaita who rather than accept Sri Advaita Acarya's subordination to Sri Caitanya think otherwise are not fit to be seen by Advaita Acarya.

When Damodara Pandita returned from Bengal and Mahaprabhu asked him about Mother Sacis devotional service to Visnu, the impartial Damodara glorified mother Saci as murtimati visnu-bhakti, the embodiment of devotional service to Lord Visnu, and described the glories of the word ai. Mahaprabhu, who was performing the pastimes of teaching ordinary people, asked Damodara such a question just to teach ordinary people. Inquiries about one's devotional service to Krsna are proper inquiries about someone's well-being. Devotees of Visnu are certainly wealthy. Mahaprabhu let everyone know that He would not eat at anyone's house unless that person chants one hundred thousand names of Hari. Therefore, for the sake of feeding Mahaprabhu, many devotees began to chant one hundred thousand names of Hari.

One day when Mahaprabhu asked Sri Kesava Bharati whether jnana or devotional service was superior, Bharatipada replied that devotional service was certainly superior; because exalted personalities like Brahma, Siva, Narada, Prahlada, Sukadeva, Vyasa, the four Kumaras, the Pandavas headed by Yudhisthira, Priyavrata, Prthu, Dhruva, Akrura, and Uddhava have all prayed for devotional service at the lotus feet of the Supreme Lord. Some of them even begged for devotional service after giving up their previous attachment for jnana. Therefore the path of devotional service approved by the mahajanas is the ultimate goal for all living entities and for all time. After hearing the words of Bharati, Mahaprabhu expressed His pleasure and began to dance in ecstasy.

One day when under the order of Sri Advaita Acarya all the devotees began to glorify the names, qualities, and pastimes of the incarnation of Lord Caitanya, the Acarya began to dance and roar loudly. The Acarya began to dance with the devotees while chanting a song He personally composed about Lord Caitanya. When Mahaprabhu heard the sound of kirtana and came there, the devotees under the leadership of Advaita Acarya began to glorify Lord Caitanya's names, forms, qualities, and pastimes even more enthusiastically. To protect the mission of His covered incarnation, Mahaprabhu, who is the teacher of all living entities and who accepted the mood of a devotee, left that place and returned to His residence to enact the pastime of going to bed in an angry mood. The devotees headed by Srivasa went to the Lord's residence, and Mahaprabhu indicated that His identity in His covered incarnation was to remain concealed. In response, Srivasa made a gesture of trying to cover the sun with his two hands to show that by covering a self-manifested object it could never remain hidden. In fact, even if it were possible to cover the sun with one's hands, it was not possible for Lord Caitanya to remain hidden, for His glories were spread throughout the entire world. At that time, innumerable devotees from various provinces suddenly arrived there glorifying the names, forms, qualities, and pastimes of the incarnation of Sri Caitanya and thereby substantiated the words of Srivasa. As a result, Mahaprabhu enhanced the glories of His devotee by accepting defeat.

The science of Sri Krsna Caitanya's position as the origin of all incarnations is accepted through disciplic succession. When He is accepted by personalities like Sri Advaita and Sri Nityananda as the source of all incarnations, and when He exhibits the special characteristics found only in Lord Krsna, then to not accept Him as the Supreme Personality of Godhead but to consider Him as something else is nothing but atheism.

When Sri Rupa and Sanatana came before Mahaprabhu and expressed their humility, Mahaprabhu glorified their renunciation and instructed them to take shelter of the lotus feet of Sri Advaita Acarya to obtain loving devotional service. When Mahaprabhu said that Advaita Acarya was the storekeeper of devotional service, the Acarya replied that Mahaprabhu was actually the proprietor of that storehouse, and the storekeeper is allowed to give out goods only under the order of the proprietor. In other

words, He revealed His subordination to Mahaprabhu. Mahaprabhu ordered Sri Rupa and Sanatana to go to Mathura-mandala and deliver the people of the western countries from the clutches of sinful activities and improper behavior by preaching pure devotional service. Then Mahaprabhu awarded Sakara Mallika the spiritual name Sanatana.

When Mahaprabhu inquired from Srivasa about the Vaisnava status of Advaita, Srivasa said that Sri Advaita Acarya was a Vaisnava in the category of Sukadeva and Prahlada. This caused Mahaprabhu to manifest His pastime of anger. In that angry mood the Lord picked up a fishing rod and was about to beat Srivasa. The Lord then revealed that Sri Advaita was the primeval Lord, the source of all ingredients, the Supersoul of everyone, and the incarnation of Maha-Visnu; therefore, compared to Him, personalities like Sukadeva and Prahlada were nothing but children. The exalted author then proves the inconceivable and unique behavior of the perfected Vaisnavas by relating the incident of Bhrgu described in the Tenth Canto of Srimad Bhagavatam. He concludes this chapter by saying that only by the mercy of Krsna and by taking shelter of Krsna can one realize the difficult to comprehend characteristics of the Vaisnavas.

Text 1

jaya jaya sri-krsna-caitanya rama-kanta

jaya sarva-vaisnavera vallabha ekanta//CB, Antya 9.001//

TRANSLATION

All glories to Sri Krsna Caitanya, the husband of the goddess of fortune! All glories to the only beloved Lord of all Vaisnavas!

COMMENTARY

Sri Krsna Caitanyadeva is Krsna, the fountainhead of all incarnations, therefore He is the origin of Visnu, the husband of Laksmi. That is why He is also addressed as Rama-kanta. Sri Krsna Caitanya is Krsnacandra, the worshipable Lord of all the devotees in the rasas of santa (neutrality), dasya (servitorship), sakhya (fraternity), vatsalya (parental affection), and

madhura (conjugal love).

Text 2

jaya jaya krpa-maya sri-vaikuntha-natha

jiva-prati kara prabhu, subha-drsti-pata//CB, Antya 9.002//

TRANSLATION

All glories to the merciful Lord of Vaikuntha! O Lord, please glance mercifully on the living entities.

Text 3

hena-mate bhakta-gosthiisvarera sange

thakila paramanande sankirtana-range//CB, Antya 9.003//

TRANSLATION

In this way all the devotees remained with the Lord enjoying the ecstasy of sankirtana.

Text 4

ye dravye prabhura prita purve sisu-kale

sakala janena taha vaisnava-mandale//CB, Antya 9.004//

TRANSLATION

All the Vaisnavas knew what foodstuffs the Lord liked in His childhood.

Text 5

sei saba dravya sabe prema-yukta haiya

aniyache yata saba prabhura lagiya//CB, Antya 9.005//

TRANSLATION

Therefore they all lovingly brought those items for offering to the Lord.

Text 6

sei saba dravya prite kariya randhana

isvarere asiya karena nimantrana//CB, Antya 9.006//

TRANSLATION

The devotees would affectionately cook those items and invite the Lord to accept their offering.

Text 7

ye dine ye bhakta-grhe haya nimantrana

tahai parama prite karena bhojana//CB, Antya 9.007//

TRANSLATION

Whenever the Lord was invited to the residence of a devotee, He would eat there with great affection.

Text 8

sri-laksmira amsa—yata vaisnava-grhiniki

vicitra randhana karena nahi jani//CB, Antya 9.008//

TRANSLATION

All the wives of the Vaisnavas were expansions of Laksmi, the goddess

of fortune. Therefore their cooking was so wonderful I cannot describe it.

COMMENTARY

The wives of Vaisnavas are expansions of Sri Laksmi. Although the jiva servants and maidservants of the Supreme Lord are separated expansions of the Lord’s energy, they are actually transformations of the marginal energy and are therefore expansions of Sakti. When the living entities lack knowledge of their constitutional position, they become illusioned about their actual identity, but the wives of Vaisnavas always remain engaged in the service of Hari on the liberated platform rather than forgetting their actual identity.

Text 9

niravadhi sabara nayane prema-dhara

krsna-name paripurna vadana sabara//CB, Antya 9.009//

TRANSLATION

Their eyes were always filled with tears of love, and their mouths were always filled with the holy name of Krsna.

Text 10

purve isvarera priti ye saba vyanjane

navadvipe sri-vaisnavi sabe taha jane//CB, Antya 9.010//

TRANSLATION

Those Vaisnavis knew what vegetable preparations the Lord liked when He was previously in Navadvipa.

Text 11

prema-yoge sei-mata karena randhana

prabhu o parama preme karena bhojana//CB, Antya 9.011//

TRANSLATION

Therefore they cooked those preparations with love, and the Lord also ate all their offerings with great love.

Text 12

eka-dina sri-advaita-simha mahamati

prabhure balila,—“aji bhiksa kara ithi//CB, Antya 9.012//

TRANSLATION

One day the magnanimous, lionlike Advaita Acarya requested the Lord, “Please take Your lunch at My house today.

Text 13

musty-eka tandula prabhu, randhiba apana

hasta mora dhanya hau tomara bhaksane”//CB, Antya 9.013//

TRANSLATION

“I cook only a handful of rice. Please accept it so that My hands will become glorious.”

Text 14

prabhu bale,—“ye jana tomara anna khaya

‘krsna-bhakti’, ‘krsna’ se-i paya sarvathaya//CB, Antya 9.014//

TRANSLATION

The Lord replied, “Whoever eats Your rice certainly attains Krsna and His devotional service.

Text 15

acarya, tomara anna amara jivana

tumi khaoyaile haya krsnera bhojana//CB, Antya 9.015//

TRANSLATION

“O Acarya, Your rice is My life. Krsna certainly eats whatever You cook.

Text 16

tumi ye naivedya kara kariya randhana

magiyao khaite amara tathi mana//CB, Antya 9.016//

TRANSLATION

“When You prepare an offering for Krsna, I am ready to even beg for the remnants.”

Text 17

sunina prabhura bhakta-vatsalata-vaniki

anande advaita bhasena nahi jani//CB, Antya 9.017//

TRANSLATION

Who can understand the ecstasy Advaita felt when He heard such affectionate words from the Lord?

Text 18

parama santose tabe vasaya aila

prabhura bhiksara sajja karite lagila//CB, Antya 9.018//

TRANSLATION

In great satisfaction Advaita then returned home and made arrangements for the Lord’s meal.

Text 19

laksmi-amse janma—advaitera pati-vrata

lagila karite karya hai’ harasita//CB, Antya 9.019//

TRANSLATION

Advaita’s chaste wife, who was an expansion of Laksmi, began to joyfully prepare for cooking.

Text 20

prabhura pritera dravya gauda-desa haite

yata aniyachena saba lagilena dite//CB, Antya 9.020//

TRANSLATION

She gave Advaita those items that were dear to the Lord that she had brought from Bengal.

Text 21

randhane vasilasri-advaita mahasaya

caitanya-candrere kari’ hrdaye vijaya//CB, Antya 9.021//

TRANSLATION

Sri Advaita Mahasaya then meditated on Lord Caitanya as He sat down and began cooking.

Text 22

pati-vrata vyanjanera paripati kare

yateka prakara kare yena citte sphure//CB, Antya 9.022//

TRANSLATION

His chaste wife made preparations for cooking different vegetables according to the inspiration that manifested in her heart.

Text 23

‘sake isvarera bada priti’ iha jani’

nanasaka dilena—prakara dasa ani’//CB, Antya 9.023//

TRANSLATION

She knew the Lord was very fond of saka, so she gave Advaita ten varieties of saka she had brought.

Text 24

acarya randhena, pati-vrata karya kare

dui jana bhase yena ananda-sagare//CB, Antya 9.024//

TRANSLATION

Advaita Acarya cooked, and His chaste wife assisted. In this way they both floated in an ocean of happiness.

Text 25

advaita balena,—“suna krsnadasera mata!

tomare kahi ye ami eka manah-katha//CB, Antya 9.025//

TRANSLATION

Advaita said, “O mother of Krsnadasa, listen. Let Me tell you what I am thinking.

COMMENTARY

The Krsnadasa referred to herein is Krsna Misra, the son of Advaita Prabhu.

Text 26

yata kichu ei mora karilun sambhara

kon-rupe prabhu saba karena svikara//CB, Antya 9.026//

TRANSLATION

“I don’t know how, but I want the Lord to relish everything that we have cooked.

Text 27

yadi asibena sannyasira gosthi laiya

kichu na khaiba tabe, jani ami iha//CB, Antya 9.027//

TRANSLATION

“If He comes along with the other sannyasis, I am certain He will not eat very much.

Text 28

apeksita yata yata mahanta sannyasi

sabei prabhura sange bhiksa karena asi'//CB, Antya 9.028//

TRANSLATION

“Generally all the sannyasis accompany the Lord every day to take their meals.

Text 29

sabei prabhure karena parama apeksa

prabhu-sange saba asi' prite karena bhiksa”//CB, Antya 9.029//

TRANSLATION

“They all have great respect for the Lord, so out of affection they take their meals with Him.”

Text 30

advaita cintena mane “hena paka haya

ekesvara prabhu asi' karena vijaya//CB, Antya 9.030//

TRANSLATION

Advaita thought, “How nice are all these preparations! If only the Lord would come alone.

Text 31

tabe ami iha saba pari khaoyaite

e kamana mora siddha haya kon mate”//CB, Antya 9.031//

TRANSLATION

“Then I could make Him eat all these preparations. But how can I fulfill this desire of Mine?”

Text 32

ei-mata mane cinte advaita-acarya

randhana karena mane bhavi’ sei karya//CB, Antya 9.032//

TRANSLATION

Advaita Acarya continued to think in this way as He cooked.

Text 33

isvara o kariya sankhya-namera grahana

madyahnadi kriya karibare haila mana//CB, Antya 9.033//

TRANSLATION

Meanwhile, the Lord completed the chanting of His fixed number of holy names and prepared to perform His noon duties.

COMMENTARY

The phrase sankhya-nama refers to chanting the holy names of the Lord a certain number of times, as opposed to chanting the holy names without counting. The word grahana refers to chanting.

Text 34

ye-saba sannyasi prabhu-sange bhiksa kare

tanra saba calila madhyahna karibare//CB, Antya 9.034//

TRANSLATION

The sannyasis who generally took their meal with the Lord also went to perform their noon duties.

Text 35

hena-kale maha-jhada-vrsti acambite

arambhila devaraja advaitera hite//CB, Antya 9.035//

TRANSLATION

At that time, however, Indra, the King of the demigods, suddenly sent an intense shower of rain and strong winds for the satisfaction of Advaita.

Text 36

silavrsti catur-dike baje jhanjhana

asambhava vatasa, vrstira nahi sima//CB, Antya 9.036//

TRANSLATION

Hailstones began to fall everywhere, the wind blew fiercely, and it rained without limit.

Text 37

sarva-dik andhakara haila dhulaya

vasaya yaite keha patha nahi paya//CB, Antya 9.037//

TRANSLATION

All the directions became so darkened with dust in the air that the sannyasis could not find the way to their residences.

Text 38

hena jhada vahe, keha sthira haite nare

keha nahi jane kotha laiya yaya kare//CB, Antya 9.038//

TRANSLATION

The wind was so forceful that no one could stand still, and no one could understand what direction they were going.

Text 39

sabe yathasri-advaita karena randhana

tatha matra haya alpa jhada varisana//CB, Antya 9.039//

TRANSLATION

The area where Sri Advaita was cooking, however, had only a little rain and wind.

Text 40

yata nyasi bhiksa kare prabhu samhati

nahika uddesa karo keba gela kati//CB, Antya 9.040//

TRANSLATION

The sannyasis who generally took their meals with the Lord got lost, and no one knew where they went.

Text 41

ethasri-advaita-simha kariya randhana

upaskari' thuilena sri-anna-vyanjana//CB, Antya 9.041//

TRANSLATION

Meanwhile, the lionlike Advaita finished cooking and cleaned a spot, where He placed the rice and vegetable preparations.

Text 42

ghrta, dadhi, dugdha, sara, navani, pistaka

nana-vidha sarkara, sandesa, kadalaka//CB, Antya 9.042//

TRANSLATION

He also set out ghee, yogurt, milk, cream, butter, pistaka (a sweet preparation made with rice), varieties of sweets, sandesa, and bananas.

Text 43

sabara upare diya tulasi-manjari

dhyane vasilena anibare gaurahari//CB, Antya 9.043//

TRANSLATION

After putting a tulasi-manjari on each preparation, Advaita sat down and meditated on bringing Gaurahari there.

Text 44

ekesvara prabhu aisena yena-mate

ei-mata mane dhyana karena advaite//CB, Antya 9.044//

TRANSLATION

Advaita meditated in such a way that the Lord would come alone.

Text 45

satya gauracandra advaitera iccha-maya

ekesvara mahaprabhu karila vijaya//CB, Antya 9.045//

TRANSLATION

In fact, by the desire of Advaita, Sri Gauracandra did come to His house alone.

Text 46

“hare krsna hare krsna” bali’ prema-sukhe

pratyaksa haila asi’ advaita-sammukhe//CB, Antya 9.046//

TRANSLATION

The Lord was chanting the Hare Krsna maha-mantra in ecstatic love as He came before Advaita.

Text 47

sambhrame advaita pada-padme namaskari’

asana dilena, vasilena gaurahari//CB, Antya 9.047//

TRANSLATION

Advaita offered respectful obeisances at the Lord’s lotus feet, and then He offered a seat on which Gaurahari sat.

Text 48

bhinna sanga keha nahi, isvara kevala

dekhiya advaita haila anande vihvala//CB, Antya 9.048//

TRANSLATION

Seeing that no one had come with the Lord, Advaita became overwhelmed with ecstasy.

Text 49

harise karena patni-sahite sevana

pada-praksaliya dena candana vyajana//CB, Antya 9.049//

TRANSLATION

Along with His wife, Advaita happily washed the Lord’s feet, offered Him sandalwood pulp, and fanned Him.

Text 50

vasilena gauracandra ananda-bhojane

advaita karena parivesana apane//CB, Antya 9.050//

TRANSLATION

Gauracandra then happily sat down to eat, and Advaita began to serve Him.

Text 51

yateka vyanjana dena advaita harise

prabhu o karena parigraha prema-rase//CB, Antya 9.051//

TRANSLATION

The Lord accepted with love whatever vegetable preparation was joyfully

offered to Him by Advaita.

Text 52

yateka vyanjana prabhu bhojana karena

sakalera kichu kichu avasya edena//CB, Antya 9.052//

TRANSLATION

The Lord would leave a small portion of each vegetable preparation uneaten.

COMMENTARY

The word edena means “saved as remnants” or “left behind.”

Text 53

advaitere gauracandra balena hasiya//CB, Antya 9.053//

TRANSLATION

“kene edi vyanjana, janaha tumi iha?

COMMENTARY

Gauracandra then smiled and said to Advaita, “Do You know why I am leaving these remnants?

Text 54

yateka vyanjana khai, cahi janibara

ataeva kichu kichu ediye sabara”//CB, Antya 9.054//

TRANSLATION

“I left a portion of each preparation behind because I want to see what

preparations I have eaten.”

Text 55

hasiya balena prabhu,—“sunaha acarya!

kothaya sikhila eta randhanera karya?//CB, Antya 9.055//

TRANSLATION

The Lord smiled as He asked, “Listen, Acarya, where have You learned to cook all these preparations?

Text 56

ami ta’ e-mata kabhu nahi khai saka

sakali vicitra—yata kariyacha paka”//CB, Antya 9.056//

TRANSLATION

“I have never before eaten such saka. Whatever You have cooked is wonderful.”

Text 57

yata dena sri-advaita, prabhu saba khaya

bhakta-vancha-kalpa-taru sri-gauranga-raya//CB, Antya 9.057//

TRANSLATION

The Lord ate whatever Advaita offered, for Lord Gauranga is like a desire tree, fulfilling all the desires of His devotees.

Text 58

dadhi, dugdha, ghrta, sara, sandesa apara

yata dena, prabhu saba karena svavikara//CB, Antya 9.058//

TRANSLATION

The Lord accepted the yogurt, milk, ghee, cream, sandesa, and whatever else was given by Advaita.

Text 59

bhojana karena sri-caitanya-bhagavan

advaita-simhera kari' purna manas-kama//CB, Antya 9.059//

TRANSLATION

In this way the Supreme Lord Sri Caitanya took His meal and satisfied the desires of the lionlike Advaita.

Text 60

paripurna haila yadi prabhura bhojana

takhane advaita kare indrera stavana//CB, Antya 9.060//

TRANSLATION

As the Lord was finishing His meal, Advaita began offering prayers to Indra.

Text 61

"aji indra, janilun tomara anubhava

aji janilana tumi niscaya 'vaisnava'//CB, Antya 9.061//

TRANSLATION

“O Indra, today I have come to know your prowess. Today I have come to know that you are certainly a Vaisnava.

COMMENTARY

The word anubhava means “influence” or “glories.”

Text 62

aji haite tomare dibana puspa-jala

aji indra, tumi more kinila kevala”//CB, Antya 9.062//

TRANSLATION

“From today, Indra, I will offer you water and flowers, for today you have certainly purchased Me.”

Text 63

prabhu bale,—“aji ye indrera bada stuti

ki hetu iha? kaha dekhi mora prati”//CB, Antya 9.063//

TRANSLATION

The Lord inquired, “Why are You offering nice prayers to Indra today? Please tell Me.”

Text 64

advaita balena,—“tumi karaha bhojana

ki karya tomara iha kariyasravana”//CB, Antya 9.064//

TRANSLATION

Advaita replied, “You just eat. There is no need for You to hear about

this.”

Text 65

prabhu bale,—“ara kene lukao acarya!

yata jhada-vrsti—saba tomari se karya//CB, Antya 9.065//

TRANSLATION

The Lord said, “O Acarya, why are You trying to hide the truth? The rain and winds that came were all Your doing.

Text 66

jhadera samaya nahe, tabe akasmat

mahajhada, mahavrsti, mahasilapata//CB, Antya 9.066//

TRANSLATION

“This is not the season for strong winds, yet strong winds, intense rain, and a great hailstorm suddenly appeared.

Text 67

tumi iccha kariya se e saba utpata

karaiya acha, taha bujhila saksata//CB, Antya 9.067//

TRANSLATION

“I have understood without doubt that all these disturbances were arranged by Your will.

Text 68

ye lagi’ indrera dvara karaila iha

taha kahi ei ami vidita kariya//CB, Antya 9.068//

TRANSLATION

“I will now explain why You had Indra do all this.

Text 69

‘sannyasira sange ami karile bhojana

kichu na khaiba ami’ ei tomara mana//CB, Antya 9.069//

TRANSLATION

“You thought that if I came with the sannyasis, I would not eat very much.

Text 70

ekesvara aile se amare sakala

khaoyaiya nija-iccha kariba saphala//CB, Antya 9.070//

TRANSLATION

“But if I came alone, You could fulfil Your desire by feeding Me everything You cooked.

Text 71

ataeva e sakala utpata srjiyani

sedhile nyasi-gana mane ajna diya//CB, Antya 9.071//

TRANSLATION

“Therefore You created all these disturbances to stop the other sannyasis from coming.

Text 72

indra ajna-kari e tomara kon sakti

bhagya se indrera, ye tomare kare bhakti//CB, Antya 9.072//

TRANSLATION

“The fact that Indra carried out Your order does not demonstrate Your actual potency. It was his good fortune that he got an opportunity to serve You.

Text 73

krsna na karena yanra sankalpa anya

thaye karite pare krsna-saksat sarvatha//CB, Antya 9.073//

TRANSLATION

“Even Lord Krsna does not refuse Your request. You are able to make Him appear anywhere.

Text 74

krsnacandra yanra vakya karena palana

ki adbhuta tare ei jhada varisana//CB, Antya 9.074//

TRANSLATION

“Is arranging for some wind and rain wonderful for one whose words are respected by Krsnacandra?

Texts 75-76

yama, kala, mrtyu yanra ajnasire dhare

yanra pada vanche yogesvara munisvare

ye-toma-smarane sarva-banda-vimocana

ki vicitra tare ei jhada varisana//CB, Antya 9.075-76//

TRANSLATION

Is arranging some wind and rain wonderful for one whose order Yamaraja, Time, and Death carry on their head, whose lotus feet are desired by the best of the yogis and munis, and by remembering whom one is freed from all bondage?

Text 77

toma jane hena jana ke ache samsare

tumi krpa karile se bhakti-phala dhare"//CB, Antya 9.077//

TRANSLATION

"Who in this world knows You perfectly? Only by Your mercy can one get the fruit of devotional service."

Text 78

advaita balena,—"tumi sevaka-vatsala

kaya-mano-vakye ami dhari ei bala//CB, Antya 9.078//

TRANSLATION

Advaita said, "You are very affectionate to Your servants. I derive strength because I have accepted this fact with My body, mind, and words.

Text 79

sarva-kala-simha ami tora bhakti-bale

ei vara—‘more na chadiba kona kale’”//CB, Antya 9.079//

TRANSLATION

“May I always remain as powerful as a lion by the strength of devotional service to You. Please give Me the benediction that You will never abandon Me.”

Text 80

ei-mata dui prabhu vakovakya-rase

bhojana sampurna haila ananda-visese//CB, Antya 9.080//

TRANSLATION

In this way the two Prabhus relished Their discussion, as the Lord happily finished His meal.

Text 81

advaitera sri-mukhera e sakala katha

satya satya satya ithe nahika anyatha//CB, Antya 9.081//

TRANSLATION

The statements coming from Advaita’s lotus mouth are all certainly true. There is no other possibility.

Text 82

sunite e saba katha yara prita naya

se adhama advaitera adrsya niscaya//CB, Antya 9.082//

TRANSLATION

Anyone who does not relish hearing this narration is the lowest of men and will certainly be bereft of Advaita’s merciful glance.

COMMENTARY

Since Sri Advaita Prabhu desired to become happy by feeding Sri Mahaprabhu alone, Indra, the King of the demigods, created a natural calamity to stop the other sannyasis from coming. As a result, Mahaprabhu came alone and Advaita Prabhu felt satisfaction by feeding Him. This topic was revealed by Sri Advaita Prabhu to His own servants. But some people who do not accept Advaita Prabhu as an unalloyed servant of Mahaprabhu do not approve of such factual incidents. Rather they consider Sri Gaurasundara subordinate to Sri Advaita and thus endeavor to modify the service attitude of Advaita Prabhu. Although such ignorant materialistic people identify themselves as followers of Advaita, they are not to be seen; in other words, if one happens to see the face of such a person, one would have to purify himself from that bad association by taking bath in the Ganges.

Text 83

hari-sankarera yena prita satya katha

abudha prakrta jane na bujhe sarvatha//CB, Antya 9.083//

TRANSLATION

The bond of love between Hari and Sankara is factual, yet it cannot be understood by ignorant materialistic persons.

Text 84

ekera aprite haya donhara aprita

hari-hare yena—tena caitanya-advaita//CB, Antya 9.084//

TRANSLATION

If someone displeases either of them, they will both be displeased. This same relationship between Hari and Sankara was manifested between Lord Caitanya and Advaita.

Text 85

niravadhi advaita e saba katha kaya

jagatera trana lagi' krpalu hrdaya//CB, Antya 9.085//

TRANSLATION

The kind-hearted Advaita Prabhu always described these topics for the deliverance of the world.

Text 86

advaitera vakya bujhibara sakti yanra

janiha isvara sange bheda nahi tanra//CB, Antya 9.086//

TRANSLATION

One who is able to understand Advaita's statements knows that there is no difference between Him and the Supreme Lord.

COMMENTARY

As stated:

advaitam harinadvaitad acaryam bhakti-samsanat

bhaktavataram isam tam advaitacaryam asraye

"Because He is nondifferent from Hari, the Supreme Lord, He is called Advaita, and because He propagates the cult of devotion, He is called Acarya. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him." [Cc. Adi 1.13]

Text 87

bhakti kari' ye sunaye e saba akhyana

krsne bhakti haya tara sarvatra kalyana//CB, Antya 9.087//

TRANSLATION

Anyone who hears these pastimes with devotion will achieve the most auspicious devotional service of Lord Krsna.

Text 88

advaita-simhera kari' purna manas-kama

vasaya calilasri-caitanya-bhagavan//CB, Antya 9.088//

TRANSLATION

After fulfilling the desire of the lionlike Advaita, Lord Caitanya returned to His residence.

Text 89

ei mata srivasadi-bhakta-gana-ghare

bhiksa kari' sabarei purna-kama kare//CB, Antya 9.089//

TRANSLATION

In this way the Lord accepted meals at the houses of Srivasa and other devotees and thereby fulfilled their desires.

Text 90

sarva-gosthi lai' niravadhi sankirtana

nacayena nacena apane anuksana//CB, Antya 9.090//

TRANSLATION

The Lord would gather all His devotees and constantly engage in sankirtana. He would continually dance and induce others to dance.

Text 91

damodara pandita aire dekhibare

giyachila, ai dekhi' aila satvare//CB, Antya 9.091//

TRANSLATION

After going to Navadvipa to see mother Saci, Damodara Pandita quickly returned to Nilacala.

Text 92

damodara dekhi' prabhu aniya nibhrte

aira vrttanta lagilena jijnasite//CB, Antya 9.092//

TRANSLATION

When the Lord saw Damodara, He took him to a secluded place and inquired from him about mother Saci.

Text 93

prabhu bale,—"tumi ye achila tana kache

satya kaha, aira ki visnu-bhakti ache?"//CB, Antya 9.093//

TRANSLATION

The Lord asked, "You stayed with My mother. Now tell Me the truth, does

she have devotion to Lord Visnu?”

Text 94

parama tapasvi nirapeksa damodara

suni’ krodhe lagilena karite uttara//CB, Antya 9.094//

TRANSLATION

On hearing this question, Damodara Pandita, who was very austere and impartial, became angry and replied.

Text 95

“ki balila gosani, aira bhakti ache?

iha o jijnasa prabhu, tumi kon kaje//CB, Antya 9.095//

TRANSLATION

“O Lord, what did You say? Are You asking whether Your mother has any devotion?

Text 96

aira prasade se tomara visnu-bhakti

yata kichu tomara, sakala tanra sakti//CB, Antya 9.096//

TRANSLATION

“It is by Your mother’s mercy that You have devotion for Visnu. Whatever You have is by her potency.

Text 97

yateka tomara visnu-bhaktira udaya

aira prasade saba janiha niscaya//CB, Antya 9.097//

TRANSLATION

“Know for certain that whatever devotion for Visnu You have is by her mercy.

Texts 98-99

asru, kampa, sveda, murccha, pulaka, hunkara

yateka achaye visnu-bhaktira vikara

ksaneka aira dehe nahika virama

niravadhi sri-vadane sphure krsna-nama//CB, Antya 9.098-99//

TRANSLATION

“Transformations of love for Visnu like crying, shivering, perspiring, fainting, standing of hairs on end, and loud roaring are constantly visible on the body of mother Saci, and she is always chanting the holy name of Krsna.

Text 100

aira bhaktira katha jijnasa gosani

‘visnu-bhakti’ yanre bale, se-i dekha ai//CB, Antya 9.100//

TRANSLATION

“O Lord, You have asked about the devotion of mother Saci? It is mother Saci who is addressed as devotional service to Visnu.

Text 101

murtimati bhakti ai—kahila tomare

janiya o maya kari' jijnasa amare//CB, Antya 9.101//

TRANSLATION

"I tell You, she is the embodiment of devotional service to Visnu. Although You know this, You ask me as if You did not know.

Text 102

prakrta-sabde o ye va balibeka 'ai'

'ai' sabda-prabhave tahara duhkha nai"//CB, Antya 9.102//

TRANSLATION

"If even someone who considers the word ai an ordinary word utters this word, by the influence of that sound, he is freed from all distress."

Text 103

damodara-mukhe suni' aira mahima

gauracandra prabhura anandera nahi sima//CB, Antya 9.103//

TRANSLATION

On hearing the glories of mother Saci from the mouth of Damodara Pandita, the happiness of Lord Gauracandra increased without limit.

COMMENTARY

When the Lord asked Damodara Pandita how much devotion to Krsna His mother had after being separated from her son, Damodara Pandita glorified the devotional activities of Sacidevi. When Mahaprabhu heard this, He became extremely joyful.

Text 104

damodara panditere dhari’ prema-rase

punah punahalingana karena santose//CB, Antya 9.104//

TRANSLATION

Absorbed in the mellows of ecstatic love, the Lord repeatedly embraced Damodara Pandita with satisfaction.

Text 105

“aji damodara, tumi amare kinila

manera vrttanta yata amare kahila//CB, Antya 9.105//

TRANSLATION

“O Damodara, today you have purchased Me, for you have confirmed what was in My heart.

Text 106

yata kichu visnu-bhakti-sampatti amara

aira prasade saba—dvidha nahi tara//CB, Antya 9.106//

TRANSLATION

“Whatever asset of devotion to Visnu I have is by My mother’s mercy. There is no doubt about it.

Text 107

tahana icchaya ami achon prthivite

tana rna ami kabhu nariba sudhite//CB, Antya 9.107//

TRANSLATION

“I am living in this world by her will. Therefore I will never be able to repay her.

Text 108

ai-sthane baddha ami, suna damodara!

aire dekhite ami achi nirantara”//CB, Antya 9.108//

TRANSLATION

“O Damodara, please listen. I am always bound by her affection, and I always see her.”

Text 109

damodara-panditere prabhu krpa kari’

bhakta-gosthi-sange vasilena gaurahari//CB, Antya 9.109//

TRANSLATION

After blessing Damodara Pandita in this way, Gaurahari sat down with His devotees.

Text 110

aira ye bhakti ache jijnase isvare

se kevala siksa karayena jagatere//CB, Antya 9.110//

TRANSLATION

The Lord’s inquiry about mother Sacis devotion was only to teach the people of this world.

COMMENTARY

It is to be understood that Mahaprabhu’s pastime of inquiring from Damodara about Sacidevis devotion to Krsna was meant for teaching people. This pastime was manifested to reveal how affectionately the Lord’s servants serve Him, and how the Lord becomes controlled by their love.

Text 111

bandhavera varta yena jijnase bandhave

‘kaha bandhu-saba, ki kusale ache sabe?’//CB, Antya 9.111//

TRANSLATION

A person sometimes inquires from his friend, “Please tell me, are our friends doing well?”

Text 112

‘kusala’ sabdera artha vyakta karibare

‘bhakti ache’ kari’ varta layena sabare//CB, Antya 9.112//

TRANSLATION

But the Lord revealed the actual meaning of the word kusala, or “well,” by inquiring whether a person had devotion.

COMMENTARY

In the Srimad Bhagavatam (4.22.14) Prthu Maharaja speaks the following words:

bhavatsu kusala-prasna atmaramesu nesyate

kusalakusala yatra na santi mati-vrttayah

“My dear sirs, there is no need to ask about your good and bad fortune because you are always absorbed in spiritual bliss. The mental concoction of the auspicious and inauspicious does not exist in you.”

In his Bhagavata-tatparya commentary on Srimad Bhagavatam (1.14.34) Madhvacarya quotes the Naradiya Purana as follows:

aty uttamanam kusala prasno loka-sukhecchaya

nityadapta-sukhatvat tu na tesam yujyate kvacit

“Exalted persons inquire about people’s well being to make them happy. Otherwise they are not too concerned about the happiness of their own people.”

In his Bhagavata-tatparya commentary on Srimad Bhagavatam (2.1.26) Madhvacarya quotes the Padma Purana as follows:

lokanam sukha-kartrtvam apeksya kusalam vibhoh

prcchyate satatanandat katham tasyeva prcchyate

“Inquiries about people’s well being are made to make people happy. That is why they are always done joyfully and in relationship to the Lord.”

In the Srimad Bhagavatam (10.23.26) it is stated:

nanv addha mayi kurvanti kusalah svartha-darsinaha

haituky avyavahitam bhaktim atma-priye yatha

“Certainly expert personalities, who can see their own true interest, render unmotivated and uninterrupted devotional service directly unto Me, for I am most dear to the soul.”

In the Srimad Bhagavatam (5.18.12) it is stated:

yasyasti bhaktir bhagavaty akincana

sarvair gunais tatra samasate surah

harav abhaktasya kuto mahad-guna

mano-rathenasati dhavato bahih

“In one who has unflinching devotional faith in Krsna, all the good qualities of Krsna and the demigods are consistently manifested. However, one who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental

concoction in material existence, which is the external feature of the Lord.”

Text 113

bhakti-yoga thake, tabe sakala kusala

bhakti vina raja haile o amangala//CB, Antya 9.113//

TRANSLATION

If someone has devotion, then everything is well, but without devotion, even the position of a king is inauspicious.

COMMENTARY

Among all types of auspiciousness, the presence of devotional service to the Lord in one’s heart is the topmost. Even kings adorned with various signs of worldly auspiciousness cannot attain auspiciousness like that of the devotees. Worldly supremacy is most insignificant in comparison to devotional service to the Lord.

In the Srimad Bhagavatam (12.12.55) it is stated:

avismrtih krsna-padaravindayoh

ksinoty abhadrani ca sam tanoti

sattvasya suddhim paramatma-bhaktim

jnanam ca vijnana-viraga-yuktam

“Remembrance of Lord Krsna’s lotus feet destroys everything inauspicious and awards the greatest good fortune. It purifies the heart and bestows devotion for the Supreme Soul, along with knowledge enriched with realization and renunciation.”

In the Srimad Bhagavatam (12.3.15) it is stated:

yas tuttamah-sloka-gunanuvadah

sangiyate ’bhiksnam amangala-ghnah

tam eva nityamsrnuyad abhiksnam

krsne ’malam bhaktim abhipsamanah

“The person who desires pure devotional service to Lord Krsna should hear the narrations of Lord Uttamah sloka’s glorious qualities, the constant chanting of which destroys everything inauspicious. The devotee should engage in such listening in regular daily assemblies and should also continue his hearing throughout the day.”

In the Srimad Bhagavatam (10.83.3) Lord Krsna’s relatives speak as follows:

kuto ’sivam tvac-caranambujasavam

mahan-manasto mukha-nihsrtam kvacit

pibanti ye karna-putair alam prabho

deham-bhrtam deha-krd-asmrti-cchidam

“O master, how can misfortune arise for those who have even once freely drunk the nectar coming from Your lotus feet? This intoxicating liquor pours into the drinking cups of their ears, having flowed from the minds of great devotees through their mouths. It destroys the embodied souls’ forgetfulness of the creator of their bodily existence.”

In the Srimad Bhagavatam (3.30.31) it is stated:

ekah prapadyate dhvantam hitvedam sva-kalevaram

kusaletara-patheyo bhuta-drohena yad bhrtam

“He goes alone to the darkest regions of hell after quitting the present body, and the money he acquired by envying other living entities is the passage money with which he leaves this world.”

In the Srimad Bhagavatam (10.73.10) it is stated:

rajyaisvarya-madonnaddho na sreyo vindate nrpah

tvan-maya-mohito ’nitya manyate sampado ’calah

“Infatuated with his opulence and ruling power, a king loses all self-

restraint and cannot obtain his true welfare. Thus bewildered by Your illusory energy, he imagines his temporary assets to be permanent.” Also see Srimad Bhagavatam (10.7.11-23).

Text 114

dhana yasa bhoga yara achaye sakala

bhakti yara nai, tara saba amangala//CB, Antya 9.114//

TRANSLATION

If one has wealth, fame, and material enjoyment but is bereft of devotion, then everything is inauspicious.

COMMENTARY

Coveted objects like wealth, fame, and material enjoyment make one forget Krsna. As a result, misfortune and inauspiciousness arise. Only devotional service is the reservoir of all auspiciousness.

In the Srimad Bhagavatam (3.5.2) Vidura speaks the following words:

sukhaya karmani karoti loko

na taih sukham vanyad-uparamam va

vindeta bhuyas tata eva duhkham

yad atra yuktam bhagavan vaden nah

“O great sage, everyone in this world engages in fruitive activities to attain happiness, but one finds neither satiation nor the mitigation of distress. On the contrary, one is only aggravated by such activities. Please, therefore, give us directions on how one should live for real happiness.”

In the Srimad Bhagavatam (3.7.41) it is stated:

sarve vedas ca yajnas ca tapo danani canagha

jivabhaya-pradanasya na kurviran kalam api

“O spotless one, your answers to all these questions will grant immunity from all material miseries. Such charity is greater than all Vedic charities, sacrifices, penances, etc.” Also see Srimad Bhagavatam (3.9.7-19, 10.51.45-57, and 4.3.9-13).

In the Srimad Bhagavatam (5.19.14) it is stated:

yathaihikamusmika-kama-lampatah

sutesu daresu dhanesu cintayan

sanketa vidvan kukalevaratyayad

yas tasya yatnahsrama eva kevalam

“Materialists are generally very attached to their present bodily comforts and to the bodily comforts they expect in the future. Therefore they are always absorbed in thoughts of their wives, children, and wealth and are afraid of giving up their bodies, which are full of stool and urine. If a person engaged in Krsna consciousness, however, is also afraid of giving up his body, what is the use of his having labored to study the sastras? It was simply a waste of time.”

Text 115

adya-khadya nahi yara—daridrera anta

visnu-bhakti thakile, se-i se dhanavanta//CB, Antya 9.115//

TRANSLATION

And if one is so poor that he has no food for a day but he has devotion to Lord Visnu, then he is the richest person.

COMMENTARY

If even a poor person unable to accumulate food is inclined to the service of the Lord, then no one can be as rich as him, because his Lord is the proprietor of all opulences.

In the Srimad Bhagavatam (1.8.27) it is stated:

namo ’kincana-vittaya nivrtta-guna-vrttaye

atmaramaya santaya kaivalya-pataye namah

“My obeisances are unto You, who are the property of the materially impoverished. You have nothing to do with the actions and reactions of the material modes of nature. You are self-satisfied, and therefore You are the most gentle and are master of the monists.”

Text 116

bhiksa-nimantrana-chale prabhu saba-sthane

vyakta kari’ iha kariyachena apane//CB, Antya 9.116//

TRANSLATION

As the devotees invited the Lord to take His meal in their houses, the Lord took the opportunity to teach them all this topic.

Text 117

bhiksa-nimantrane prabhu balena hasiya//CB, Antya 9.117//

TRANSLATION

“cala tumi age laksesvara hao giya

COMMENTARY

When invited to take a meal, the Lord smiled and said, “First you should become a laksesvara [The word laksesvara is a combination of laksa (“hundred thousand”) and isvara (“master”). In common usage it would refer to someone who possessed a hundred thousand rupees.].

Text 118

tatha bhiksa amara, ye haya laksesvara”

suniya brahmana saba cintita-antara//CB, Antya 9.118//

TRANSLATION

“I take meals only in the house of a laksesvara.” Hearing this, the brahmanas became worried.

Text 119

vipra-gana stuti kari’ balena “gosani!

laksera ki daya, sahasreko karo nai//CB, Antya 9.119//

TRANSLATION

The brahmanas offered prayers to the Lord, “O Gosani, what to speak of a hundred thousand, none of us possess even a thousand.

Text 120

tumi na karile bhiksa, garhasthya amara

ekhanei pudiya hauk charakhara”//CB, Antya 9.120//

TRANSLATION

“If You don’t accept meals from us, then let our entire household be burnt to ashes.”

Text 121

prabhu bale,—“jana, ‘laksesvara’ bali kare?

prati-dina laksa-nama ye grahana kare//CB, Antya 9.121//

TRANSLATION

The Lord replied, “Do you know who is a laksesvara? He is someone

who daily chants a hundred thousand holy names.

COMMENTARY

Sri Gaurasundara said, “The Lord is served in the house of only one who daily chants a hundred thousand names. The Lord accepts items like foodstuffs from only such a person. For one who does not chant a hundred thousand names, the Lord does not award the good fortune of His service by accepting his offering.” All devotees of the Lord must daily chant a hundred thousand names, otherwise they will become attached to varieties of material enjoyment and will be unable to serve the Lord. That is why everyone under the shelter of Sri Caitanyadeva chants at least one hundred thousand names. Otherwise Gaurasundara will not accept the foodstuffs that are offered to Him.

Text 122

se janera nama ami bali ‘laksesvara’

tatha bhiksa amara, na yai anya ghara”//CB, Antya 9.122//

TRANSLATION

“I call that a person a laksesvara. I take meals in only such a person’s house, not in the houses of others.”

Text 123

suniya prabhura krpa-vakya vipra-gane

cinta chadi’ mahananda haila mane mane//CB, Antya 9.123//

TRANSLATION

Hearing this merciful statement of the Lord, the brahmanas gave up their anxiety and became joyful.

Text 124

“laksa nama laiba prabhu, tumi kara bhiksa

mahabhagya,—e-mata karao tumi siksa”//CB, Antya 9.124//

TRANSLATION

“O Lord, we will chant a hundred thousand names. Please therefore take Your meals in our houses. It is our good fortune that You are teaching us in this way.”

Text 125

prati-dina laksa nama sarva-dvija-gane

layena caitanyacandra bhiksara karane//CB, Antya 9.125//

TRANSLATION

All the brahmanas then began to chant a hundred thousand names everyday so that they could offer food to Lord Caitanyacandra.

Text 126

hena-mate bhakti-yoga laoyaya isvare

vaikuntha-nayaka bhakti-sagare vihare//CB, Antya 9.126//

TRANSLATION

In this way the Lord of Vaikuntha enjoyed in the ocean of devotional service by inducing others to take up the process of devotional service.

Text 127

bhakti laoyaite sri-caitanya-avatara

bhakti vina jijnasa na kare prabhu ara//CB, Antya 9.127//

TRANSLATION

The mission of His incarnation was to distribute the process of devotional service. For this reason He did not ask for anything other than engagement in devotional service.

COMMENTARY

The devotees of Sri Caitanya do not converse with nondevotees. It is not proper to have friendship with those who are intoxicated by topics of karma, jnana, and extraneous desires rather than by topics of devotional service. Unless the fallen souls daily chant a hundred thousand names, their propensity for material enjoyment will increase. Then they will no longer be able to serve Sri Gaurasundara. The Gaudiya Vaisnavas do not approve as ideal any example of devotional service to Gaura that does not include chanting one hundred thousand names. As a result of aversion to chanting the Lord's names, which is the supreme form of worship, the fallen souls pretend to execute other forms of worship rather than chant a hundred thousand names. By doing so, they do not achieve any benefit.

Text 128

prabhu bale,—"ye-janera krsna-bhakti ache

kusala mangala tara nitya thake pache"//CB, Antya 9.128//

TRANSLATION

The Lord said, "Well-being and auspiciousness always accompany one who has devotion to Krsna."

COMMENTARY

In the Bhakti-rasamrta-sindhu (1.3.17) it is stated:

sarva-mangala-murdhanya purnananda-mayi sada

dvijendra tava mayy astu bhaktir avyabhicarini

“O King, among the twice-born, may you develop unalloyed devotion to Me, which is the crest-jewel of all auspiciousness and which is full of ecstasy.”

In Sri Krsna-karnamrta (107) it is stated:

bhaktis tvayi sthiratara bhagavan yadi syad

daivena nah phalati divya-kisora-murtih

muktih svayam mukulitanjali sevate ’sman

dharmartha-kama-gatayah samaya-pratiksah

“O my Lord, if one engages in Your pure devotional service with determination, You become visible in Your original transcendental youthful form as the Supreme Personality of Godhead. As far as liberation is concerned, she stands before the devotee with folded hands waiting to render service. Religion, economic development, and sense gratification are all automatically attained without separate endeavor.”

Text 129

yara mukhe bhaktira mahattva nahi kathatara

mukha gauracandra na dekhe sarvatha//CB, Antya 9.129//

TRANSLATION

Gauracandra does not even see the face of one who does not speak about the glories of devotional service.

COMMENTARY

One who does not accept that devotional service is the only process for attaining the goal of life is not accepted by Sri Gaurasundara as a Gaudiya. What to speak of accepting him as a Gaudiya, He considers that even seeing the face of such a person is unfavorable to devotional service.

Text 130

nija-guru sri-kesava-bharatira sthane

‘bhakti, jnana’ dui jijnasila eka dine//CB, Antya 9.130//

TRANSLATION

One day the Lord asked His spiritual master, Kesava Bharati, about bhakti and jnana.

Text 131

prabhu bale,—“jnana, bhakti duite ke bada

vicariya gosani, kaha ta’ kari’ dadha”//CB, Antya 9.131//

TRANSLATION

The Lord inquired, “Which is greater, jnana or bhakti? O Gosani, please consider and tell Me conclusively.”

Text 132

kata-ksane bharati vicara kari’ mane

kahite lagila, gaurasundarera sthane//CB, Antya 9.132//

TRANSLATION

Kesava Bharati thought for a while and then replied to Gaurasundara.

Text 133

bharati balena,—“mane vicarila tattva

saba haite dekhi bada bhaktira mahattva”//CB, Antya 9.133//

TRANSLATION

Kesava Bharati said, “After considering the topic, I have concluded that the glories of bhakti are superior to all.”

COMMENTARY

In the Caitanya-caritamrta (Adi 8.17) the following verse from the tantras is found:

jnanatah su-labha muktir bhuktir yajnadi-punyatah

seyam sadhana-sahasrair hari-bhaktih su-durlabha

“By cultivating philosophical knowledge one can understand his spiritual position and thus be liberated, and by performing sacrifices and pious activities one can achieve sense gratification in a higher planetary system, but the devotional service of the Lord is so rare that even by executing hundreds and thousands of such sacrifices one cannot obtain it.”

In the Srimad Bhagavatam (1.2.6) it is stated:

sa vai pumsam paro dharmo

yato bhaktir adhoksaje

“The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord.”

Also in the Srimad Bhagavatam (1.2.22) it is stated:

ato vai kavayo nityam bhaktim paramaya muda

vasudeve bhagavati kurvanty atma-prasadanim

“Certainly, therefore, since time immemorial, all transcendentalists have been rendering devotional service to Lord Krsna, the Personality of Godhead, with great delight, because such devotional service is enlivening to the self.”

In the Srimad Bhagavatam (10.9.21) it is stated:

nayam sukhapo bhagavan dehinam gopika-sutah

jnaninam catma-bhutanam yatha bhaktimatam iha

“The Supreme Personality of Godhead, Krsna, the son of Mother Yasoda, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.”

Text 134

prabhu bale,—“jnana haite bhakti bada kene?

‘jnana bada’ kariya se kahe nyasi-gane”//CB, Antya 9.134//

TRANSLATION

The Lord asked, “Why is bhakti greater than jnana? The sannyasis say that jnana is greater.”

Text 135

bharati balena,—“tara na bujhe vicara

mahajana-pathe se gamana sabakara//CB, Antya 9.135//

TRANSLATION

Kesava Bharati replied, “They have not understood the conclusion accepted by all the mahajanas.

COMMENTARY

In the Mahabharata (Vana-parva 313.117) it is stated:

tarko ’pratisthahsrutayo vibhinna

nasav rsir yasya matam na bhinnam

dharmasya tattvam nihitam guhayam

mahajano yena gatah sa panthah

“Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the Vedas, which are variegated, one cannot come to the right path by which religious principles are understood. The solid truth of religious principles is hidden in the heart of an unadulterated, self-realized person. Consequently, as the sastras confirm, one should accept whatever progressive path the mahajanas advocate.” See also Srimad Bhagavatam (11.23.57).

Text 136

veda-sastre mahajana-patha se laoyaya

taha chadi’ abodhe se anya pathe yaya//CB, Antya 9.136//

TRANSLATION

“The Vedic literature teaches one to accept the path of the mahajanas. Fools give up that path to accept another.

COMMENTARY

In the Hari-bhakti-vilasa (15.35) the following statement from the Chandogya-parisista is quoted:

sa hovaca yajnavalkyas tat puman

atma-hitaye premna harim bhajet.

“Yajnavalkya explained that for one’s own benefit one should lovingly worship Lord Hari.”

In the Srimad Bhagavatam (2.2.33-34) it is stated:

na hy ato ’nyahsivah pantha visatah samsrtav iha

vasudeve bhagavati bhakti-yogo yato bhavet

bhagavan brahma kartsnyena trir anviksya manisayatad

adhyavasyat kuta-stho ratir atman yato bhavet

“For those who are wandering in the material universe, there is no more auspicious means of deliverance than what is aimed at in the direct

devotional service of Lord Krsna. The great personality Brahma, with great attention and concentration of the mind, studied the Vedas three times, and after scrutinizingly examining them, he ascertained that attraction for the Supreme Personality of Godhead Sri Krsna is the highest perfection of religion."

In the Srimad Bhagavatam (4.18.4-5) it is stated:

tan atisthati yah samyag upayan purva-darsitan

avarahsraddhayopeta upeyan vindate 'njasa

tan anadrtya yo 'vidvan arthan arabhate svayam

tasya vyabhicaranty artha arabdhas ca punah punah

"One who follows the principles and instructions enjoined by the great sages of the past can utilize these instructions for practical purposes. Such a person can very easily enjoy life and pleasures. A foolish person who manufactures his own ways and means through mental speculation and does not recognize the authority of the sages who lay down unimpeachable directions is simply unsuccessful again and again in his attempts."

Texts 137-138

brahma, siva, narada, prahlada, suka, vyasa

sanakadi kari' yudhisthira pancadasa

priyavrata, prthu, dhruva, akrura, uddhava

'mahajana' hena nama yata ache saba //CB, Antya 9.137-138//

TRANSLATION

"Brahma, Siva, Narada, Prahlada, Sukadeva, Vyasa, the four Kumaras headed by Sanaka, the five Pandavas headed by Yudhisthira, Priyavrata, Prthu, Dhruva, Akrura, and Uddhava are all addressed as mahajanas.

COMMENTARY

See the entire Srimad Bhagavatam. See Hari-bhakti-kalpa-latika (2.4). See Laghu-bhagavatamrta, Bhaktamrta, text 2.

Text 139

‘bhakti’ se magena sabe isvara-carane

‘jnana’ bada haile ‘bhakti’ mage ki karane?//CB, Antya 9.139//

TRANSLATION

“They always beg for devotional service at the Lord’s lotus feet. If jnana was greater, why would they beg for bhakti?

Text 140

vina vicariya ki se saba mahajana

mukti chadi’ bhakti kene mage anuksana//CB, Antya 9.140//

TRANSLATION

“Why would these mahajanas reject liberation and always beg for bhakti without careful consideration?

COMMENTARY

The path of the mahajanas and the purport of the Vedic literatures is pure devotional service. Those unfortunate people who cannot understand this become misguided and opposed to the principles of the Vedas. Personalities like Brahma and Siva are devotees of the Supreme Lord. If jnana was superior to devotional service, these mahajanas would never have accepted the path of bhakti, they would have remained jnanis. Through reasoning, Kesava Bharati showed that according to the considerations of the mahajanas, bhakti is supreme. All mahajanas have rejected liberation, which is the desired goal of the jnanis, and have accepted the path of bhakti.

Text 141

sabara vacana ei purane pramana

ki vara magila brahmaisvarera sthana//CB, Antya 9.141//

TRANSLATION

“All their statements are supported by the Puranas. What benediction did Brahma ask from the Lord?

Text 142

In the Srimad Bhagavatam (10.14.30) it is stated:

tad astu me natha sa bhuri-bhago

bhave ’tra vanyatra tu va tirascam

yenaham eko ’pi bhavaj-jananam

bhutva niseve tava pada-pallavam//CB, Antya 9.142//

TRANSLATION

“My dear Lord, I therefore pray to be so fortunate that in this life as Lord Brahma or in another life, wherever I take my birth, I may be counted as one of Your devotees. I pray that wherever I may be, even among the animal species, I can engage in devotional service to Your lotus feet.’

Text 143

kiba brahma-janma, kiba hau yatha tatha

dasa hai’ yena toma seviye sarvatha//CB, Antya 9.143//

TRANSLATION

“O my Lord, in this birth as Brahma or in whatever other birth I may take, let me be Your servant and always engage in Your service.’

COMMENTARY

Whether or not I take an elevated birth like that of a demigod or a brahmana, may I never forget Your service.

Text 144

ei-mata yata mahajana-sampradaya

sabei sakala chadi' bhakti-matra caya"//CB, Antya 9.144//

TRANSLATION

"In this way all the mahajanas and their followers desire only devotional service and reject everything else."

Text 145

In the Visnu Purana (1.20.18) it is stated:

natha, yoni-sahasresu yesu yesu vrajamy aham

tesu tesv acyuta bhaktir acyutastu sada tvayi//CB, Antya 9.145//

TRANSLATION

"O Lord Acyuta, wherever I may be born among the thousands of species of life, may I always have unflinching devotion for You.

Text 146

svakarma-phala-nirdistam yam yam yonim vrajamy aham

tasyam tasyam hrsikesa, tvayi bhaktir drdha'stu me//CB, Antya 9.146//

TRANSLATION

"O Lord Hrsikesa, in whatever species of life I take birth as a result of my past activities, let me always remain fixed in Your devotional service."

Text 147

In the Srimad Bhagavatam (10.47.67) Nanda and the other cowherd speak as follows:

karmabhir bhramyamananam yatra kvapisvarecchaya

mangalacaritair danai ratir nah krsna isvare

“Wherever we are made to wander about this world by the Supreme Lord’s will, in accordance with the reactions to our fruitive work, may our good works and charity always grant us love for Lord Krsna.”

Text 148

ataeva sarva-mate bhakti se pradhana

mahajana-patha sarva-sastrera pramana//CB, Antya 9.148//

TRANSLATION

“Therefore the path of devotional service followed by the mahajanas is the best in every respect. This is confirmed in all the scriptures.”

Text 149

In the Mahabharata (Vana 313.117) it is stated:

tarko ’pratisthahsrutayo vibhinna

nasav rsir yasya matam na bhinnam

dharmasya tattvam nihitam guhayam

mahajano yena gatah sa panthah//CB, Antya 9.149//

TRANSLATION

“Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the Vedas, which are variegated, one cannot come to the right path by which religious principles are understood. The solid truth of religious principles is hidden in the heart of an unadulterated, self-realized person. Consequently, as the sastras confirm, one should accept whatever progressive path the mahajanas advocate.”

Text 150

‘bhakti bada’ suni’ prabhu bharatira mukhe

‘hari’ bali’ garjite lagila prema-sukhe//CB, Antya 9.150//

TRANSLATION

Hearing from the mouth of Kesava Bharati that bhakti is greater, the Lord loudly shouted the name of Hari in ecstatic love.

Text 151

prabhu bale,—“ami kata-dina prthivite

thakilana, ei satya kahila tomate//CB, Antya 9.151//

TRANSLATION

The Lord declared, “I will stay for some more time in this world. I am telling you the truth.

Text 152

yadi tumi ‘jnana bada’ balite amare

pravesitama aji tabe samudra-bhitare”//CB, Antya 9.152//

TRANSLATION

“If you would have told Me that jnana was greater, I would have entered the ocean today.”

COMMENTARY

Sri Gaurasundara said, “I have stayed in this world all this time just to establish the supremacy of devotional service.” If in his position as a guru Kesava Bharati would have minimized devotional service, then Gaurasundara would have wound up His pastimes by entering the ocean.

Text 153

santose dharena prabhu gurura carane

guru o prabhure namaskare prita-mane//CB, Antya 9.153//

TRANSLATION

In satisfaction the Lord caught hold of the feet of His guru, and His guru affectionately offered his obeisances to the Lord.

Text 154

prabhu bale,—“yara mukhe nahi bhakti-kathatapa,

sikha-sutra-tyaga tara saba vrtha”//CB, Antya 9.154//

TRANSLATION

The Lord said, “For anyone who does not discuss devotional service to the Supreme Lord, giving up the sikha and brahmana thread and engaging in austerity are all useless.”

COMMENTARY

If people who cultivate Krsna consciousness do not discuss topics of devotional service, then their activities like severe austerities, vows, and acceptance of ekadanda sannyasa after giving up sikha and brahmana thread all become useless.

Text 155

bhakti vina prabhura jijnasa nahi ara

bhakti-rasa-maya sri-caitanya-avatara//CB, Antya 9.155//

TRANSLATION

The Lord did not discuss anything besides devotional service, because Lord Caitanya was the incarnation of the mellows of devotional service.

Text 156

ratri dina eko na janena bhakta-gana

sarvada karena nrtya-kirtana-garjana//CB, Antya 9.156//

TRANSLATION

Forgetting whether it was day or night, the devotees constantly engaged in loud chanting and dancing.

COMMENTARY

Sri Gaurasundara never approves of any irrelevant rituals devoid of devotional service.

Text 157

eka-dina advaita sakala bhakta-prati

balila paramanande matta hai' ati//CB, Antya 9.157//

TRANSLATION

One day when Advaita Prabhu was intoxicated with ecstasy, He spoke to all the devotees.

Text 158

“suna bhai-saba, eka kara samavaya

mukha bhari’ gai’ aji sri-caitanya-raya//CB, Antya 9.158//

TRANSLATION

“Please listen, My dear brothers. Let us all together glorify Sri Caitanya Mahaprabhu.

COMMENTARY

The word samavaya means “together.”

Text 159

aji ara kona avatara gaoya nai

sarva-avatara-maya—caitanya-gosani//CB, Antya 9.159//

TRANSLATION

“Today we will not glorify any incarnation other than Lord Caitanya, who is the source of all other incarnations.

Text 160

ye prabhu karila sarva-jagata-uddhara

ama-saba lagi’ ye gauranga-avatara//CB, Antya 9.160//

TRANSLATION

“This Lord is the deliverer of the entire universe, and He has incarnated as Gauranga for our benefit.

Text 161

sarvatra amara yanra prasade pujita

sankirtana-hena dhana ye kaila vidita//CB, Antya 9.161//

TRANSLATION

“Because of Him, we are worshiped everywhere. It was He who introduced the wealth of sankirtana.

COMMENTARY

It is well-known throughout the world that Sri Gaurasundara has established the supremacy of sankirtana. In Sri Gaurasundara’s own words: sarvatma-snapanam param vijayate sri-krsna-sankirtanam—“All glories to Sri Krsna sankirtana, which fully refreshes everyone.”

Text 162

naci ami, tomara caitanya-yasa gao

simha hai’ gahi, pache mane bhaya pao”//CB, Antya 9.162//

TRANSLATION

“I will dance while you all sing the glories of Lord Caitanya, for if I sing as loud as a lion, you will all be frightened.”

Text 163

prabhu se apana lukayena nirantara

‘kruddha pache hayena’ sabara ei dara//CB, Antya 9.163//

TRANSLATION

The Lord generally concealed Himself, so they were afraid that He might become angry.

Text 164

tathapi advaita-vakya alanghya sabara

gaite lagila sri-caitanya-avatara//CB, Antya 9.164//

TRANSLATION

Still, Advaita’s instruction could not be disregarded. Therefore the devotees began singing the glories of Lord Caitanya.

Text 165

nacena advaita-simha parama vihvala

catur-dike gaya sabe caitanya-mangala//CB, Antya 9.165//

TRANSLATION

The lionlike Advaita danced and became overwhelmed in ecstasy as the devotees all around Him sang the auspicious glories of Lord Caitanya.

Text 166

nava avatarera suniya nama yasa

sakala vaisnava haila anande vivasa//CB, Antya 9.166//

TRANSLATION

All the devotees became stunned with ecstasy as they heard the chanting of the name and glories of this most recent incarnation.

Text 167

apane advaita caitanyera gita kari’

baliya nacena prabhu jagata nistari'//CB, Antya 9.167//

TRANSLATION

As Advaita danced, He sang a song He composed in glorification of Lord Caitanya for the deliverance of the entire universe

Text 168

“sri-caitanya-narayana karuna-sagara!

duhkhitera bandhu prabhu, more daya kara”//CB, Antya 9.168//

TRANSLATION

“O Lord Caitanya, You are Lord Narayana Himself. You are an ocean of mercy, and You are the friend of the distressed. Please be merciful on Me.”

Text 169

advaita-simhera sri-mukhera ei pada

ihara kirtane bade sakala sampada//CB, Antya 9.169//

TRANSLATION

By chanting this verse, which issued from the mouth of Advaita Simha, all one's opulences are increased.

Text 170

keha bale,—“jaya jaya sri-sacinandana”

keha bale,—“jaya gauracandra-narayana//CB, Antya 9.170//

TRANSLATION

Some devotees chanted, “Jaya Sacinandana!” Other devotees chanted, “Jaya Gauracandra-Narayana!

Text 171

jaya sankirtana-priya sri-gaura-gopala

jaya bhakta-jana-priya pasandira kala”//CB, Antya 9.171//

TRANSLATION

“All glories to Sri Gaura-gopala, who is fond of sankirtana! All glories to the Lord, who is dear to the devotees and who is death personified for the atheists.

Text 172

nacena advaita-simha—parama uddama

gaya sabe caitanyera guna-karma-nama//CB, Antya 9.172//

TRANSLATION

Advaita Simha danced with great enthusiasm as the devotees sang the names, qualities, and pastimes of Lord Caitanya.

Text 173

“pulake carita gaya, sukhe gadagadi’ yaya,

dekhare caitanya-avatara

vaikuntha-nayaka hari, dvija-rupe avatari’,

sankirtane karena vihara//CB, Antya 9.173//

TRANSLATION

“Just behold the incarnation of Lord Caitanya, who sings His own glories, whose hairs stand on end, and who rolls on the ground in ecstasy. Lord Hari, the hero of Vaikuntha, has incarnated in the form of a brahmana to enjoy pastimes of sankirtana.

Text 174

kanaka jiniya kanti, sri-vigraha sobhe ati,

ajanu-lambita bhuja saje re

nyasi-vara-rupa-dhara, apana-rase vihvala,

na jani kemana sukhe nace re//CB, Antya 9.174//

TRANSLATION

“His complexion is like gold, His hands extend to His knees, and His form is most attractive. He has accepted the form of a sannyasi, and He becomes overwhelmed in His own ecstatic mood. I cannot describe how jubilantly He dances.

Text 175

(This song was composed by Advaita)

jaya sri-gaurasundara, karuna-sindhu,

jaya jaya vrndavana-rayajaya jaya

samprati jaya, navadvipa-purandara,

carana-kamala deha’ chaya”//CB, Antya 9.175//

TRANSLATION

“All glories to Sri Gaurasundara, the ocean of mercy! All glories to the Lord of Vrndavana! All glories to the recently advented Lord of Navadvipa! Please give me shelter at Your lotus feet.”

Text 176

ei saba kirtana karena bhakta-gana

nacena advaita bhavi’ sri-gaura-carana//CB, Antya 9.176//

TRANSLATION

As all the devotees chanted, Advaita Prabhu danced and meditated on the lotus feet of Gauranga.

Text 177

nava-avatarera nutana pada suni’

ullase vaisnava saba kare hari-dhvani//CB, Antya 9.177//

TRANSLATION

Hearing the new verses glorifying the most recent incarnation, all the Vaisnavas chanted the name of Hari in great joy.

Text 178

ki adbhuta haila se kirtana-ananda

sabe taha varnite parena nityananda//CB, Antya 9.178//

TRANSLATION

The bliss of that kirtana was wonderful, indeed only Nityananda can describe it.

Text 179

parama uddama suni’ kirtanera dhvani

sri-vijaya asiya haila nyasi-mani//CB, Antya 9.179//

TRANSLATION

Hearing the tumultuous sound of that kirtana, the best of the sannyasis came to that place.

Text 180

prabhu dekhi' bhakta saba adhika harise

gayena, advaita nrtya karena ullase//CB, Antya 9.180//

TRANSLATION

When the devotees saw the Lord, they sang with greater enthusiasm and Advaita danced jubilantly.

Text 181

anande prabhure keha nahi kare bhaya

saksate gayena sabe caitanya-vijaya//CB, Antya 9.181//

TRANSLATION

In their ecstasy the devotees did not become frightened but continued chanting the Lord's glories in His presence.

Text 182

niravadhi dasya-bhave prabhura vihara

'muni krsnadasa' bai na balaye ara//CB, Antya 9.182//

TRANSLATION

Yet the Lord always enjoyed the mood of a servant and would say, "I am

Krsna’s servant.” He did not claim anything other than this.

Text 183

hena karo sakti nahi sammukhe tahane

‘isvara’ kariya balibeka ‘dasa’ vine//CB, Antya 9.183//

TRANSLATION

No one had the power to stand before the Lord and address Him as isvara rather than dasa.

Text 184

tathapiha sabe advaitera bala dhari’

gayena nirbhaya haiya caitanya sri-hari//CB, Antya 9.184//

TRANSLATION

Still, by the strength of Advaita, the devotees fearlessly glorified Lord Caitanya.

Text 185

ksaneka thakiya prabhu atma-stuti suni’

lajja yena paite lagila nyasi-mani//CB, Antya 9.185//

TRANSLATION

The Lord stood there for a moment, but on hearing His own glorification, He became somewhat embarrassed.

Text 186

sabasiksaite siksa-guru bhagavan

vasaya calilasuni’ apana-kirtana//CB, Antya 9.186//

TRANSLATION

To teach everyone, the Supreme Lord, who is the instructing spiritual master, then left that place for His own residence.

Text 187

tathapi kaharo citte na janmila bhaya

visese gayena aro caitanya-vijaya//CB, Antya 9.187//

TRANSLATION

Even then the devotees did not become frightened. Rather they chanted with greater enthusiasm.

Text 188

anande kaharo bahya nahika sarire

sabe dekhe—prabhu ache kirtana-bhitare//CB, Antya 9.188//

TRANSLATION

They all became so absorbed in ecstasy that they lost external consciousness. Then they saw the Lord dancing in the kirtana.

Text 189

matta-praya sabei caitanya-yasa gaya

sukhe sune sukrti, duskrti duhkha paya//CB, Antya 9.189//

TRANSLATION

They all chanted the glories of Lord Caitanya like madmen. The pious onlookers felt happy, while the impious onlookers felt distressed.

Text 190

sri-caitanya-yase prita na haya yahara

brahmacarya-sannyase va ki karya tahara//CB, Antya 9.190//

TRANSLATION

What is the use of being a sannyasi or a brahmacari if one is not attracted to the glorification of Lord Caitanya?

COMMENTARY

The brahmacarya and sannyasa asramas are superior to the grhastha and vanaprastha asramas. Yet the cultivation of asrama-dharma by those who, in spite of being situated in superior asramas, have no love for the glorification of Sri Caitanya is useless.

Text 191

ei mata parananda-sukhe bhakta-gana

sarva-kala karena sri-hari-sankirtana//CB, Antya 9.191//

TRANSLATION

In this way, the devotees always engaged in congregationally chanting the name of Hari in transcendental ecstasy.

Text 192

e saba ananda-krida padile sunile

e saba gosthite asiyao seha mile//CB, Antya 9.192//

TRANSLATION

Whoever reads or hears about these blissful pastimes certainly attains the association of such devotees.

Text 193

nrtya-gita kari' sabe maha-bhakta-gana

ailena prabhure karite darasana//CB, Antya 9.193//

TRANSLATION

While chanting and dancing in this way, all the devotees went to meet the Lord at His residence.

Text 194

sri-caitanya prabhu nija-kirtana suniya

sabare dekhai bhaya achena suiya//CB, Antya 9.194//

TRANSLATION

But after hearing the devotees chant His glories, Sri Caitanya laid down to induce fear in them.

Text 195

sukrti govinda janailena prabhure//CB, Antya 9.195//

TRANSLATION

“vaisnava sakala asiyachena duyare”

COMMENTARY

The pious Govinda informed the Lord, “All the Vaisnavas have come to

see You.”

Text 196

govindere ajna haila sabare anite

sayane achena, na cahena karo bhite//CB, Antya 9.196//

TRANSLATION

On receiving permission, Govinda brought the devotees in, but the Lord remained lying down ignoring them.

Text 197

bhaya-yukta haiya sakala bhakta-gana

cintite lagila gauracandrera carana//CB, Antya 9.197//

TRANSLATION

Then all the devotees became fearful, and they began to meditate on Gauracandra’s lotus feet.

Text 198

ksaneke uthila prabhu sri-bhakta-vatsala

balite lagila,—“aye vaisnava-sakala!//CB, Antya 9.198//

TRANSLATION

After a moment, the Lord, who is affectionate to His devotees, began to speak: “O Vaisnavas!

Text 199

ahe ahe srinivasa-pandita udara!

aji tumi saba ki karila avatara//CB, Antya 9.199//

TRANSLATION

“O magnanimous Srivasa Pandita, what were you doing today?

Text 200

chadiya krsnera nama, krsnera kirtana

ki gaila amare ta bujhaha ekhana”//CB, Antya 9.200//

TRANSLATION

“You gave up the glorification of Krsna and His name, and then who did you glorify? Please tell Me.”

Text 201

mahavaktasrinivasa balena,—“gosani!

jivera svatantra-sakti mule kichu nai//CB, Antya 9.201//

TRANSLATION

The eloquent Srivasa Pandita replied, “O Gosani, there is no independence at all for the living entity.

Text 202

yena karayena, yena balayena isvare

se-i aji balilana, kahila tomare”//CB, Antya 9.202//

TRANSLATION

“I can clearly tell You that today we acted and spoke in whatever way the

Lord inspired us.”

Text 203

prabhu bale,—“tumi-saba haiya pandita

lukaya ye, kene tare karaha vidita”//CB, Antya 9.203//

TRANSLATION

The Lord said, “You are all learned scholars. Why would you expose someone who wants to remain hidden?”

COMMENTARY

Sri Gaurasundara said to Srivasa and the other devotees, “You are all learned, so why did you begin glorifying Gaura instead of glorifying the names of Krsna? When Lord Krsna desires to conceal His own identity, what will you gain by disclosing those topics?”

Text 204

suniya prabhura vakya pandita-srivase

haste surya acchadiya mane mane hase//CB, Antya 9.204//

TRANSLATION

On hearing the Lord’s words, Srivasa Pandita chuckled to himself as he tried to cover the sun with his two hands.

Text 205

prabhu bale,—“ki sanketa kaila hasta diya

tomara sanketa tumi kahata’ bhangiya”//CB, Antya 9.205//

TRANSLATION

The Lord then asked him, “What is the meaning of this gesture you are making with your hands? Please explain.”

Text 206

srivasa balena—“haste surya dhakilana

tomare vidita kari’ ei kahilana//CB, Antya 9.206//

TRANSLATION

Srivasa Pandita said, “To tell You the truth, I was covering the sun with my hands.

Text 207

haste ki kakhana pari surya acchadite

sei mata asambhava toma lukaite//CB, Antya 9.207//

TRANSLATION

“But how is it possible to cover the sun with one’s hands? Similarly, it is impossible to hide You.

Text 208

surya yadi haste va hayena acchadita

tabu tumi lukaite nara’ kadacita//CB, Antya 9.208//

TRANSLATION

“Even if the sun can somehow or other be covered by one’s hands, You will never be able to hide Yourself.

Text 209

ye narila lukaite ksiroda-sagare

lokalaye acchadana kise kari’ tanre//CB, Antya 9.209//

TRANSLATION

“How could one hide in this world when He could not hide in the ocean of milk?

Text 210

hemagiri setubandha prthivi paryanta

tomara nirmala yase purila diganta//CB, Antya 9.210//

TRANSLATION

“From the Himalayas to Setubandha, throughout the world, Your spotless glories are spread in all directions.

Text 211

a-brahmanda purna haila tomara kirtane

kata jana danda tumi kariba kemane”//CB, Antya 9.211//

TRANSLATION

“The chanting of Your glories has filled the entire universe. How many people can You punish for this?”

Text 212

sarva-kala bhakta-jaya badana isvare

hena-kale adbhuta haila asi’ dvare//CB, Antya 9.212//

TRANSLATION

The Lord always increases the glories of His devotees. At that time something wonderful happened just outside the door.

Text 213

sahasra sahasra jana na jani kothara

jagannatha dekhi’ aila prabhu dekhibara//CB, Antya 9.213//

TRANSLATION

Thousands of people who had come to take darsana of Lord Jagannatha suddenly came to see Lord Caitanya.

Text 214

keha va tripura, keha catigrama-vasisri

hattiya loka keha, keha banga-desi//CB, Antya 9.214//

TRANSLATION

Some people came from Tripura, some came from Catigrama, some came from Srihatta, and some came from Bengal.

Text 215

sahasra sahasra loka karena kirtana

sri-caitanya-avatara kariya varnana//CB, Antya 9.215//

TRANSLATION

There were thousands of people performing kirtana in glorification of Lord Caitanya.

Text 216

“jaya jaya sri-krsna-caitanya vanama

lijaya jaya nija-bhakti-rasa-kutuhali//CB, Antya 9.216//

TRANSLATION

“All glories to Sri Krsna Caitanya, who wears a garland of forest flowers! All glories to the Lord, who eagerly enjoys the mellows of His own devotional service!

Text 217

jaya jaya parama sannyasi-rupa-dhari

jaya jaya sankirtana-lampata-murari//CB, Antya 9.217//

TRANSLATION

“All glories to the Supreme Lord, who has accepted the form of the topmost sannyasi! All glories to Murari, who is most attached to the process of sankirtana!

The phrase sankirtana-lampata refers to one who is more intensely attached to the congregational chanting of Krsna’s glories than to other limbs of devotional service.

Text 218

jaya jaya dvija-raja vaikuntha-vihari

jaya jaya sarva-jagatera upakari//CB, Antya 9.218//

TRANSLATION

“All glories to the best of the brahmanas, who always enjoys in Vaikuntha! All glories to the Supreme Lord, who is the greatest

benefactor of the world!

Text 219

jaya krsna-caitanya sri-sacira nandana

ei-mata gai nace sata-sankhya jana//CB, Antya 9.219//

TRANSLATION

“All glories to Sri Krsna Caitanya, the son of Saci!” In this way hundreds of people chanted and danced.

Text 220

srivasa balena,—“prabhu, ebe ki kariba

sakala samsara gaya, kotha lukaiba//CB, Antya 9.220//

TRANSLATION

Then Srivasa Pandita said, “O my Lord, what will You do now? The whole world is singing Your glories. Where will You hide?

Text 221

muni ki sikhai prabhu e saba lokere

ei-mata gaya prabhu, sakala samsare//CB, Antya 9.221//

TRANSLATION

“Have I taught all these people? O Lord, the entire world chants Your glories in this way.

Texts 222-223

adrsya avyakta tumi haiyao natha!

karunaya haiyacha jivera saksata

luka o apane tumi, prakasa apane

yare anugraha kara’ jane se-i jane” //CB, Antya 9.222-223//

TRANSLATION

“O Lord, although You are unseen and unmanifest, You have now mercifully manifest Yourself before the people of this world. You hide Yourself, and You manifest Yourself. Only one who receives Your favor can know You.”

COMMENTARY

The Mundaka Upanisad (1.1.5-6) says:

yat tad adresyam agrahyam agotram avarnam acaksuh-srotram tad apani-padam nityam vibhum sarva-gatam su-suksmam tad avyayam yad bhuta-yonim paripasyanti dhirah

“Self-controlled persons are able to see the Supreme Personality of Godhead, who cannot be seen by material eyes or understood by the material mind, who has no material family, no material caste, and no material eyes, ears, hands, or feet, who is eternal, all-powerful, all-pervading, subtle, and unchanging, and who is the creator of all.”

In the Narayana Upanisad it is stated:

yad ekam avyaktam ananta-rupam

visvam puranam tamasah parastat

tad evartam tadusatyam ahus tad

eva brahma param kavinam

“The one, unmanifested, who possesses unlimited forms, the primeval Lord of the universe and the Lord who is transcendental to the material creation, is certainly the sustainer, the Absolute Truth, and the Supreme Brahman of the sages.”

The Laghu-bhagavatamrta (404-405) quotes the following verses from the Mahabharata (Santi 339.44-45):

etat tvaya na vijneyam rupavan iti drsyate

icchan muhurtat nasyeyam iso 'ham jagatam guruh

maya hy esa maya srsta yan mam pasyasi narada

sarva-bhuta-gunair yuktam naiva tvam jnatum arhasi

“Do not consider that I am visible because I have a material form. If I wish I can disappear within a moment. I am the controller and spiritual master of the universe. O Narada, the form of Mine that you are now seeing is the creator of the illusory energy, therefore you should know that I am completely unaffected by the three modes of material nature.”

The Laghu-bhagavatamrta (419) further quotes the Mahabharata as follows:

na sakyah sa tvaya drastum asmabhir va brhaspate

yasya prasadam kurute sa va tam drastum arhati"

“O Brhaspati, neither you nor we are able to see the Lord. Only one who attains the Lord’s mercy is able to see Him.”

The Laghu-bhagavatamrta (423) quotes the Padma Purana as follows:

sac-cid-ananda-rupatvat syat krsno ’dhoksajo ’py asau

nija-sakteh prabhavena svam bhaktan darsayet prabhuh

“Because His form is eternal and full of knowledge and bliss, Lord Krsna is beyond the perception of the senses. By the power of His own transcendental potency, the Lord shows Himself to His devotees.”

Text 224

prabhu bale,—“tumi nija-sakti prakasiya

balao lokera mukhe janilana iha//CB, Antya 9.224//

TRANSLATION

The Lord said, “I can understand that you have made these people glorify Me by manifesting your spiritual potency.

Text 225

tomare harila muni sunaha pandita!

janilana—tumi sarva-sakti-samanvita”//CB, Antya 9.225//

TRANSLATION

“O Pandita, I have been defeated by you. I can understand that you possess all potencies.”

Text 226

sarva-kala prabhu badayena bhakta-jaya

e tana svabhava—vede bhagavate kaya//CB, Antya 9.226//

TRANSLATION

It is the nature of the Lord to always increase the glories of His devotees. This is confirmed in the Vedas and in the Bhagavatam.

Text 227

hasya-mukhe sarva-vaisnavere gaura-raya

vidaya dilena, sabe calila vasaya//CB, Antya 9.227//

TRANSLATION

Then, smiling on the devotees, the Lord sent them off, and they returned to their residences.

Text 228

hena se caitanyadeva sri-bhakta-vatsala

ihane se ‘krsna’ kari’ gayena sakala//CB, Antya 9.228//

TRANSLATION

Such was the affection shown to the devotees by Lord Caitanya, who is glorified by everyone as Krsna Himself.

Text 229

nityananda-advaitadi yateka pradhana

sabe bale “sri-krsna-caitanya bhagavan”//CB, Antya 9.229//

TRANSLATION

Nityananda Prabhu, Advaita Acarya, and all other leading devotees declare that Sri Krsna Caitanya is the Supreme Personality of Godhead.

Text 230

e sakala isvarera vacana langhiya

anyere balaye ‘krsna’ se-i abhagiya//CB, Antya 9.230//

TRANSLATION

Anyone who does not accept the verdict of such great personalities but accepts someone else as Krsna is certainly unfortunate.

COMMENTARY

The visnu-tattvas Sri Nityananda and Sri Advaita as well as other prominent devotees of Gaura accepted Sri Caitanyadeva as the original Personality of Godhead. But unfortunate people by defective intelligence designate living entities influenced by the threefold material miseries as Krsna. Sri Krsna Caitanyadeva taught living entities how to attain ecstatic

love for Krsna, the topmost of all goals of life. People who attribute the position of God on human beings accept preachers of extraneous desires, karma, and jnana as God rather than accepting them as lumps of matter forced to enjoy the results of karma. This is the symptom of their great misfortune.

Text 231

sesasayi laksmikanta srivatsa-lanchana

kaustubha-bhusana ara garuda-vahana//CB, Antya 9.231//

TRANSLATION

The Supreme Lord lies on Sesa Naga, He is the husband of the goddess of fortune, His chest is decorated with the mark of Srivatsa and the Kaustubha jewel, and His carrier is Garuda.

Texts 232-233

e saba krsnera cihna janiha niscaya

ganga ara karo pada-padme na janmaya

sri-caitanya vina iha anye na sambhave

ei kahe vede sastre sakala vaisnave//CB, Antya 9.232-233//

TRANSLATION

Know for certain that all these symptoms are found in Krsna, and that mother Ganges does not appear from the lotus feet of anyone else. Except for Lord Caitanya, these symptoms are not possibly found in anyone else. This is the statement of the Vedic literatures and the Vaisnavas.

COMMENTARY

The Ganges emanates from the lotus feet of Krsna, who is the cause of

all causes, whose form is eternal, full of knowledge and bliss, and who is the Supreme Personality of Godhead. Except Sri Krsna, all the demigods hold the Ganges water on their heads. The Ganges cannot emanate from the feet of any demigod. To attain the lotus feet of Sri Gaurasundara, Gangadevi induced common people to give up the observance of the Sri Vaisnavas from the Ramanuja-sampradaya and take bath in the Ganges, because Sri Gaurasundara followed the local tradition and took bath in the Jahnavi, who emanated from His lotus feet.

See the Srimad Bhagavatam (9.4.63-68 and 1.9.37). In the Srimad Bhagavatam (11.14.15) it is stated:

na tatha me priya-tama

atma-yonir na sankarahna

ca sankarsano na srir

naivatma ca yatha bhavan

"O Uddhava, neither Brahma, nor Sankara, nor Sankarsana, nor Laksmi, nor even My own self is as dear to Me as you."

In the Srimad Bhagavatam (10.3.8-9) it is stated:

nisithe tama-udbhute

jayamane janardane

devakyam deva-rupinyam

visnuh sarva-guha-sayah

avirasid yatha pracyam

disindur iva puskalah

tam adbhutam balakam ambujeksanam

catur-bhujam sankha-gadady-udayudham

srivatsa-laksmam gala-sobhi-kaustubham

pitambaram sandra-payoda-saubhagam

“Then the Supreme Personality of Godhead, Visnu, who is situated in the core of everyone’s heart, appeared from the heart of Devaki like the full moon rising on the eastern horizon, because Devaki was of the same category as Sri Krsna. Vasudeva then saw the newborn child, who had very wonderful lotuslike eyes and who bore in His four hands the four weapons sankha, cakra, gada, and padma. On His chest was the mark of Srivatsa and on His neck the brilliant Kaustubha gem.”

In the Srimad Bhagavatam (10.3.13) it is stated:

vidito ’si bhavan saksat

purusah prakrteh parah

“Now I can understand that You are the Supreme Person, beyond material existence.”

In the Srimad Bhagavatam (10.66.13-14) it is stated:

sankhary-asi-gada-sarnga- srivatsady-upalaksitam

bibhranam kaustubha-manim vana-mala-vibhusitam

kauseya-vasasi pite vasanam garuda-dhvajam

amulya-mauly-abharanam sphuran-makara-kundalam

“He carried the conchshell, disc, sword, club, and Sarnga bow. He was decorated with the mark of Srivatsa, the Kaustubha gem, and a garland of forest flowers. He was dressed in upper and lower garments of fine yellow silk. His banner bore the image of Garuda, and He wore a valuable crown and gleaming, shark-shaped earrings.”

In the Srimad Bhagavatam (1.18.21) it is stated:

athapi yat-pada-nakhavasrstam

jagad virincopahrtarhanambhah

sesam punaty anyatamo mukundat

ko nama loke bhagavat-padarthah

“Who can be worthy of the name of the Supreme Lord but the Personality

of Godhead Sri Krsna? Brahmaji collected the water emanating from the nails of His feet in order to award it to Lord Siva as a worshipful welcome. This very water [the Ganges] is purifying the whole universe, including Lord Siva."

In the Srimad Bhagavatam (10.70.44) it is stated:

yasyamalam divi yasah prathitam rasayam

bhumau ca te bhuvana-mangala dig-vitanam

mandakiniti divi bhogavatiti cadho

gangeti ceha caranambu punati visvam

"My dear Lord, You are the symbol of everything auspicious. Your transcendental name and fame is spread like a canopy all over the universe, including the higher, middle, and lower planetary systems. The transcendental water that washes Your lotus feet is known in the higher planetary systems as the Mandakini River, in the lower planetary systems as the Bhogavati, and in this earthly planetary system as the Ganges. This sacred, transcendental water flows throughout the entire universe, purifying wherever it goes."

Text 234

sarva-vaisnavera vakya ye adare laya

sei saba jana paya sarvatra vijaya//CB, Antya 9.234//

TRANSLATION

Whoever respectfully accepts the statements of the Vaisnavas is victorious everywhere.

COMMENTARY

Those who are dedicated to the scriptural conclusions and who faithfully accept the instructions and understanding of the Lord's devotees become victorious everywhere.

Text 235

hena-mate mahaprabhu sri-gaurasundara

bhakta-gosthi-sange viharena nirantara//CB, Antya 9.235//

TRANSLATION

In this way Sri Gaurasundara always enjoyed pastimes in the company of His devotees.

Text 236

prabhu vedi' bhakta-gana vasena sakala

caudige sobhaye yena candrera mandala//CB, Antya 9.236//

TRANSLATION

One day all the devotees were sitting around the Lord like the stars surrounding the moon.

Text 237

madhye sri-vaikuntha-natha nyasi-cudamani

niravadhi krsna-katha kari' hari-dhvani//CB, Antya 9.237//

TRANSLATION

The Lord of Vaikuntha and crest jewel of the sannyasis was sitting in the middle incessantly narrating the glories of Lord Krsna.

Text 238

henai samaye dui mahabhagyavan

hailena asiya prabhura vidyamana//CB, Antya 9.238//

TRANSLATION

At that time two most fortunate souls came before the Lord.

Text 239

sakara-mallika, ara rupa—dui bhai

dui-prati krpa-drstye cahila gosani//CB, Antya 9.239//

TRANSLATION

The Lord then mercifully glanced on those two brothers, Sakara Mallika and Rupa.

Text 240

dure thaki' dui bhai dandavata kari'

kakurvada karena dasane trna dhari'//CB, Antya 9.240//

TRANSLATION

From a distance the two brothers fell flat, offering obeisances to the Lord. Taking straw in their mouths, they spoke with great humility.

Text 241

"jaya jaya mahaprabhu sri-krsna-caitanya

yanhara krpaya haila sarva-loka dhanya//CB, Antya 9.241//

TRANSLATION

"All glories to Sri Krsna Caitanya Mahaprabhu, by whose mercy all people have become fortunate!

Text 242

jaya dina-vatsala jagata-hitakari

jaya jaya parama-sannyasi-rupa-dhari//CB, Antya 9.242//

TRANSLATION

“All glories to the Supreme Lord, who is kind to the fallen and who is the benefactor of the world! All glories to the Supreme Lord, who has accepted the form of a sannyasi!

Text 243

jaya jaya sankirtana-vinoda ananta

jaya jaya jaya sarva-adi-madhya-ananta//CB, Antya 9.243//

TRANSLATION

“All glories to the Supreme Lord, who enjoys unlimited pastimes of sankirtana! All glories to the Lord, who is the beginning, middle, and end of everything!

Text 244

apane haiyasri-vaisnava-avatara

bhakti diya uddharila sakala samsara//CB, Antya 9.244//

TRANSLATION

“You have incarnated as a Vaisnava, and by distributing devotional service, You have delivered the entire world.

Text 245

tabe prabhu, more na uddhara kon kaje

muni ki na hao prabhu, samsarera majhe//CB, Antya 9.245//

TRANSLATION

“Then for what reason, my Lord, are You not delivering us? Do we not belong to this world?

Text 246

ajanma visaya-bhoge haiya mohita

na bhajilun tomara carana-nija-hita//CB, Antya 9.246//

TRANSLATION

“Since our birth we have been bewildered by sense gratification, therefore we have not worshiped Your lotus feet for our own benefit.

Text 247

tomara bhaktera sange gosthi na karilun

tomara kirtana na karilun nasunilun//CB, Antya 9.247//

TRANSLATION

“We have neither associated with Your devotees nor have we chanted or heard Your kirtanas.

Text 248

rajapatra kari’ more vancana karila

tabe more manusya-janama kene dila//CB, Antya 9.248//

TRANSLATION

“You have deceived us by making us ministers of a king. Why then have

You given us this human form of life?

Text 249

ye manusya-janma lagi’ deve kamya kare

hena janma diyao vancila prabhu, more//CB, Antya 9.249//

TRANSLATION

“The demigods pray for a human birth. Yet even though You have given us a human birth, You have deceived us.

Text 250

ebe ei krpa kara amaya haiyavrksa-mule

padi’ thakon tora nama laiya//CB, Antya 9.250//

TRANSLATION

“Therefore please be merciful on us this time, without duplicity, so that we may live under a tree and chant Your names.

Text 251

ye tomara priya-patra laoyaya tomare

avasesa-patra yena hana tara dvare”//CB, Antya 9.251//

TRANSLATION

“May we be blessed with the opportunity to receive the remnants of Your dear servant at the door of his house.”

COMMENTARY

Sri Rupa and Sanatana Prabhus said to Mahaprabhu Sri Gaurasundara,

“You are the most magnanimous bestower of ecstatic love for Lord Krsna. You have accepted the dress of a devotee for the benefit of the entire world. You are Krsna, the original Personality of Godhead, the only worshipable Lord for all living entities. Your servants bring the entire world to Your lotus feet. We wish to become dogs, eating remnants in their house. The perfection of human life is to become servants of Gaura’s devotees. Since we are highly placed representatives of a king, we have been deprived of becoming servants of the Vaisnavas. The only goal of human life is to serve Krsna under the subordination of Gaura. Those who cannot understand this become averse to Krsna and thus invite inauspiciousness on themselves.”

Text 252

ei-mata rupa-sanatana—dui bhai

stuti kare, sune prabhu caitanya-gosani//CB, Antya 9.252//

TRANSLATION

In this way the two brothers, Rupa and Sanatana, offered prayers, which were heard by Lord Caitanya.

Text 253

krpa-drstye prabhu dui-bhaire cahiya

balite lagila ati sadaya haiya//CB, Antya 9.253//

TRANSLATION

The Lord then mercifully glanced at the two brothers and began to speak with compassion.

Text 254

prabhu bale,—“bhagyavanta tumi-dui jana

bahira haila chindi’ samsara-bandhana//CB, Antya 9.254//

TRANSLATION

The Lord said, “Both of you are fortunate, for you have cut through the bonds of material life and left home.

Text 255

visaya-bandhane baddha sakala samsara

se bandhana haite tumi dui haila para//CB, Antya 9.255//

TRANSLATION

“The whole world is bound by the knots of material enjoyment, yet you have freed yourselves from that bondage.

Text 256

prema-bhakti-vancha yadi karaha ekhane

tabe dhari’ pada ei advaita-carane//CB, Antya 9.256//

TRANSLATION

“Now, if you desire pure love of God, then grab hold of the lotus feet of Advaita Prabhu.

Text 257

bhaktira bhandarisri-advaita mahasaya

advaitera krpaya se krsna-bhakti haya”//CB, Antya 9.257//

TRANSLATION

“Sri Advaita Prabhu is in charge of the storehouse of devotional service.

Devotional service is achieved by His mercy.”

Text 258

sunina prabhura ajna dui mahajane

dandavata padilena advaita-carane//CB, Antya 9.258//

TRANSLATION

Hearing the Lord’s instruction, those two great souls fell flat at the feet of Advaita Prabhu.

Text 259

“jaya-jaya sri-advaita patita-pavana

mui-dui-patitere karaha mocana”//CB, Antya 9.259//

TRANSLATION

“All glories to Sri Advaita, the deliverer of the fallen souls! We are most fallen, so please deliver us.”

Text 260

prabhu bale,—“suna suna acarya-gosani!

kali-yuge emana virakta jhata nai//CB, Antya 9.260//

TRANSLATION

The Lord then said, “Please listen, Advaita Gosani. There are no persons in Kali-yuga as renounced as these two.

Text 261

rajya-sukha chadi', kantha karanga laiya

mathuraya thakena krsnera nama laiya//CB, Antya 9.261//

TRANSLATION

“They left royal pleasures and accepted only loincloths and torn quilts. They reside in Mathura and always chant Krsna's name.

Text 262

amayaya krsna-bhakti deha' e-donhere

janma-janma ara yena krsna na pasare//CB, Antya 9.262//

TRANSLATION

“Please bestow pure devotional service on them so that they do not forget Krsna life after life.

Text 263

bhaktira bhandari tumi, vine bhakti dile

krsna-bhakti, krsna-bhakta, krsna kare mile?”//CB, Antya 9.263//

TRANSLATION

“You are the storekeeper of devotional service. Who can attain devotion to Krsna, the association of Krsna's devotees, or Krsna Himself unless You give him devotional service?”

Text 264

advaita balena,—“prabhu! sarva-data tumi

tumi ajna dile se dibare pari ami//CB, Antya 9.264//

TRANSLATION

Advaita Prabhu replied, “O Lord, You are the giver of everything. If You order Me, then I can give.

Text 265

prabhu ajna dile se bhandari dite pare

ei mata yare krpa kara’ yara dvare//CB, Antya 9.264//

TRANSLATION

“A storekeeper can dispense goods only on the order of the proprietor. In the same way, a person who is favored by You will certainly receive devotional service.

COMMENTARY

Sri Gaurahari said to Sri Advaita Prabhu, “You alone are responsible for the storehouse of devotional service. Without Your mercy, even a servant of Krsna cannot attain the service of Krsna.” In reply, Sri Advaita said, “The storehouse of devotional service actually belongs to You. You are the proprietor. Although by Your order I am the protector of devotional service, I cannot give it to anyone without Your permission.”

Text 266

kaya-mano-vacane mohara ei kathae-duira

prema-bhakti hauka sarvatha”//CB, Antya 9.266//

TRANSLATION

“With My body, mind, and speech I bless them both to have prema-bhakti in every respect.”

Text 267

suni’ prabhu advaitera krpa-yukta-vani

ucca kari’ balite lagila hari-dhvani//CB, Antya 9.267//

TRANSLATION

Hearing the merciful statement of Advaita, the Lord loudly chanted the holy name of Hari.

Text 268

dabira-khasere prabhu balite lagila//CB, Antya 9.268//

TRANSLATION

“ekhane tomara krsna-prema-bhakti haila

COMMENTARY

Lord Caitanya then spoke to Dabira Khasa, “Now you have received ecstatic love for Krsna.

Text 269

advaitera prasade ye haya krsna-bhakti

janiha advaite krsnera purna-sakti//CB, Antya 9.269//

TRANSLATION

“Devotional service is possible by the mercy of Advaita Prabhu. Know for certain that He possesses all the potencies of Krsna.

Text 270

kata-dina jagannatha-sri-mukha dekhiya

tabe dui bhai mathuraya thaka’ giya//CB, Antya 9.270//

TRANSLATION

“Both of you remain here for some time to see the lotus face of Lord Jagannatha, then go reside in Mathura.

Text 271

toma-saba haite yata rajasa tamasa

pascima sabare giya deha’ bhakti-rasa//CB, Antya 9.271//

TRANSLATION

“You should both distribute the mellows of devotional service to the people of the West, who are under the influence of the modes of passion and ignorance.

COMMENTARY

Many atrocities were committed by hostile elements in Sri Mathura-mandala. Places like Gokula and the house of Nanda Maharaja show examples of those atrocities. Under the influence of their inherent qualities, many inhabitants of the West are envious of devotees and situated in the mode of ignorance. Sri Rupa and Sanatana, the commanders-in-chief of Sri Gaura’s army, empowered people from the West by softening their hard hearts with a flood of the mellows of devotional service.

Texts 272-273

amiha dekhiba giya mathura-mandala

ama thakibare sthala kariha virala”

sakara-mallika nama ghucaiya tana

sanatana avadhuta thuilena nama//CB, Antya 9.272-273//

TRANSLATION

“Later I will come to Mathura. Arrange a secluded place for My stay.” The Lord then changed the name of Sakara Mallika to Sanatana.

COMMENTARY

Since the two brothers, who belonged to a Karnataka brahmana family, engaged in the service of a Mohammedan King in the district of Maldah, they were known as Dabira Khasa and Sakara Mallika. At the time of awarding them spiritual names, Sri Gaurasundara gave Sakara Mallika the name Avadhuta Sanatana, and He gave Dabira Khasa the name Sri Rupa. In the ancient Kharosti language of Northwest India they are not referred to by any name other than Sri Rupa and Sri Sanatana.

Sriman Mahaprabhu expressed a desire to go live in a solitary place in Vrndavana. He decided that He would not personally take up the preaching work but would have Sri Rupa and Sanatana do the preaching.

Text 274

adyapiha dui bhai—rupa-sanatana

caitanya-krpaya haila vikhyata-bhuvana//CB, Antya 9.274//

TRANSLATION

By the mercy of Lord Caitanya, the two brothers Rupa and Sanatana are famous throughout the world even today.

Text 275

yara yata kirti bhakti-mahima udara

sri-caitanya-candra se saba karaye pracara//CB, Antya 9.275//

TRANSLATION

Sri Caitanyacandra always broadcast the glories of their fame, devotional service, and magnanimity.

Texts 276-277

nityananda-tattva kiba advaitera tattva

yata mahapriya-bhakta-gosthira mahattva

caitanya-prabhu se saba karila prakase

sei prabhu saba iha kahena santose//CB, Antya 9.276-277//

TRANSLATION

In great satisfaction Lord Caitanya proclaimed the glories of Nityananda Prabhu, Advaita Prabhu, and His other dear devotee associates.

Texts 278-279

ye bhakta ye vastu-yanra yena avatara

vaisnava, vaisnavi yanra amse janma yanra

yanra yena mata puja yanra ye mahattva

caitanya-prabhu se saba karilena vyakta//CB, Antya 9.278-279//

TRANSLATION

Lord Caitanya revealed who were His devotees, what was their previous identity, which Vaisnava or Vaisnavi the devotees were expansions of, what was their mode of worship, and what were their glories.

Text 280

eka-dina prabhu vasiyache suprakase

advaita-srivasa-adi-bhakta cari-pase//CB, Antya 9.280//

TRANSLATION

One day the Lord was sitting among the devotees headed by Advaita and Srivasa.

Text 281

srivasa-pandite tabe isvara apane

acaryera varta jijnasena tana sthane//CB, Antya 9.281//

TRANSLATION

The Lord then asked Srivasa Pandita about Advaita Acarya.

Text 282

prabhu bale,—“srinivasa, kaha ta’ amare

ki-rupa vaisnava tumi vasa’ advaitere”//CB, Antya 9.282//

TRANSLATION

The Lord said, “O Srivasa, please tell Me what kind of Vaisnava you think Advaita Prabhu is.”

Text 283

mane bhavi’ balilasrivasa mahasaya//CB, Antya 9.283//

TRANSLATION

“suka va prahlada yena mora mane laya”

COMMENTARY

Srivasa Pandita thought for a moment and then said, “I consider Him similar to Sukadeva or Prahlada.”

Text 284

advaitera upama prahlada, suka yena

suni’ prabhu krodhe srivasere marilena//CB, Antya 9.284//

TRANSLATION

Hearing the comparison of Advaita with Prahlada and Sukadeva, the Lord became angry and hit Srivasa.

Text 285

pita yena putre sikhaite snehe mare

ei mata eka cada haila srivasere//CB, Antya 9.285//

TRANSLATION

As an affectionate father spanks his son to teach him, in the same way the Lord gave one slap to Srivasa.

Text 286

“ki balili ki balili pandita-srivasa!

mohara nadare kaha suka va prahlada!//CB, Antya 9.286//

TRANSLATION

“What did you say? What did you say, Pandita Srivasa? You are saying My Nada is like Sukadeva or Prahlada!

Text 287

ye sukere ‘mukta’ tumi bala sarva-mate

kalikara balaka suka nadara agete//CB, Antya 9.287//

TRANSLATION

“You may say that Sukadeva is fully liberated, but in front of Nada, he is like an infant.

Text 288

eta bada vakya mora nadare balili

aji bada srivasiya more duhkha dili”//CB, Antya 9.288//

TRANSLATION

“How dare you say such things about My Nada? O Srivasa, you have given Me great distress today.”

Text 289

etha bali’ krodhe hate chipa-yasti laiyasri

vasere maribare yana khedadiya//CB, Antya 9.289//

TRANSLATION

Saying this, the Lord angrily took a fishing rod in His hand and chased after Srivasa to hit him.

Text 290

sambhrame uthiyasri-advaita mahasaya

dharila prabhura hasta kariya vinaya//CB, Antya 9.290//

TRANSLATION

Sri Advaita Acarya quickly stood up and gently caught hold of the Lord’s hand.

Text 291

“balakere bapa, sikhaiba krpa-mane

ke ache tomara krodha-patra tribhuvane”//CB, Antya 9.291//

TRANSLATION

“O Lord, a father teaches his sons out of compassion. Therefore who in the three worlds is a suitable candidate for Your anger?”

Text 292

acaryera vakye prabhu krodha kari’ dura

avese kahena tana mahima pracura//CB, Antya 9.292//

TRANSLATION

Hearing the words of Advaita Acarya, the Lord gave up His anger and in ecstasy began to profusely glorify Advaita.

Text 293

prabhu bale,—“tohara balaka sisu mora

eteke sakala krodha dura gela mora//CB, Antya 9.293//

TRANSLATION

The Lord said, “Since all of you are like My children, My anger is now vanished.

Text 294

mora nada janibare ache hena jana

ye mohare anileka bhangiyasayana"//CB, Antya 9.294//

TRANSLATION

"Who could know the glories of Nada? It was He who woke Me from sleep and brought Me here.

Text 295

prabhu bale,—"ahe srinivasa mahasaya!

mohara nadare ei tomara vinaya//CB, Antya 9.295//

TRANSLATION

The Lord said, "O Srivasa, is this how you respect My Nada?

Text 296

suka-adi kari' saba balaka uhara

nadara pache se janma janiha sabara//CB, Antya 9.296//

TRANSLATION

"Suka and others are like His children. You should know that they are all junior to Nada.

Text 297

advaitera lagi' mora ei avatara

mora karne baje asi' nadara hunkara//CB, Antya 9.297//

TRANSLATION

"I have incarnated only because of Advaita Prabhu. His loud crying is still ringing in My ears.

Text 298

sayane achinu muni ksiroda-sagare

jagai’ anila more nadara hunkare”//CB, Antya 9.298//

TRANSLATION

“I was lying down in the ocean of milk and My Nadas loud cries woke Me and brought Me here.”

Text 299

srivasera advaitera prati bada prita

prabhu-vakya suni’ haila ati harasita//CB, Antya 9.299//

TRANSLATION

Srivasa, who had natural affection for Advaita, became very happy when he heard the Lord’s statements.

Text 300

mahabhaye kampa hai’ balena srivasa//CB, Antya 9.300//

TRANSLATION

“aparadha karilun ksamaha more natha

COMMENTARY

Trembling in fear, Srivasa said, “O my Lord, I have offended You. Please forgive me.

Text 301

tomara advaita-tattva janaha tumi se

tumi janaile se janaye anya dase//CB, Antya 9.301//

TRANSLATION

“You alone know the truth about Advaita. If You disclose this truth, then other servants can know.

Text 302

aji mora mahabhagya sakala mangala

sikhaiya amare apane kaila phala//CB, Antya 9.302//

TRANSLATION

“Today I have become fortunate and everything has become auspicious as a result of receiving Your instructions.

Text 303

ekhane se thakurali baliye ye tomara

aji bada mane bala badila amara//CB, Antya 9.303//

TRANSLATION

“Now You have revealed Your authority, and my mind has become strengthened today.

Texts 304-305

ei mora manera sankalpa aji haite

madira yavani yadi dharena advaite

tathapi kariba bhakti advaitera prati

kahilun tomare prabhu satya kari' ati" //CB, Antya 9.304-305//

TRANSLATION

"From today my resolve is that if Advaita Prabhu touches even wine or women, still I will have staunch devotion for Him. I make this promise before You."

COMMENTARY

When Sri Gaurasundara asked Srivasa Pandita about the position of Advaita and Srivasa replied that Advaita Prabhu was among the topmost devotees like Sri Sukadeva or Prahlada, Gaurasundara became very angry about his evaluation and said, "Sri Advaita Prabhu is the prime cause of My advent. From Him, all the devotees have appeared. He is the manifestation of Lord Visnu's upadana-karana. Therefore He is nondifferent from Lord Visnu and does not belong to the category of devotees." When Srivasa understood from Gaurasundara's statement that one should not count Advaita Prabhu by external worldly consideration as a devotee, he said, "From today on, I will accept Advaita Prabhu as visnu-tattva. Therefore I will not consider Advaita Prabhu on the same level as living entities attached to indulging in intoxicants and sense gratification. I will also understand that there is no possibility for visnu-tattvas to become materially affected, as confirmed in the verse: na prakrtatvam iha bhakta janasya pasyet—'A pure devotee should not be seen from a materialistic point of view.'"

Text 306

tusta hailena prabhu srivasa-vacane

purva-praya anande vasila tina jane//CB, Antya 9.306//

TRANSLATION

The Lord became satisfied on hearing Srivasa's words. The three of them then happily sat down together as before.

Text 307

parama-rahasya e sakala punya-katha!

ihara sravane krsna paiye sarvatha//CB, Antya 9.307//

TRANSLATION

All these auspicious narrations are most confidential. By hearing these topics one surely attains Krsna.

Texts 308-309

yara yena prabhava, yahara yena bhakti

ye va age, ye va pache yara yena sakti

sabara sarva-jna eka prabhu gaura-raya

ara jane—ye tahane bhaje amayaya//CB, Antya 9.308-309//

TRANSLATION

The omniscient Lord Gauracandra alone knows the influence and devotion of each devotee. He knows their power as well as who is senior and who is junior. Whoever serves the Lord without duplicity can also know these things.

Text 310

visnu-tattva yena abhijnata veda-vani

ei mata vaisnavero tattva nahi jani//CB, Antya 9.310//

TRANSLATION

Just as the science of Lord Visnu described in the Vedas is difficult to understand, in the same way the science of the Vaisnavas is also difficult to understand.

COMMENTARY

The science of the Supreme Lord is not known to ordinary people. The Vedic literatures reveal that Supreme Lord by mantras like:

om tad visnoh paramam padamsada pasyanti

surayahdiviva caksur atatam

“The Personality of Godhead Visnu is the Absolute Truth, whose lotus feet all the demigods are always eager to see. Like the sun-god, He pervades everything by the rays of His energy. He appears impersonal to imperfect eyes.” One can understand the science of Lord Visnu only on the strength of one’s sincere worship of Gaurasundara. The words of Gaurasundara are certainly equal to Vedic statements. Misunderstanding of the independent Vedic statements disturbs and misdirects the limited knowledge of humans. Just as the science of the Supreme Lord is incomprehensible, the science of the Vaisnavas is incomprehensible to ordinary people.

In the Mundaka Upanisad (3.1.7) it is stated:

brhac ca tad divyam acintya-rupam

suksmac ca tat suksmataram vibhati

durat sa-dure tad ihanti ke ca

pasyatsv ihaiva nihitam guhayam

“The Supreme Personality of Godhead is the greatest. He is splendid and transcendental. His form is beyond the understanding of the material mind. He is more subtle than the most subtle. He stays far away from the impious. The devotees see Him in their hearts.”

In the Katha Upanisad (2.2.14) it is stated:

tad etad iti manyante ’nirdesyam paramam sukham

“(The wise) understand that He is (the embodiment of) indescribable, supreme spiritual bliss.”

In the Srimad Bhagavatam (2.6.37) it is stated:

naham na yuyam yad-rtam gatim vidur

na vamadevah kim utapare surah

tan-mayaya mohita-buddhayas tv idam

vinirmitam catma-samam vicaksmahe

“Since neither Lord Siva nor you nor I could ascertain the limits of spiritual happiness, how can other demigods know it? And because all of us are bewildered by the illusory external energy of the Supreme Lord, we can see only this manifested cosmos according to our individual ability.”

In the Srimad Bhagavatam (6.17.32 and 35) it is stated:

naham virinco na kumara-naradau

na brahma-putra munayah suresah

vidama yasyehitam amsakamsaka

na tat-svarupam prthag-isa-maninah

“Neither I [Lord Siva], nor Brahma, nor the Asvini-kumaras, nor Narada or the other great sages who are Brahmas sons, nor even the demigods can understand the pastimes and personality of the Supreme Lord. Although we are part of the Supreme Lord, we consider ourselves independent, separate controllers, and thus we cannot understand His identity.”

tasman na vismayah karyah purusesu mahatmasu

mahapurusa-bhaktesu santesu sama-darsisu

“Therefore, no one should be astonished to see the activities of the most exalted devotees of Narayana, for they are free from attachment and envy. They are always peaceful, and they are equal to everyone.”

Text 311

siddha-vaisnavera ati visama vyavahara

na bujhi’ nindiya mare sakala samsara//CB, Antya 9.311//

TRANSLATION

The characteristics of a perfect Vaisnava are most extraordinary. Not understanding this, people criticize them and then suffer the consequences.

COMMENTARY

Devotees attached to the service of the Supreme Lord are the Lord’s visrambha sevakas, or confidential servants. Ordinary people driven by external knowledge cannot understand this. Transgression of etiquette by Krsna’s devotee is seen in the descriptions of Bhrgu’s characteristics (Srimad Bhagavatam, Canto Ten, Chapter 89). Bhrgu did not hesitate to place his feet on the chest of the Supreme Lord. Although by ordinary consideration Bhrgu insulted the Supreme Lord, who is affectionate to His devotees, Bhrgu demonstrated by his actions his ati visrambha-bhava (very confidential mood) and aty asakti (intense attachment) in the service of the Supreme Lord. Foolish people who cannot understand but actually misunderstand the actual purport engage in disrespecting Visnu and the Vaisnavas by imitating Bhrgu.

Text 312

siddha vaisnavera yena visama vyavahara

saksate dekhaha bhagavata-katha-sara//CB, Antya 9.312//

TRANSLATION

The characteristics of a perfect Vaisnava are most extraordinary. Just see yourself the example given in the topics of Srimad Bhagavatam.

Text 313

vaisnava-pradhana bhrgu—brahmara nandana

ahar-nisa mane bhave yanhara carana//CB, Antya 9.313//

TRANSLATION

Bhrgu Muni, the great Vaisnava son of Brahma, thinks day and night about the lotus feet of Lord Visnu.

Text 314

se prabhura vakse karilena padaghata

tathapi vaisnava-srestha dekhaha saksata//CB, Antya 9.314//

TRANSLATION

Although Bhrgu kicked that Lord Visnu in the chest, he is nevertheless accepted as a topmost Vaisnava.

Text 315

prasange sunaha bhagavatera akhyana

ye nimitta bhrgu karilena hena kama//CB, Antya 9.315//

TRANSLATION

In this connection please hear the statements of the Srimad Bhagavatam regarding Bhrgu.

Text 316

purve sarasvati-tire maha-rsi-gana

arambhila mahayajna purana-sravana//CB, Antya 9.316//

TRANSLATION

Long, long ago, many great sages gathered on the bank of the River Sarasvati to perform a great sacrifice and to hear from the Puranas.

Text 317

sabe sastra-karta sabe maha-tapodhana

anyo’nye lagila brahma-vicara-kathana//CB, Antya 9.317//

TRANSLATION

Those sages were all learned in the scriptures and were expert in the performance of austerities. In this particular meeting they began to discuss the Absolute Truth.

Text 318

brahma-visnu-mahesvara—tina-jana-majhe

ke pradhana? vicarena munira samaje//CB, Antya 9.318//

TRANSLATION

The sages in that assembly discussed who was Supreme among the three predominating deities—Lord Brahma, Lord Visnu, and Lord Siva.

Text 319

keha bale,—‘brahma bada’, keha, ‘mahesvara’

keha bale,—‘visnu bada sabara upara’//CB, Antya 9.319//

TRANSLATION

Someone said that Brahma was the greatest, someone said that Siva was the greatest, and someone said that Visnu was the greatest of all.

Text 320

puranei nana mata karena kathana

‘siva bada’ kothao, kothao ‘narayana’//CB, Antya 9.320//

TRANSLATION

Even in the Puranas different statements are found. In some places it is said Siva is the greatest, and somewhere else it is said Narayana is the greatest.

Text 321

tabe saba rsi-gana miliya bhrgure

adesila e pramana-tattva janibare//CB, Antya 9.321//

TRANSLATION

Then all the sages requested Bhrgu to gather evidence to establish the actual truth.

Text 322

“brahmara manasa-putra tumi mahasaya!

sarva-mate tumi jyestha srestha tattva-maya//CB, Antya 9.322//

TRANSLATION

“You are the mind-born son of Brahma. You are senior to us in every respect, and you are the best of the knowers of the Truth.

Text 323

tumi iha jana giya kariya vicara

sandeha bhanjaha asi’ ama-sabakara//CB, Antya 9.323//

TRANSLATION

“You go and determine who is the greatest, then return and remove our doubts.”

Text 324

tumi ye kahiba se-i sabara pramana”

suni’ bhrgu calilena age brahma-sthana//CB, Antya 9.324//

TRANSLATION

“We will accept whatever you say as conclusive.” After hearing this, Bhrgu first of all went to his father’s residence in Brahmaloka.

Text 325

brahmara sabhaya giya bhrgu munivara

dambha kari’ rahilena brahmara gocara//CB, Antya 9.325//

TRANSLATION

Bhrgu Muni first went to the assembly of his father, Brahma, and proudly stood there before him.

Text 326

putra dekhi’ brahma bada santosa hailasa

kala kusala jijnasibare lagila//CB, Antya 9.326//

TRANSLATION

Brahma became greatly pleased on seeing his son, and he inquired about Bhrgu’s welfare.

Text 327

satya pariksite bhrgu brahmara nandana

sraddha kari’ nasunena bapera vacana//CB, Antya 9.327//

TRANSLATION

Because Bhrgu wanted to test whether Brahma had the quality of goodness, he did not listen attentively to his father.

Text 328

stuti ki va vinaya gaurava namaskara

kichu na karena pita-putra-vyavahara//CB, Antya 9.328//

TRANSLATION

He neither offered prayers nor respectful obeisances to his father. He neglected whatever etiquette a son is expected to show his father.

COMMENTARY

Although Bhrgu was an elder son of Brahma, Bhrgu neither offered Brahma prayers, respectful words, or obeisances at his feet. It is not proper for a son to diminish the prestige of his father in any way, yet Bhrgu displayed such discourtesy to test Brahmas quality of omniscience. This made Brahma displeased, and he immediately wanted to burn Bhrgu to ashes. From this it is proved that a close relative could not understand the glories of the devotee Bhrgu. Therefore Brahma was not accepted as the best among the guna-avataras. Bhrgu could understand that Brahma was not the cause of all causes, he was only the creator of the universe. Later, when the sages pacified Brahma, his anger subsided. Thereafter Bhrgu went before Rudra, and Rudra, considering himself senior and Bhrgu as junior, went to embrace Bhrgu with affection. Bhrgu, however, rebuked Rudra. When the junior Bhrgu displayed such improper behavior to his senior three-eyed brother, Rudra became angry.

When Rudra in his form as the annihilator was about to kill Bhrgu, it took no time for Bhrgu to understand the position of Rudra. Thereafter Bhrgu went to the ocean of milk, where he found Lord Visnu, whose lotus feet were served by Laksmi, and immediately kicked Lord Visnu. The Lord immediately got up, and rather than becoming angry like Brahma and Rudra, He joyfully offered respectful obeisances to Bhrgu and prayed that Bhrgu would excuse His offense. The Lord further said to Bhrgu that He accepted the feet of a great devotee on His chest where His maidservant Laksmi resides. Pastimes displaying expertise on the path of attachment with intimacy or equality are depicted in various ways in a society of fools. But intelligent devotees display their affection for the Lord and the supreme expertise of devotees by manifesting their humility. That is why we can understand from verses composed by Sri Madhavendra Puripada, who is renowned for planting the seed of ecstatic love for Krsna, that as long as one is under the control of qualities like lust and anger, one continues to remain averse to the service of the Lord. Human beings can become free from the clutches of qualities like lust and anger only when they attain the service of Krsna.

Text 329

dekhiya putrera anadara-vyavahara

krodhe brahma hailena agni-avatara//CB, Antya 9.329//

TRANSLATION

Seeing the disrespectful behavior of his son, Brahma became very angry and appeared like the incarnation of Agni.

Text 330

bhasma karibena hena krodhe mana haila

dekhiya pitara murti bhrgu palaila//CB, Antya 9.330//

TRANSLATION

When Bhrgu saw his father’s angry mood, he ran away in fear that he would be cursed and turned to ashes.

Text 331

sabe bujhailena brahmara paye dhari’//CB, Antya 9.331//

TRANSLATION

“putrere ki gosani, e-mata krodha kari?”

COMMENTARY

Everyone present there held the feet of Brahma and pacified him, saying, “Please don’t be so cruel to your son.”

Text 332

tabe putra-snehe brahma krodha pasarila

jala pai’ yena agni susamya haila//CB, Antya 9.332//

TRANSLATION

Out of affection for his son, Brahma then controlled his anger as fire is extinguished with water.

Text 333

tabe bhrgu brahmare bujhiya bhala-mate

kailase aila mahesvara pariksite//CB, Antya 9.333//

TRANSLATION

After testing Brahma, Bhrgu Muni went directly to Kailasa to test Siva.

Text 334

bhrgu dekhi’ mahesvara anandita haiya

uthila parvati-sange adara kariya//CB, Antya 9.334//

TRANSLATION

When Siva saw Bhrgu Muni, he became happy. He and Parvati stood up with due respect.

Text 335

jyestha-bhai-gaurave apane trilocana

prema-yoge uthila karite alingana//CB, Antya 9.335//

TRANSLATION

Displaying the etiquette of an elder brother, the three-eyed Siva personally rose to embrace Bhrgu with affection.

Text 336

bhrgu bale,—“mahesa, parasa nahi kara

yateka pasanda-vesa saba tumi dhara//CB, Antya 9.336//

TRANSLATION

But Bhrgu Muni said, “My dear Mahesa, please do not touch me. You wear all the symbols of an atheist.

Text 337

bhuta, preta, pisaca-asprsya yata ache

hena saba pasanda rakhaha tumi kache//CB, Antya 9.337//

TRANSLATION

“You always keep Bhutas, Pretas, Pisacas, and other untouchable atheists around you.

Text 338

yateka utpatha se tomara vyavahara

bhasmasthi-dharana kon sastrera acara//CB, Antya 9.338//

TRANSLATION

“Your behavior is full of contradictions. What scripture says that one can decorate his body with bones and ashes?

Text 339

tomara parase snana karite yuyaya

dure thaka, dure thaka, aye bhuta-raya!”//CB, Antya 9.339//

TRANSLATION

“If you touch me, I will have to bathe. Therefore, O lord of the Bhutas, please stay away from me!”

Text 340

pariksa nimitte bhrgu balena kautuke

kabhu siva-ninda nahi bhrgura sri-mukhe//CB, Antya 9.340//

TRANSLATION

Bhrgu Muni spoke like this to test Siva, otherwise he would never criticize Siva.

Text 341

bhrgu-vakye mahakrodhe deva trilocana

trisula tuliya lailena sei-ksana//CB, Antya 9.341//

TRANSLATION

When the three-eyed Siva heard Bhrgu’s insulting words, he became angry and at once picked up his trident.

Text 342

jyestha-bhai-dharma pasarilena sankara

hailena yehena samhara-murtidhara//CB, Antya 9.342//

TRANSLATION

Sankara forgot all the respect an elder brother generally gives to his brother, and he assumed his form as the annihilator.

Text 343

sula tulilena siva bhrgure marite

athevyathe deviasi’ dharilena hate//CB, Antya 9.343//

TRANSLATION

As Siva took up his trident to kill Bhrgu Muni, Parvati quickly came and caught hold of Siva’s hand.

Text 344

carane dhariya bujhayena mahesvari//CB, Antya 9.344//

TRANSLATION

“jyestha bhaire ki prabhu, eta krodha kari?”

COMMENTARY

She then grabbed Siva’s feet and said, “O Lord, should an older brother become so angry?”

Text 345

devi-vakye lajja pai’ rahilasankara

bhrgu o calilasri-vaikuntha—krsna-ghara//CB, Antya 9.345//

TRANSLATION

On hearing Parvatis words, Sankara became embarrassed. Bhrgu then went on to Vaikuntha, the abode of Krsna.

Text 346

sri-ratna-khattaya prabhu achena sayane

laksmi seva karite achena sri-carane//CB, Antya 9.346//

TRANSLATION

The Lord was lying on a jeweled bed, and Laksmi, the goddess of fortune, was engaged in massaging His lotus feet.

Text 347

henai samaye bhrgu asi’ alaksite

padaghata karilena prabhura vaksete//CB, Antya 9.347//

TRANSLATION

At that time Bhrgu Muni came there unnoticed and kicked the Lord’s chest with his foot.

Text 348

bhrgu dekhi’ mahaprabhu sambhrame uthiya

namaskarilena prabhu maha-prita haiya//CB, Antya 9.348//

TRANSLATION

On seeing Bhrgu Muni, the Lord immediately got up from His bed and affectionately offered His obeisances to the brahmana.

Text 349

laksmira sahite prabhu bhrgura carana

santose karite lagilena praksalana//CB, Antya 9.349//

TRANSLATION

Then the Lord, along with Laksmi, joyfully washed Bhrgu Muni’s feet.

Text 350

vasite dilena ani’ uttama asana

sri-haste tahana ange lepena candana//CB, Antya 9.350//

TRANSLATION

After offering Bhrgu an excellent sitting place, the Lord personally smeared sandalwood pulp on Bhrgu’s body.

Text 351

aparadhi-praya yena haiya apane

aparadha magiya layena tanra sthane//CB, Antya 9.351//

TRANSLATION

The Lord then begged forgiveness from Bhrgu, as if He had committed an offense.

Text 352

“tomara subha-vijaya ami na janina

aparadha kariyachi, ksama more iha//CB, Antya 9.352//

TRANSLATION

“I have committed an offense because I was unaware of your arrival and did not receive you properly. I beg you to pardon Me.

Text 353

ei ye tomara padodaka punya-jala

tirthere karaye tirtha hena sunirmala//CB, Antya 9.353//

TRANSLATION

“This water that was used to wash your feet is so pure it can sanctify the places of pilgrimage.

Texts 354-355

yateka brahmanda vaise amara dehete

yata lokapala saba amara sahite

padodaka diya aji karila pavitra

aksaya haiya rahu tomara caritra//CB, Antya 9.354-355//

TRANSLATION

“All the brahmandas situated within My body as well as the rulers of all the planets—all of us have been purified today by this water that has washed your feet. Therefore let your characteristics remain imperishable.

Text 356

ei ye tomara sri-carana-cihna-dhuli

vakse rakhilana ami hai’ kutuhali//CB, Antya 9.356//

TRANSLATION

“I will gladly keep the mark and dust of your footprint on My chest.

Text 357

laksmi-sange nija-vakse dila ami sthana

vede yena ‘srivatsa-lanchana’ bale nama”//CB, Antya 9.357//

TRANSLATION

“I will keep the mark of your footprint on My chest along with Laksmi, whose residence on My chest is glorified by the Vedas as the mark of Srivatsa.”

Text 358

suniya prabhura vakya, vinaya-vyavahara

kama-krodha-lobha-moha—sakalera para//CB, Antya 9.358//

TRANSLATION

Hearing the Lord’s words and seeing His humble behavior, Bhrgu Muni concluded that Lord Visnu was certainly beyond the influence of lust, anger, greed, and illusion.

Text 359

dekhi’ maha-rsi pailena camatkara

lajjita haiya matha na tolena ara//CB, Antya 9.359//

TRANSLATION

Bhrgu Muni was struck with wonder, and he lowered his head in shame.

Text 360

yaha karilena se tahana karma naya

avesera karma iha janiha niscaya//CB, Antya 9.360//

TRANSLATION

Whatever Bhrgu Muni did was not on his account, rather he acted on the inspiration of providence.

COMMENTARY

Although Bhrgu, the son of Brahma, was an insignificant living entity, and he performed an act that appeared most abominable to the eyes of ordinary people and that was not befitting a devotee, yet he acted that way as an empowered incarnation for the benefit of those who out of foolishness cannot understand the supreme position of Visnu among Hari, Hara, and Virinci. Sri Sankara, the Mayavada acarya, concealed his mood as an eternal servant while also acting as an empowered incarnation. Sri Sankaracarya was the empowered incarnation of Rudra, while Sri Bhrgu and Sri Vyasadeva were empowered incarnations of Visnu. The sages coming in Brahmas line were empowered incarnations of Brahma. Therefore it is the Supreme Lord residing as the director in the hearts of all living entities who inspires them to display various

pastimes. Although insignificant living entities like the karmis and the smarta so-called brahmanas give Bhrgu an exalted position, the devotees do not see him like that. Only those who have discussed the visrambha-seva, or confidential service, of the Supreme Lord in the madhura-rasa practiced in the Vallabha-sampradaya, which follows the path of anuraga, or attachment, can understand the characteristics of Bhrgu.

Text 361

bahya pai' priti sraddha dekhite dekhite

bhakti-rase purna hai' lagila nacite//CB, Antya 9.361//

TRANSLATION

Bhrgu Muni then regained his external consciousness and, after seeing that exhibition of the Lord's love and affection, he was filled with devotional love and began to dance.

Text 362

hasya, kampa, gharma, murccha, pulaka, hunkara

bhakti-rase magna haila brahmara kumara//CB, Antya 9.362//

TRANSLATION

As the son of Brahma became absorbed in devotional sentiments, he exhibited symptoms like laughing, shivering, perspiring, loss of consciousness, hairs standing on end, and shouting loudly.

Text 363

“sabara isvara krsna, sabara jivana”

ei satya bali' nace brahmara nandana//CB, Antya 9.363//

TRANSLATION

“Krsna is the Lord and the life of all!” The son of Brahma danced as he declared this truth.

COMMENTARY

The sattvika-vikaras, or transcendental transformations, exhibited by Bhrgu Muni indicated the presence of devotional sentiments. Bhrgu displayed compassion on all the sages by singing the following supreme truth:

isvarah paramah krsnah

sac-cid-ananda-vigrahah

anadir adir govindah

sarva-karana-karanam

“Govinda, Krsna, is the cause of all causes. He is the primal cause, and He is the very form of eternity, knowledge, and bliss.”

Text 364

dekhiya krsnera santa-vinaya-vyavahara

prema-bhakti ye kothao na sambhave ara//CB, Antya 9.364//

TRANSLATION

After observing the humble and peaceful behavior of the Lord, Bhrgu Muni concluded that such love and devotion was not possible anywhere else.

Text 365

bhakti-jada haila, vakya na aise vadane

anandasru-dhara matra vahe sri-nayane//CB, Antya 9.365//

TRANSLATION

Bhrgu Muni’s eyes became filled with tears of ecstasy. He became stunned with devotion and was unable to speak.

Text 366

sarva-bhave isvarere deha samarpiya

punah muni sabha-madhye milila asiya//CB, Antya 9.366//

TRANSLATION

He fully surrendered himself to the Lord and then returned to the assembly of great sages.

Text 367

bhrgu dekhi’ sabe haila ananda apara//CB, Antya 9.367//

TRANSLATION

“kaha bhrgu kara kon dekhile vyavahara

COMMENTARY

Seeing Bhrgu Muni, everyone became joyful and asked, “O Bhrgu, what sort of behavior have you seen?

Text 368

tumi ye-i kaha, se-i sabara pramana”

tabe saba kahilena bhrgu bhagavan//CB, Antya 9.368//

TRANSLATION

“We will accept whatever you say as conclusive.” Then Bhrgu Muni

described his experiences.

Text 369

brahma, visnu mahesvara tinera vyavahara

sakala kahiya ei kahilena sara//CB, Antya 9.369//

TRANSLATION

He explained in detail the characteristics of Brahma, Visnu, and Siva and then spoke the following words in conclusion.

Text 370

sarva-srestha—sri-vaikuntha-natha narayana

satya satya satya ei balila vacana//CB, Antya 9.370//

TRANSLATION

“Narayana, the Lord of Vaikuntha, is the greatest of all. This is the truth, the truth, the truth.

Text 371

sabara isvara krsna—janaka sabara

brahma, siva karena yanhara adhikara//CB, Antya 9.371//

TRANSLATION

“Krsna is the controller and father of all, even Lord Brahma and Lord Siva work under His direction.

Text 372

karta-harta-raksita sabara narayana

nihsandehe bhaja giya tanhara carana//CB, Antya 9.372//

TRANSLATION

“Lord Narayana is the doer, creator, and protector. Therefore one should worship His lotus feet without doubt.

Texts 373-374

dharma, jnana, punya-kirti, aisvarya, virakti

atma-srestha madhyama yahara yata sakti

sakala krsnera, iha janiha niscaya

ataeva gao bhaja krsnera vijaya” //CB, Antya 9.373-374//

TRANSLATION

“Know for certain that religiosity, knowledge, pious activities, opulences, and renunciation, as well as one’s exalted position and influence all originate from Krsna. Therefore sing the glories of Krsna and worship Him.”

Text 375

sei krsna saksat—caitanya bhagavan

kirtana-vihare haiyachena vidyamana//CB, Antya 9.375//

TRANSLATION

Lord Caitanya is that same Lord Krsna, and He appeared to enjoy the pastimes of sankirtana.

Text 376

bhrgura vacana suni’ saba rsi-gana

nihsandeha haila, sarva-srestha narayana’//CB, Antya 9.376//

TRANSLATION

After hearing Bhrgu Muni’s statement with great attention, the sages became free from doubt and concluded that Narayana is the greatest.

Text 377

bhrgure pujiya bale saba rsi-gana//CB, Antya 9.377//

TRANSLATION

“samsaya chindiya tumi bhala kaila mana”

COMMENTARY

The sages then offered their respects to Bhrgu Muni and said, “You have cleared our doubts and made our minds peaceful.”

See Srimad Bhagavatam, Tenth Canto, Chapter 89.

Text 378

krsna-bhakti sabe lailena drdha-mane

bhakta-rupe brahma-siva pujena yatane//CB, Antya 9.378//

TRANSLATION

All the sages then accepted the devotional service of Krsna with determination, and they faithfully worshiped Brahma and Siva with the understanding that they are devotees.

COMMENTARY

In the Srimad Bhagavatam (10.89.19) it is stated:

ittham sarasvata vipra nrnam samsaya-nuttaye

purusasya padambhoja- sevaya tad-gatim gatah

“The learned brahmanas living along the river Sarasvati came to this conclusion in order to dispel the doubts of all people. Thereafter they rendered devotional service to the Supreme Lord’s lotus feet and attained His abode.”

In the Srimad Bhagavatam (10.38.8) it is stated:

yad arcitam brahma-bhavadibhih suraih

sriya ca devya munibhih sa-satvataih

go-caranayanucarais carad vane

yad gopikanam kuca-kunkumankitam

“Those lotus feet are worshiped by Brahma, Siva, and all the other demigods, by the goddess of fortune, and also by the great sages and Vaisnavas. Upon those lotus feet the Lord walks about the forest while herding the cows with His companions, and those feet are smeared with the kunkuma from the gopis’ breasts.”

Text 379

siddha-vaisnavera yena visama vyavahara

kahilana, iha bujhibare sakti kara//CB, Antya 9.379//

TRANSLATION

I have thus explained the extraordinary characteristics of a perfect Vaisnava, yet who can understand this?

Text 380

pariksite karma ki na chila kichu ara

tara lagi’ karilena carana-prahara//CB, Antya 9.380//

TRANSLATION

Was there no other way for Bhrgu to test the Lord than by kicking Him with his feet?

Text 381

srsti-karta bhrgu-deva yanra anugrahe

ki sahase carana dilena se hrdaye//CB, Antya 9.381//

TRANSLATION

It was by the mercy of the supreme creator that Bhrgu had the audacity to kick the Lord in His chest.

Text 382

‘abodhya agamya adhikarira vyavahara’

iha bai siddhanta na dekhi kichu ara//CB, Antya 9.382//

TRANSLATION

The behavior of an exalted personality is incomprehensible and unfathomable. I do not see any conclusion other than this.

Text 383

mule krsna pravesiya bhrgura dehete

karaila, bhaktira mahima prakasite//CB, Antya 9.383//

TRANSLATION

Lord Krsna entered the body of Bhrgu Muni and caused this incident to take place to broadcast the glories of devotional service.

COMMENTARY

The Lord entered Bhrgu's body and induced him to act in that way to manifest the glories of devotional service. Bhrgu would not have dared to act in that way if he was conscious of proper etiquette. The Lord enacted such a pastime to broadcast the glories of the devotees.

Text 384

jnana-purva bhrgura e karma kabhu naya

krsna badayena adhikari-bhakta-jaya//CB, Antya 9.384//

TRANSLATION

Bhrgu Muni could never perform such an act knowingly, but Krsna wanted to increase the glories of His pure devotee.

Text 385

virinci-sankara badaite krsna-jaya

bhrgure haila kruddha dekhaiya bhaya//CB, Antya 9.385//

TRANSLATION

Brahma and Sankara displayed anger and threatened Bhrgu Muni to increase the glories of Krsna.

Text 386

bhakta saba yena gaya nitya krsna-jaya

krsna badayena bhakta-jaya atisaya//CB, Antya 9.386//

TRANSLATION

As the devotees always sing the glories of Lord Krsna, Krsna increases

the glories of His devotees.

Text 387

adhikari-vaisnavera na bujhi' vyavahara

ye jana nindaye, tara nahika nistara//CB, Antya 9.387//

TRANSLATION

If one criticizes an exalted Vaisnava without understanding his behavior, one can never be delivered.

COMMENTARY

In the Bhagavad-gita (9.30) it is stated:

api cet su-duracaro bhajate mam ananya-bhak

sadhur eva sa mantavyah samyag vyavasito hi sah

“Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination.”

In the Upadesamrta (6) it is stated:

drstaih svabhava-janitair vapusas ca dosair

na prakrtatvam iha bhakta janasya pasyet

gangambhasam na khalu budbuda-phena-pankair

brahma-dravatvam apagacchati nira-dharmaih

“Being situated in his original Krsna conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee’s having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee

cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water.”

Text 388

adhama-janera ye acara, yena dharma

adhikari-vaisnaveo kare sei karma//CB, Antya 9.388//

TRANSLATION

Sometimes an exalted Vaisnava exhibits the same behavior and characteristics as a materialistic person.

COMMENTARY

Foolish, unqualified people go to hell because of considering Vaisnavas and non-Vaisnavas on an equal level. They find the sinful behavior of nondevotees in Vaisnavas. But actually the Vaisnavas are never sinful. At present in Koladvipa many people are unable to understand the extraordinary characteristics of Sri Vamsi dasa Babaji.

Text 389

krsna-krpaye se iha janibare pare

e saba sankate keha mare, keha tare//CB, Antya 9.389//

TRANSLATION

The conclusion is that only by the mercy of Krsna can one understand a great Vaisnava. Otherwise in such intricate situations one may be either liberated or destroyed.

COMMENTARY

One who is not favored by the Supreme Lord may bring about his own ruination by seeing superficially the characteristics of devotees, whereas another person may remain aloof from offense by not committing offenses.

In the Srimad Bhagavatam (9.4.68) it is stated:

sadhavo hrdayam mahyam sadhunam hrdayam tv aham

mad-anyat te na jananti naham tebhyo manag api

“The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.”

Text 390

sabe ithe dekhi eka maha-pratikara

sabare kariba stuti vinaya-vyavahara//CB, Antya 9.390//

TRANSLATION

But I have found a wonderful solution to this problem: One should always glorify and behave humbly with all.

COMMENTARY

In the Hari-bhakti-vilasa (10.32) it is stated:

visnu-bhaktam athayatam

yo drstva samukhah priyah

pranamadi karoty eva

vasudeve yatha tathasa

vai bhakta iti jneyah

sa punati jagat-trayam

ruksaksara girahsrnvan

tatha bhagavateritah

pranama-purvakam ksantva

yo vaded vaisnavo hi sah

“One who greets a devotee of Visnu and joyfully offers him obeisances, just as one offers obeisances to Vasudeva, is considered a devotee of the Supreme Lord and is able to purify the three worlds. If a person who even after hearing harsh words from a devotee remains tolerant, offers the devotee obeisances, and converses with the devotee, then there is no doubt that person is a Vaisnava.”

Text 391

ajna hai’ laibeka krsnera sarana

savadhane sunibeka mahanta-vacana//CB, Antya 9.391//

TRANSLATION

Thinking oneself a fool, one should surrender to Krsna and carefully listen to the words of advanced devotees.

Text 392

tabe krsna tare dena hena-divya-mati

sarvatra nistara paya, nathekaye kati//CB, Antya 9.392//

TRANSLATION

Then Lord Krsna will impart one with transcendental intelligence by which one is completely delivered without hindrance.

COMMENTARY

Those who do not carefully study Srimad Bhagavatam and who cannot understand the extraordinary characteristics of the devotees attain inauspiciousness. But the Supreme Lord imparts transcendental

intelligence to actual devotees so that they do not meet with any inauspiciousness. Even though they are faced with dangerous situations, they do not meet with any inauspiciousness.

About sixty years ago Lord Krsna displayed one similar merciful pastime by testing Sri Svarupa dasa Babaji Mahasaya.

Text 393

bhakti kari' ye sune caitanya-avatara

sei saba jana sukhe paibe nistara//CB, Antya 9.393//

TRANSLATION

Whoever listens to the activities of Lord Caitanya with devotion will be easily freed from material bondage.

Text 394

sri-krsna-caitanya-nityananda-canda jana

vrndavanadasa tachu pada-yuge gana//CB, Antya 9.394//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gaudiya-bhasya of Sri Caitanya-bhagavata, Antya-khanda, Chapter Nine, entitled "The Glories of Advaita."

Chapter 10 Sri Pundarika Vidyanidhi Pastimes

This chapter describes the glories of Sri Svarupa Damodara and Sri Paramananda Puri, Gadadhara Pandita’s acceptance of mantra initiation from Pundarika Vidyanidhi for the second time, Mahaprabhu’s hearing Srimad Bhagavatam from Gadadhara, Vidyanidhi’s criticism of Lord Jagannatha’s servants because they dressed Jagannatha and Balarama in starched cloth on the day of Odana-sasthi, and Jagannatha and Balarama’s slapping the cheeks of Vidyanidhi.

One day, when Sri Advaita Acarya came before Mahaprabhu after taking darsana of Lord Jagannatha at the temple, the Lord inquired from Advaita and found out that after Advaita took darsana of Lord Jagannatha’s face, He had circumambulated Jagannatha five to seven times. As a result, Sri Mahaprabhu jokingly told Advaita Acarya that He was defeated, because in the course of circumambulation one is unable to see the Lord’s face while walking behind the Lord. When Sri Mahaprabhu took darsana of Lord Jagannatha, however, His eyes would not wander from Lord Jagannatha’s face for even a moment, in fact He would see the moonlike face of Lord Jagannatha everywhere. Advaita Acarya gladly accepted defeat from Mahaprabhu and said that only Sri Mahaprabhu knew the confidential meaning of such a statement.

One day Gadadhara Pandita, the disciple of Pundarika, informed Mahaprabhu that he had forgotten his initiation mantra and desired to hear it from the Lord. But Mahaprabhu replied to Gadadhara Pandita that he should wait till Pundarika Vidyanidhi came to Nilacala. Mahaprabhu began to hear Srimad Bhagavatam from Gadadhara Pandita, and in this way He heard the characteristics of Prahlada and Dhruva hundreds of times. While hearing Gadadhara’s recitation of Srimad Bhagavatam and Svarupa Damodara’s kirtana, Mahaprabhu simultaneously manifested the eight transformations of ecstatic love. Among the sannyasis, Sri Svarupa Damodara and Sri Paramananda Puri were the Lord’s principal associates and constant companions. One day, when Mahaprabhu was overwhelmed in ecstatic love of God, He fell into a well, and the devotees headed by Advaita Acarya pulled the Lord out.

When Pundarika arrived at Nilacala, Mahaprabhu cried with love and Gadadhara took mantra initiation again from Vidyanidhi. During the Odana-sasthi festival the servants of Lord Jagannatha would dress Lord

Jagannatha and Balarama with starched cloth. When Pundarika criticized this behavior of Jagannatha's servants, Svarupa Damodara explained that the characteristics of the Supreme Lord are beyond the jurisdiction of worldly etiquette. But since this did not satisfy Vidyanidhi, Jagannatha and Balarama enacting the pastime of slapping Vidyanidhi on his cheeks in a dream in order to destroy the karma jada-smartas' sinful mentality of criticizing the behavior of the Supreme Lord's servants. The Lord distributes mercy in dreams only to His select and dear associates. When Vidyanidhi told Svarupa Damodara about the dream, they both happily joked with each other. Mahaprabhu used to address Vidyanidhi as bapa, or father. Vidyanidhi's devotion for the Ganges was genuine and incomparable.

Text 1

jaya jaya gauracandra srivatsa-lanchana

jaya saci-garbha-ratna dharma-sanatana//CB, Antya 10.001//

TRANSLATION

All glories to Sri Gauracandra, who bears the mark of Srivatsa! All glories to the jewel of Sacis womb, the personification of Sanatana-dharma!

COMMENTARY

The phrase srivatsa-lanchana indicates that Sri Gaura is nondifferent from Lord Narayana. Since He is the ultimate beneficiary of the eternal religious principles, He is the personification of Sanatana-dharma.

Text 2

jaya sankirtana-priya gauranga-gopala

jaya sista-jana-priya jaya dusta-kala//CB, Antya 10.002//

TRANSLATION

All glories to Gauranga-gopala, who enjoys the performance of sankirtana! All glories to the Supreme Lord, who is dear to the devotees

and who is death to the miscreants!

COMMENTARY

Since Sri Gaurasundara is Krsnacandra, He is called Gauranga-gopala. The special characteristic of Sri Gaurasundara's pastimes is the glorification of topics regarding Krsna. Since activities like worship and meditation are unable to fully manifest the Supreme Lord, the process of sankirtana is supreme. This sankirtana is the best of all activities for reviving one's relationship with the Supreme Lord. That is why in His Gaura pastimes Sri Krsnacandra is addressed as sankirtana-priya, or He who is fond of sankirtana. He is the supreme worshipable Lord of all devotees. Those who have no love for Him are certainly nondevotees. He is like death personified for both the sinful sense enjoyers and the wicked-minded renunciants.

Text 3

bhakta-gosthi-sahita gauranga jaya jaya

sunile caitanya-katha bhakti labhya haya//CB, Antya 10.003//

TRANSLATION

All glories to Sri Gauranga along with His devotees! By hearing these topics about Lord Caitanya, one attains devotional service.

Text 4

hena-mate vaikuntha-nayaka nyasi-rupe

viharena bhakta-gosthi laiya kautuke//CB, Antya 10.004//

TRANSLATION

In this way the hero of Vaikuntha, in the form of a sannyasi, enjoyed blissful pastimes with His devotees.

Text 5

eka-dina vasiya achena prabhu sukhe

hena-kale sri-advaita aila sammukhe//CB, Antya 10.005//

TRANSLATION

One day as the Lord was sitting comfortably, Sri Advaita came before Him.

Text 6

vasilena advaita prabhure namaskari'

hasi' advaitere jijnasena gaurahari//CB, Antya 10.006//

TRANSLATION

Advaita offered His obeisances to the Lord and sat down. Then Gaurahari smiled and inquired from Him.

Text 7

santose balena prabhu, "kahata' acarya!

kotha haite aila, kariya kon karya?"//CB, Antya 10.007//

TRANSLATION

In satisfaction, the Lord asked, "O Acarya, tell Me, where have You come from? What were You doing?"

Text 8

advaita balena,—"dekhilana jagannatha

tabe ailana ei tomara saksata"//CB, Antya 10.008//

TRANSLATION

Advaita Acarya replied, “I went to see Lord Jagannatha, and then I came here to see You.”

Text 9

prabhu bale,—“jagannatha-sri-mukha dekhiya

tabe ara ki karila, kaha dekhi taha”//CB, Antya 10.009//

TRANSLATION

The Lord then asked, “After seeing Lord Jagannatha, what else did You do?”

Text 10

advaita balena,—“age dekhi’ jagannatha

tabe karilana pradaksina panca sata”//CB, Antya 10.010//

TRANSLATION

Advaita replied, “After seeing Lord Jagannatha, I circumambulated Him five or seven times.”

COMMENTARY

In the Hari-bhakti-vilasa, Chapter Eight, verses 181-182 and 184-189 it is stated:

atha pradaksina

tatah pradaksinam kuryad

bhaktya bhagavato hareh

namani kirtayan saktau

tam ca sastanga-vandanam

The procedure for circumambulation is described as follows:

“Chanting Lord Hari’s holy names one should perform circumambulation with devotion. If one is able, he should circumambulate by again and again bowing down with eight parts of the body.”

pradaksina-sankhyavnarasimhe

ekam candyam ravau sapta tisro dadyad vinayake

catasrah kesave dadyat sive tv ardha-pradaksinam

Regarding the number of circumambulations, in the Nrsimha Purana it is said:

“One should circumambulate Candi one time, the sun-god seven times, Ganesa three times, Lord Krsna four times, and Siva half a time.”

atha pradaksina-mahatmyam varahe

pradaksinam ye kurvanti

bhakti-yuktena cetasana

te yama-puram yanti

yanti punya-krtam gatim

The glories of circumambulation are described in the Varaha Purana as follows:

“Those whose hearts are filled with devotion as they circumambulate the temple of Lord Visnu do not enter Yamaraja’s city. They go to the place where the saintly devotees go.”

tatraiva caturmasya-mahatmye

catur-varam bhramibhis tu jagat sarvam caracaram

krantam bhavati vipragrya tat tirtha-gamanadhikam

In the Skanda Purana, Caturmasya-mahatmya, it is said:

“O best of the brahmanas, a person who circumambulates the temple of Lord Visnu four times attains the result of circumambulating the entire

universe filled with moving and unmoving beings. He attains a result better than going on all pilgrimages.”

tatraivanyatra

pradaksinam tu yah kuryat harim bhaktya samanvita

hhamsa-yukta-vimanena visnulokam sa gacchati

Elsewhere in the Skanda Purana it is said:

“A person who with devotion circumambulates the temple of Lord Hari is carried on a swan airplane to Vaikuntha.”

narasimhe

pradaksinena caikena deva-devasya mandire

krtena yat phalam nrnam tac chrnusva nrpatmaja

prthvi-pradaksina-phalam

yat tat prapya harim vrajet

In the Nrsimha Purana it is said:

“O prince, please hear the glorious result attained by a person who once circumambulates the temple of Lord Visnu, the Lord of lords. Such a person attains the result of circumambulating the earth. He goes to Lord Hari.”

anyatra ca

evam krtva tu krsnasya yah kuryad dvih pradaksinam

sapta-dvipavati-punyam labhate tu pade pade

pathan nama-sahasram tu namany evatha kevalam

It is further stated:

“A person who circumambulates the temple of Sri Hari as he chants the holy names of Lord Krsna or the thousand names of Krsna attains the result of circumambulating the earth, which consists of seven islands, or giving the earth in charity.”

hari-bhakti-sudhodaye

visnum pradaksini-kurvan yas tatravartate punahtad

evavartanam tasya punar navartate bhave

In the Hari-bhakti-sudhodaya it is said:

“A person who after circumambulating the temple of Sri Hari one time again circumambulates the temple is not subjected to return to this world of repeated birth and death.”

brhan-naradiye yama-bhagiratha-samvade

pradaksina-trayam kuryad yo visnor manujesvara

sarva-papa-vinirmukto devendratvam samasnute

In the Brhan-naradiya Purana, Yamaraja tells King Bhagiratha:

“O King, a person who circumambulates the temple of Sri Hari three times becomes free of all sins and he enjoys the post of King Indra.”

tatraiva pradaksina-mahatmye sudharmopakhyanarambhe

bhaktya kurvanti ye visnoh pradaksina-catustayam

te 'pi yanti param sthanam sarva-lokottamottamam. iti.

tat khyatam yat su-dharmasya purvasmin grdhra-janmani

krsna-pradaksinabhyasan maha-siddhir abhud iti

In the Narada Purana, Pradaksina-mahatmya, in the beginning of Sudharma’s story, it is said:

“Those who devotedly circumambulate the temple of Lord Visnu four times go to the supreme abode, which is situated beyond all other planets. In his previous life as a vulture, Sudharma circumambulated the temple of Lord Krsna and thereby attained the highest perfection.”

atha pradaksinayam nisiddham visnu-smrtau

eka-hasta-pranamas ca eka caiva pradaksina

akale darsanam visnor hanti punyam pura-krtam

Prohibitions in the performance of circumambulation are described in the Visnu-smrti as follows:

“Offering obeisances to Sri Visnu with only one hand, circumambulating the temple of Sri Krsna only once, and seeing the Deity of Sri Krsna at an improper time destroy one’s previous pious merits.”

kim ca

krsnasya purato naiva suryasyaiva pradaksinam

kuryad bhramarika-rupam vaimukhyapadanim prabhoh

It is also said:

“One should not circumambulate the sun-god in a circle like a bumblebee before the temple of Sri Hari, for then one must turn one’s back to the Deity.”

tatha coktam

pradaksinam na kartavyam

vimukhatvac ca karanat

It is also said:

“Circumambulating the temple of Sri Hari in these ways is prohibited, for such activities will make one averse to the Lord.”

Text 11

‘pradaksina’ suni’ prabhu hasite lagila

hasi’ balena prabhu,—“tumi harila harila”//CB, Antya 10.011//

TRANSLATION

When the Lord heard the word “circumambulated,” He laughed and said, “You are defeated.”

Text 12

acarya balena,—"ki samagri haribare

laksana dekhao, tabe jiniha amare"//CB, Antya 10.012//

TRANSLATION

Advaita Acarya inquired, "What have I lost? Give Me evidence, then I can believe You."

Texts 13-14

prabhu bale,—"samagrisunaha haribara

tumi ye karila pradaksina-vyavahara

yata-ksana tumi prstha-digere calila

tata-ksana tomara ye darsana nahila//CB, Antya 10.013-14//

TRANSLATION

The Lord then said, "Listen, this is what You have lost. When You are behind the Lord while circumambulating Him, You are deprived of the Lord's darsana.

Text 15

ami yata-ksana dhari' dekhi jagannatha

amara locana ara na yaya kothata//CB, Antya 10.015//

TRANSLATION

"For as long as I take darsana of Lord Jagannatha, My eyes do not move anywhere else.

COMMENTARY

When Sri Gaurasundara would see Lord Jagannatha, He would simply gaze at the Lord’s face. In his book Krsna-karnamrta, Sri Bilvamangala has described the sweetness of the Lord’s beautiful face. The sweetness of the Lord’s face is superior to the sweetness of His other limbs, and the sweetness of His enchanting smile is superior to the sweetness of His face.

Sri Gaurasundara has expressed that the Lord’s lotus face, composed of five knowledge-acquiring senses, is more attractive than His other limbs. And the Lord’s smile, which is indicative of His pleasure, stimulates and acknowledges resolute service.

Sri Advaita Prabhu circumambulated Lord Sri Jagannatha five to seven times. His object of vision was the body of the Lord, but Sri Gaurasundara’s object of vision was Lord Jagannatha’s lotus face. Therefore Sri Gaurasundara defeated Advaita Prabhu in the contest. When one is behind Jagannatha while circumambulating Him, one can see only the back half of His body, but when one sees from the front, one can have eye-to-eye contact.

Text 16

ki daksine, kiba vame, kiba pradaksine

ara nahi dekhi jagannatha-mukha vine”//CB, Antya 10.016//

TRANSLATION

“I do not look to the left or right, nor do I circumambulate. I do not see anything other than the beautiful face of Lord Jagannatha.”

Text 17

kara-yoda kari’ bale acarya gosani//CB, Antya 10.017//

TRANSLATION

“e-rupe sakala hari tomara se thani

COMMENTARY

Advaita Acarya folded His hands and said to the Lord, “May I always be defeated by You in this way.

Text 18

e kathara adhikariara tribhuvane

satya kahilana ei nahi toma-vine//CB, Antya 10.018//

TRANSLATION

“But I tell You frankly, there is no one in the three worlds qualified to act like You.

Text 19

tumi se ihara prabhu, eka adhikarie

kathaya tomare se matra ami hari”//CB, Antya 10.019//

TRANSLATION

“You alone are qualified in this way. Only before You am I defeated in this topic.”

Text 20

sunina hasena sarva vaisnava-mandala

‘hari’ bali’ uthila mangala-kolahala//CB, Antya 10.020//

TRANSLATION

On hearing this conversation, all the Vaisnavas smiled and raised an

auspicious tumult by chanting, “Hari! Hari!”

Text 21

ei-mata prabhura vicitra sarva-katha

advaitere ati prita karena sarvatha//CB, Antya 10.021//

TRANSLATION

In this way, the Lord’s topics are all amazing. The Lord always showed great affection for Advaita Acarya.

Text 22

eka-dina gadadhara-deva prabhu-sthane

kahilena purva-mantra-diksara karane//CB, Antya 10.022//

TRANSLATION

One day Sri Gadadhara Pandita asked the Lord about the initiation mantra he had been given.

Text 23

“ista-mantra ami ye kahilun karo prati

sei haite amara na sphure bhala mati//CB, Antya 10.023//

TRANSLATION

“I have given someone my initiation mantra, and now I am not getting realization from chanting it.

Text 24

sei mantra tumi more kaha punar-bara

tabe mana-prasannata haibe amara"//CB, Antya 10.024//

TRANSLATION

"You please give that mantra to me again, and then my mind will be joyful."

COMMENTARY

Mantra refers to the sound vibration by which one can give up thoughts of material enjoyment. If an instructor instructs mantras to a faithless person, his heart becomes polluted. If one loses transcendental knowledge because of bad association, then one must gather it again. Knowing this fact, Sri Gadadhara Pandita Gosvami requested Sri Gaurasundara to give him reinitiation, but Mahaprabhu told him to receive mantra again from his original guru.

Sri Gadadhara Pandita's guru was Srila Pundarika Vidyanidhi.

Text 25

prabhu bale,—"tomara ye upadesta ache

savadhana—tatha aparadhi hao pache//CB, Antya 10.025//

TRANSLATION

The Lord said, "You already have a spiritual master, so be careful. Don't become an offender.

Text 26

mantrera ki daya, prano amara tomara

upadesta thakite na haya vyavahara"//CB, Antya 10.026//

TRANSLATION

"What to speak of a mantra, I can give even My life to you. But it would not be proper to give you mantra while your spiritual master is alive."

Text 27

gadadhara bale,—“tinho na achena etha

tana parivarte tumi karaha sarvatha”//CB, Antya 10.027//

TRANSLATION

Gadadhara replied, “He is not here now, so You can do it in his place.”

Text 28

prabhu bale,—“tomara ye guru vidyanidhi

anayase tomara miliya dibe vidhi”//CB, Antya 10.028//

TRANSLATION

The Lord then said, “By the arrangement of providence your spiritual master, Pundarika Vidyanidhi, will soon come, and you will easily meet him.”

Text 29

sarvajna-cudamani—janena sakala//CB, Antya 10.029//

TRANSLATION

“vidyanidhi sighra-gati asibe utkala

COMMENTARY

The crest jewel of omniscient persons knew everything. He said, “Pundarika Vidyanidhi will soon arrive in Puri.

Text 30

ethai dekhiba dina-dasera bhitare

aisena kevala amare dekhibare//CB, Antya 10.030//

TRANSLATION

“You will meet him here in ten days, for he is coming just to see Me.

Text 31

niravadhi vidyanidhi haya mora mane

bujhilana tumi akarsiya ana tane”//CB, Antya 10.031//

TRANSLATION

“I always remember Pundarika Vidyanidhi. Now I understand that you have attracted him to come here.”

Text 32

ei-mata prabhu priya gadadhara-sange

tana mukhe bhagavata suni’ thake range//CB, Antya 10.032//

TRANSLATION

In this way the Lord happily spent His days hearing Srimad Bhagavatam from Gadadhara.

Text 33

gadadhara padena sammukhe bhagavata

sunina prakase prabhu prema-bhava yata//CB, Antya 10.033//

TRANSLATION

Whenever Gadadhara would recite Bhagavatam, the Lord would manifest

various symptoms of ecstatic love.

Text 34

prahlada-caritra ara dhruvera caritra

satavrtti kariyasunena savahita//CB, Antya 10.034//

TRANSLATION

The Lord attentively heard the glories of Prahlada and Dhruva hundreds of times.

COMMENTARY

The characteristics of Prahlada are described in the Seventh Canto of the Srimad Bhagavatam, and the characteristics of Dhruva are described in the Fourth Canto of the Srimad Bhagavatam. Sri Gadadhara Pandita Gosvami was the speaker of Srimad Bhagavatam, and Sri Gaurasundara was the listener. He attentively heard topics of Prahlada and Dhruva's cultivation of devotional service from the mouth of Sri Gadadhara hundreds of times.

Text 35

ara karye prabhura nahika avasara

nama-guna balena sunena nirantara//CB, Antya 10.035//

TRANSLATION

He had no time for any other activity, for He was constantly engaged in hearing and chanting the names and qualities of Krsna and His devotees.

COMMENTARY

Rather than speaking about any other topic, Sri Gaurasundara always glorified topics regarding the Supreme Lord's names, forms, qualities, and pastimes as if He had one hundred mouths. He had no time to pay

any attention to any subject other than Krsna’s names, forms, qualities, associates, characteristics, and pastimes.

Text 36

bhagavata-pathe gadadhara mahasaya

damodara-svarupera kirtana visaya//CB, Antya 10.036//

TRANSLATION

Just as Gadadhara was expert in reciting Bhagavatam, Svarupa Damodara was expert in performing kirtana.

COMMENTARY

Sri Gadadhara Pandita was most expert in explaining Srimad Bhagavatam. The four objectives of life—religiosity, economic development, sense gratification, and liberation—ultimately become the goal of those who study and teach Srimad Bhagavatam to accumulate food, cloth, family maintenance, and other insignificant fruits. But Sri Gadadhara Pandita’s recitation of Srimad Bhagavatam and Sriman Mahaprabhu’s hearing and chanting of Srimad Bhagavatam were not aimed at attaining these four objectives of life.

Sri Damodara Svarupa was always engaged in glorifying the topics of Hari. He had no engagement other than glorifying the qualities of Hari. Sri Damodara Svarupa was the topmost authority on the conclusions regarding devotional service. He would always engage in pure krsna-kirtana without becoming influenced by other’s opinions, persistent requests, or mixed doctrines. The Mayavadis’ desire for liberation and the attached householders’ desire for sense gratification did not induce Sri Damodara Svarupa to indulge in associating with outsiders. He exclusively gave pleasure to Sri Gaurasundara’s heart.

Text 37

ekesvara damodara-svarupa guna gaya

vihvala haiya nace sri-gauranga-raya//CB, Antya 10.037//

TRANSLATION

Whenever Svarupa Damodara chanted the qualities of Krsna, who is one without a second, Lord Gauranga would become overwhelmed and would dance in ecstasy.

Texts 38-39

asru, kampa, hasya, murccha, pulaka, hunkara

yata kichu ache prema-bhaktira vikara

murtimanta sabe thake isvarera sthane

nacena caitanyacandra inha-saba-sane//CB, Antya 10.038-39//

TRANSLATION

Transformations of ecstatic love like shedding tears, shivering, laughing, losing consciousness, hairs standing on end, and loud crying manifested in their personified forms and danced along with Caitanyacandra.

Text 40

damodara-svarupera ucca-sankirtana

sunile na thake bahya, pade sei-ksana//CB, Antya 10.040//

TRANSLATION

When the Lord heard the loud chanting of Svarupa Damodara, He would lose consciousness and fall to the ground.

COMMENTARY

On hearing the loud kirtana of Sri Damodara Svarupa, Sri Gaurasundara forgot the conception of the external world and manifest the cultivation of Krsna consciousness.

Text 41

sannyasi-parsada yata isvarera haya

damodara-svarupa-samana keho naya//CB, Antya 10.041//

TRANSLATION

Among all the sannyasi associates of the Lord, no one was equal to Svarupa Damodara.

COMMENTARY

Many people think that since according to social etiquette renunciants belonging to the fourth asrama are superior to brahmacaris fixed in ecstatic love for Krsna, they are more dear to Sri Gaurasundara. Yet none of the sannyasis headed by Paramananda Puri were as dear to the Lord as Damodara Svarupa.

Text 42

yata priti isvarera puri-gosanire

damodara-svarupere tata priti kare//CB, Antya 10.042//

TRANSLATION

The Lord had similar affection for Svarupa Damodara as He had for Paramananda Puri.

COMMENTARY

Sri Svarupa Damodara was renowned as Lord Gaurasundara’s first manifestation. Sri Gaurasundara did not display any less respect for Damodara Svarupa than He displayed for Sri Paramananda Puri.

Text 43

damodara-svarupa—sangita-rasa-maya

yanra dhvani-sravane prabhura nrtya haya//CB, Antya 10.043//

TRANSLATION

Damodara Svarupa was expert in the art of melodious singing. The Lord would dance whenever He heard him sing.

Text 44

alaksita-rupa—keho cinite na pare

kapatira rupe yena bulena nagare//CB, Antya 10.044//

TRANSLATION

Svarupa Damodara remained incognito as he wandered around the city so that no one could recognize him.

COMMENTARY

Mahaprabhu would begin to dance whenever Svarupa sang melodiously. If a person disguises himself whenever he wanders about, people will not understand his actual identity. Mahaprabhu similarly covered His position as the Supreme Lord and concealed His actual identity whenever He wandered throughout the city disguised as a devotee.

Text 45

kirtana karite yena tumburu narada

eka prabhu nacayena—ki ara sampad//CB, Antya 10.045//

TRANSLATION

Svarupa Damodara would induce the Lord to dance by performing kirtana as nicely as Narada Muni sings accompanied by his stringed instrument [or a celestial singer] known as Tumburu. What could be more glorious?

COMMENTARY

See the purport to Caitanya-bhagavata, Adi-khanda, Chapter One, text 52.

Text 46

sannyasira madhye isvarera priya-patra

ara nahi, eka puri-gosani se matra//CB, Antya 10.046//

TRANSLATION

Among the Lord’s sannyasi associates, there was no one as dear to the Lord as Paramananda Puri.

Text 47

damodara-svarupa, paramananda-puri

sannyasi-parsade ei dui adhikari//CB, Antya 10.047//

TRANSLATION

Paramananda Puri and Svarupa Damodara were the two most qualified devotees among the Lord’s sannyasi associates.

COMMENTARY

Damodara Svarupa was one of the Lord’s sannyasi associates.

Text 48

niravadhi nikate thakena dui jana

prabhura sannyase kare dandera grahana//CB, Antya 10.048//

TRANSLATION

These two personalities always remained with the Lord. They accepted sannyasa to assist the Lord in His sannyasa pastimes.

Text 49

puri dhyanapara, damodarera kirtana

nyasi-rupe nyasi-dehe bahu dui jana//CB, Antya 10.049//

TRANSLATION

Paramananda Puri was always engaged in meditation, and Sri Svarupa was always engaged in chanting the Hare Krsna maha-mantra. In this way these two sannyasis were like the arms of Lord Caitanya.

COMMENTARY

Damodara Svarupa was fond of performing kirtana, and Paramananda Puri was renounced and engaged in worshiping the Lord through meditation. In the sannyasa body of Lord Gaurasundara, these two were like His arms.

Text 50

ahar-nisa gauracandra sankirtana-range

viharena damodara-svarupera sange//CB, Antya 10.050//

TRANSLATION

Day and night, Gauracandra enjoyed performing kirtana with Svarupa Damodara.

Text 51

ki sayane, ki bhojane, kiba paryatane

damodare prabhu na chadena kona-ksane//CB, Antya 10.051//

TRANSLATION

While sleeping, eating, or moving about, Svarupa Damodara would never leave the Lord for even a moment.

COMMENTARY

Sri Damodara always assisted the Lord, whether the Lord was sleeping, eating, or traveling. There was not a moment when Svarupa Damodara was separated from the Lord.

Text 52

purvasrame purusottamacarya nama tana

priya-sakha pundarika vidyanidhi-nama//CB, Antya 10.052//

TRANSLATION

In his previous asrama, Svarupa Damodara was known as Purusottama Acarya, and he had a dear friend named Pundarika Vidyanidhi.

COMMENTARY

He who was known in the Lord’s Navadvipa pastimes as Purusottama Bhattacarya became famous as Damodara Svarupa during Mahaprabhu’s Nilacala pastimes. The elderly Pundarika Vidyanidhi was his dearmost friend.

Text 53

pathe caliteo prabhu damodara-gane

nacena vihvala haiya, patha nahi jane//CB, Antya 10.053//

TRANSLATION

Even while walking on the road, whenever the Lord heard Svarupa Damodara sing, He would become overwhelmed with ecstasy and forget the way.

Text 54

ekesvara damodara-svarupa-samhati

prabhu se anande pade, na janena kati//CB, Antya 10.054//

TRANSLATION

The Lord would relish such ecstasy in the company of Damodara Svarupa that He would not understand where He was.

Text 55

kiba jala, kiba sthala, kiba vana, dala

kichu na janena prabhu, garjena visala//CB, Antya 10.055//

TRANSLATION

The Lord would not know whether He was in the water, on the ground, in the forest, or in the bushes, and He would loudly cry out.

Text 56

ekesvara damodara kirtana karena

prabhure o vane dale padite dharena//CB, Antya 10.056//

TRANSLATION

Svarupa Damodara would perform kirtana alone with the Lord. Whenever the Lord would fall in the forest or in the bushes, Svarupa Damodara would catch hold of Him.

Text 57

damodara-svarupera bhagyera ye sima

damodara-svarupa se tahara upama//CB, Antya 10.057//

TRANSLATION

The limit of Svarupa Damodara’s good fortune is found only in Svarupa Damodara himself.

COMMENTARY

Because Sri Damodara Svarupa was the constant companion of Sri Gaurasundara, his good fortune surpassed that of other devotees of Gaura. Whenever Mahaprabhu would fall in the forest or in the branches of trees out of ecstasy, Sri Damodara Svarupa would display his matchless service propensity by completely protecting Mahaprabhu’s transcendental body from all kinds of injury. Since Mahaprabhu always remained intoxicated with ecstatic love, He seldom displayed external consciousness. At such times Damodara would serve Him in all respects.

Text 58

eka-dina mahaprabhu avista haiya

padila kupera majhe achada khaiya//CB, Antya 10.058//

TRANSLATION

One day Mahaprabhu became completely absorbed in ecstatic love and fell into a well.

Text 59

dekhiya advaita-adi sammoha paiya

krandana karena sabe sire hata diya//CB, Antya 10.059//

TRANSLATION

Seeing this, Advaita Acarya and the other devotees became bewildered, and they began crying as they held their heads in their hands.

Text 60

kichu na janena prabhu prema-bhakti-rase

balakera praya yena kupe padi’ bhase//CB, Antya 10.060//

TRANSLATION

The Lord was enjoying ecstatic love, so He did not understand what had happened. He simply floated in that well like a child.

Text 61

sei ksane kupa haila navanita-maya

prabhura sri-ange kichu ksata nahi haya//CB, Antya 10.061//

TRANSLATION

When the Lord fell, the well became like butter, so His body was not scratched.

Text 62

e kon adbhuta, yanra bhaktira prabhave

vaisnava nacite ange kantaka na lage//CB, Antya 10.062//

TRANSLATION

This was not very wonderful. By the influence of devotional service a Vaisnava also does not feel the pain of a thorn he steps on while dancing.

Text 63

tabe advaitadi mili’ sarva-bhakta-gane

tulilena prabhure dhariya kata-ksane//CB, Antya 10.063//

TRANSLATION

Advaita Prabhu and the other devotees then quickly pulled the Lord out of the well.

Text 64

padila kupete prabhu taha nahi jane//CB, Antya 10.064//

TRANSLATION

“ki bala, ki katha” prabhu jijnase apane

COMMENTARY

The Lord did not understand that He had fallen in the well. He therefore asked the devotees, “What is going on? Why are your crying?”

Text 65

bahya na janena prabhu prema-bhakti-rase

asarvajna-praya prabhu sabare jijnase//CB, Antya 10.065//

TRANSLATION

The Lord was relishing the mellows of ecstatic love and was unaware of external events. He inquired from others as if He did not know what had happened.

COMMENTARY

Lord Gaurasundara was so absorbed in the mellows of ecstatic devotional service that no memory of the external world obstructed His cultivation of Krsna consciousness. Moreover, after regaining His external consciousness, He would sometimes act as if He did not understand

anything. In this way He would cover His omniscience and His position as the Supreme Lord.

Text 66

sri-mukhera suni’ ati-amrta-vacana

anande bhasena advaitadi bhakta-gana//CB, Antya 10.066//

TRANSLATION

Hearing the nectarean words from the mouth of the Lord, the devotees headed by Advaita Prabhu floated in ecstasy.

Text 67

ei mate bhakti-rase isvara vihare

vidyanidhi ailena janina antare//CB, Antya 10.067//

TRANSLATION

As the Lord was enjoying the mellows of devotional service in this way, He understood that Pundarika Vidyanidhi had arrived.

Text 68

citte matra karite isvara sei ksane

vidyanidhi asiya dilena darasane//CB, Antya 10.068//

TRANSLATION

As soon as the Lord remembered him, Pundarika Vidyanidhi came there to meet Him.

Text 69

vidyanidhi dekhi’ prabhu hasite lagila//CB, Antya 10.069//

TRANSLATION

“bapa aila, bapa aila” balite lagila

COMMENTARY

When the Lord saw Pundarika Vidyanidhi, He smiled and said, “My father has come. My father has come.”

Text 70

premanidhi premanande haila vihvala

purna haila hrdayera sakala mangala//CB, Antya 10.070//

TRANSLATION

Sri Premanidhi became overwhelmed in ecstatic love and his heart became filled with all auspiciousness.

COMMENTARY

Premanidhi was another name of Vidyanidhi.

Text 71

sri-bhakta-vatsala gauracandra narayana

premanidhi vakse kari’ karena krandana//CB, Antya 10.071//

TRANSLATION

The Supreme Lord, Sri Gauracandra, who is affectionate to His devotees, embraced Premanidhi and began crying.

Text 72

sakala vaisnava-vrnda kande cari-bhite

vaikuntha-svarupa sukha milila saksate//CB, Antya 10.072//

TRANSLATION

The Vaisnavas on all sides began to weep as they experienced the complete happiness of Vaikuntha.

Text 73

isvara-sahita yata ache bhakta-gana

premanidhi-prite prema bade anuksana//CB, Antya 10.073//

TRANSLATION

The Lord and the assembled devotees' affection for Premanidhi increased incessantly.

Text 74

damodara-svarupa tahana purva-sakha

caitanyera agre dui-jane haila dekha//CB, Antya 10.074//

TRANSLATION

Damodara Svarupa was his old friend, and now they met each other in the presence of the Lord.

Text 75

dui-jane cahena dunhara pada-dhuli

dunhe dharadhari, thelatheli, phelapheli//CB, Antya 10.075//

TRANSLATION

They both desired the dust of the other’s feet, so they pulled and pushed each other and fell to the ground.

Text 76

keho kare na parena, dunhe mahabali

karayena, hasena, gauranga kutuhali//CB, Antya 10.076//

TRANSLATION

They were both strong and powerful, and therefore neither was defeated. Lord Gauranga, who inspired them in this way, smiled as He eagerly watched.

Text 77

tabe bahya pai’ prabhu vidyanidhi-prati//CB, Antya 10.077//

TRANSLATION

“katodina nilacale tumi kara sthiti”

COMMENTARY

Then the Lord regained His external consciousness and requested Pundarika Vidyanidhi, “You please stay in Nilacala for some time.”

Text 78

suni’ premanidhi maha-santosa haila

bhagya hena mani’ prabhu-nikate rahila//CB, Antya 10.078//

TRANSLATION

When Premanidhi heard the Lord’s request, he became very satisfied. He considered himself fortunate and set up his residence near the Lord.

Text 79

gadadhara-devo ista-mantra punar-bara

premanidhi-sthane preme kailena svikara//CB, Antya 10.079//

TRANSLATION

Gadadhara Pandita took the opportunity to lovingly accept mantra initiation again from Premanidhi.

Text 80

ara ki kahiba premanidhira mahimayan

ra sisya gadadhara ei prema-sima//CB, Antya 10.080//

TRANSLATION

What more can I say about the glories of Premanidhi? The extent of his love is understood by the fact that he had a disciple such as Gadadhara Pandita.

Text 81

yanra kirti vakhane advaita, srinivasa

yanra kirti balena murari, haridasa//CB, Antya 10.081//

TRANSLATION

Indeed, Premanidhi’s glories were narrated by Advaita Prabhu, Srivasa, Murari, and Haridasa.

Text 82

hena nahi vaisnava ye tane na vakhane

pundariko sarva-bhakta kaya-vakya-mane//CB, Antya 10.082//

TRANSLATION

There was not a single Vaisnava who did not glorify him. Similarly, Pundarika Vidyanidhi would serve the devotees with his body, mind, and speech.

Text 83

ahankara tana dehe nahi tilamatra

na bujhi ki adbhuta caitanya-krpa-patra//CB, Antya 10.083//

TRANSLATION

There was not a speck of false ego in his person. I am unable to understand the wonderful mercy that he received from Lord Caitanya.

Text 84

ye-rupa krsnera priya-patra vidyanidhi

gadadhara-sri-mukhera katha kichu likhi//CB, Antya 10.084//

TRANSLATION

Now I will write something regarding Pundarika Vidyanidhi's position as a dear servant of Krsna according to what I heard from the mouth of Gadadhara Pandita.

COMMENTARY

The phrase gadadhara-sri-mukhera katha means "whatever I heard from the lotus mouth of Gadadhara."

Text 85

vidyanidhi rakhi’ prabhu apana nikate

vasa dila yamesvare—samudrera tate//CB, Antya 10.085//

TRANSLATION

The Lord kept Pundarika Vidyanidhi with Him in Jagannatha Puri and assigned him a residence at Yamesvara, on the shore of the ocean.

COMMENTARY

Pundarika Vidyanidhi was given a residence at Yamesvara-tota (a garden). He lived there and spent a lot of time with Sri Gaurasundara.

Text 86

nilacale rahiya dekhena jagannatha

damodara-svarupera bada prema-patra//CB, Antya 10.086//

TRANSLATION

While residing in Nilacala, he regularly went to see Lord Jagannatha. Pundarika Vidyanidhi was very dear to Svarupa Damodara.

Text 87

dui-jane jagannatha dekhe eka-sange

anyo’nye thakena sri-krsna-rasa-katha-range//CB, Antya 10.087//

TRANSLATION

They would go together to see Lord Jagannatha and then enjoy discussing topics of Krsna.

Text 88

yatra asi' bajila 'odana-sasthi nama

naya-vastra pare jagannatha bhagavan//CB, Antya 10.088//

TRANSLATION

Soon the time came for the festival called Odana-sasthi. On this occasion, Lord Jagannatha wears a new dress.

COMMENTARY

Because Lord Jagannatha in Sridhama Puri wears a new winter dress on the sixth day of the waxing moon in the month of Agrahayana (November-December), this festival is called Odana-sasthi (odana means "to wear" and sasthi means "sixth day"), or the festival of dressing Lord Jagannatha. The festival has taken this name because Lord Jagannatha wears a winter dress. This festival continues up to the fourth day of the waxing moon in the month of Magha (January-February).

Text 89

se dina manduya-vastra parena isvare

tana yei iccha sei-mata dase kare//CB, Antya 10.089//

TRANSLATION

By the desire of Lord Jagannatha, His servants dress Him in a starched dress on this day.

COMMENTARY

The phrase manduya-vastra refers to unwashed, starched cloth.

Text 90

sri-gaurasundaro lai’ sarva-bhakta-gana

aila dekhite yatrasri-vastra-odana//CB, Antya 10.090//

TRANSLATION

Lord Gaurasundara took all of His devotees and went to see this festival of Odana-sasthi.

Text 91

mrdanga, muhari, sankha, dundubhi, kahala

dhaka, dagada, kada bajaye visala//CB, Antya 10.091//

TRANSLATION

Mrdangas, muharis, conchshells, kettledrums, kahalas, dhakas, dagadas, and kadas were loudly played.

Text 92

se dine nana vastra parena ananta

sasthi haite lagi’ rahe makara-paryanta//CB, Antya 10.092//

TRANSLATION

On that day Lord Jagannatha wears various dresses. This festival continues from the sixth day of the waxing moon in the month of Agrahayana (November-December) to the end of the month of Magha (January-February).

COMMENTARY

The phrase makara-paryanta means “up to the end of Magha.”

Text 93

vastra lagi’ haite lagila ratri-sese

bhakta-gosthi-saha prabhu dekhi’ preme bhase//CB, Antya 10.093//

TRANSLATION

The offering of dresses goes on till the end of night. As Lord Caitanya watched this festival with His devotees, He floated in waves of ecstatic love.

COMMENTARY

The phrase lagi haite lagila means “to offer cloth to the body of Lord Jagannatha.” In Nilacala the phrase lagi haoya (“to offer”) is still used in phrases like candanera lagi haoyaand puspera lagi haoya.

Text 94

apanei upasaka, upasya apane

ke bujhe tahana mana, tana krpa vine//CB, Antya 10.094//

TRANSLATION

Lord Caitanya was Himself the worshiper and the object of worship. But without His mercy, who could understand His mind?

Text 95

ei prabhu daru-rupe vaise yogasane

nyasi-rupe bhakti-yoga karena apane//CB, Antya 10.095//

TRANSLATION

In the form of the Deity, the Lord sat on the throne, and in the form of a sannyasi, He practiced devotional service.

COMMENTARY

In His Deity form Sri Gaurasundara was Lord Jagannatha, and in His sannyasi form He accepted the mood of a devotee and distributed knowledge to people.

Text 96

patta-neta—sukla, pita, nila nana varne

divya vastra dena, mukta racita suvarne//CB, Antya 10.096//

TRANSLATION

Fine white, yellow, and blue silk clothes decorated with pearls and gold were offered to the Deity form of the Lord.

COMMENTARY

The phrase patta-neta means “fine silk cloth (the word patta refers to jute, silk, etc., and the word neta refers to fine cloth.)

Text 97

vastra lagi’ haile dena puspa-alankara

puspera kankana, sri-kirita puspahara//CB, Antya 10.097//

TRANSLATION

After Lord Jagannatha was dressed, He was decorated with flower ornaments, flower bangles, a flower crown, and flower garlands.

Text 98

gandha, puspa, dhupa, dipa sodasopacare

puja kari’ bhoga dila vividha-prakare//CB, Antya 10.098//

TRANSLATION

Jagannatha was then worshiped with sixteen items like sandalwood pulp,

flowers, incense, and ghee lamps. He was then offered various types of foodstuffs.

Text 99

tabe prabhu yatra dekhi’ sarva-gosthi-sange

aila vasaya premananda sukha-range//CB, Antya 10.099//

TRANSLATION

After the Lord saw this festival in the company of all His associates, He returned to His residence absorbed in ecstatic love.

Text 100

vasaya vidaya kaila vaisnava-sabare

virale rahila nijanande ekesvare//CB, Antya 10.100//

TRANSLATION

After sending all the Vaisnavas home, the Lord remained alone in His own ecstatic mood.

Text 101

yanra ye vasaya sabe karila gamana

vidyanidhi damodara-sange anuksana//CB, Antya 10.101//

TRANSLATION

All the devotees left for their respective residences except Pundarika Vidyanidhi, who remained with Svarupa Damodara.

Text 102

anyo’nye dunhara yateka manah

kathaniskapate dunhe kahe dunhare sarvatha//CB, Antya 10.102//

TRANSLATION

They would both disclose their minds to each other without hesitation.

Text 103

manduya-vasana ye dharila jagannathe

sandeha janmila vidyanidhira ihate//CB, Antya 10.103//

TRANSLATION

After seeing Lord Jagannatha wearing starched cloth, Pundarika Vidyanidhi developed some doubt.

Text 104

jijnasila damodara-svarupera sthane//CB, Antya 10.104//

TRANSLATION

“manduya-vasana isvarere dena kene

COMMENTARY

He asked Svarupa Damodara, “Why do they offer starched dress to Lord Jagannatha?

Text 105

e dese ta’ sruti-smrti-sakala pracure

tabe kene vina dhaute manda-vastra pare?”//CB, Antya 10.105//

TRANSLATION

“The srutis and smrtis are widely accepted in this place, so why is starched cloth offered before it is washed?”

Text 106

damodara-svarupa kahena,—“suna katha

desacare ithe dosa na layena etha//CB, Antya 10.106//

TRANSLATION

Svarupa Damodara replied, “Please listen. There is no fault in this, because that is the custom of this place.

Text 107

sruti-smrti ye jane, se na kare sarvathae

yatrara ei-mata sarva-kala etha//CB, Antya 10.107//

TRANSLATION

“Persons who know the srutis and smrtis may not observe this festival, but here it has always been observed in this way.

Text 108

isvarera iccha yadi na thake antare

tabe dekha raja kene nisedha na kare”//CB, Antya 10.108//

TRANSLATION

“If this was not the desire of Lord Jagannatha, then why hasn’t the King

stopped it?”

Text 109

vidyanidhi bale,—“bhala, karuka isvare

isvarera ye karma, sevake kene kare//CB, Antya 10.109//

TRANSLATION

Pundarika Vidyanidhi said, “The Lord may do as He likes, but why do the servants imitate the activities of the Lord?

Text 110

puja-panda, pasu-pala, padicha, vehara

apavitra-vastra kene dhare va ihara//CB, Antya 10.110//

TRANSLATION

“Why do the priests, the pujaris, the temple superintendents, and the servants touch the unwashed clothes?

COMMENTARY

The phrase puja-panda refers to the pujari pandas, or learned priests.

The phrase pasu-pala refers to those pandas who dress Lord Jagannatha (See Caitanya-candrodaya-nataka, Chapter Eight).

Text 111

jagannatha-isvara, sambhave saba tane

tana acarana ki kariba sarva-jane//CB, Antya 10.111//

TRANSLATION

“Lord Jagannatha is the supreme controller. For Him, everything is possible. But how can others imitate His activities?

Text 112

manda-vastra-sparse hasta dhuile se suddhi

iha va na kare kene haiya subuddhi//CB, Antya 10.112//

TRANSLATION

“If one touches starched cloth, he should wash his hands to purify himself. Why don’t such learned persons follow this injunction?

Text 113

rajapatra abudha ye iha na vicare

rajao manduya-vastra dena nija-sire”//CB, Antya 10.113//

TRANSLATION

“The government officers are ignorant because they do not consider this. The King even wraps this starched cloth on his head.”

Text 114

damodara-svarupa balena,—“suna bhai!

hena bujhi, odana-yatraya dosa nai//CB, Antya 10.114//

TRANSLATION

Damodara Svarupa replied, “Please listen, my dear brother. I think there is no fault in this Odana festival.

Text 115

param brahma-jagannatha-rupa-avatara

vidhi va nisedha etha na kare vicara"//CB, Antya 10.115//

TRANSLATION

"The Supreme Brahman has incarnated as the Deity of Lord Jagannatha. Therefore rules and regulations do not apply to Him."

Text 116

vidyanidhi bale,—"bhai, suna eka katha

param brahma—jagannatha-vigraha sarvatha//CB, Antya 10.116//

TRANSLATION

Pundarika Vidyanidhi said, "Please listen, brother. The Deity of Lord Jagannatha is the Supreme Brahman in all respects.

Text 117

tane dosa nahi vidhi-nisedha langhile

e-gulao brahma haila thaki' nilacale//CB, Antya 10.117//

TRANSLATION

"He is not at fault even if He violates the rules and regulations. But have all these others become Brahman by staying in Nilacala?

COMMENTARY

Following local custom, the king would wrap an unwashed starched cloth around his head. Yet the smrti injunction is that starched cloth is impure. Although this custom of wearing starched cloth is permissible for the Supreme Lord, it is proper for His servants to always remain in a pure state. Brahman is a nonvariegated object. It is devoid of all material

qualities. The Deity form of the Lord is transcendental, so this custom may be suitable for Him, but His servants are not Brahman devoid of material qualities. Therefore they must consider qualities and faults. The servants are not Deity incarnations. Vidyanidhi considered that the behavior of Lord Jagannatha's servants was faulty.

Text 118

iharao chadileka loka-vyavahara

sabei haila brahma-rupa-avatara!"//CB, Antya 10.118//

TRANSLATION

"They have given up proper etiquette and have become like incarnations of the Supreme Brahman."

Text 119

eta bali' sarva-pathe hasiya hasiya

yayena yehena hasyavesa-yukta haiya//CB, Antya 10.119//

TRANSLATION

While speaking in this way, they laughed again and again as they walked down the road.

Text 120

dui sakha hatahati kariya hasena

jagannatha-dasereo acara dosena//CB, Antya 10.120//

TRANSLATION

The two friends held each other's hands and laughed as they discussed whether Lord Jagannatha's servants were at fault.

Text 121

sabe na janena sarva-dasera prabhava

krsna se janena yanra yata anuraga//CB, Antya 10.121//

TRANSLATION

No one can understand the glories of the Lord’s servants. Only Krsna knows their attachment for Him.

Text 122

bhramo karayena krsna apana-dasere

bhramac-chedo kare pache sadaya-antare//CB, Antya 10.122//

TRANSLATION

Krsna sometimes bewilders His devotee, and then, feeling compassion for him, He destroys his illusion.

COMMENTARY

Although Pundarika Vidyanidhi was a great devotee, when he enacted the pastime of finding fault in the devotees of Lord Jagannatha, the affectionate Supreme Lord performed one pastime to destroy his staged illusion.

Text 123

bhrama karaila vidyanidhire apane

bhramac-cheda-krpao suniba ei-ksane//CB, Antya 10.123//

TRANSLATION

First the Lord bewildered Pundarika Vidyanidhi, now you will hear how

the Lord destroyed his illusion.

Text 124

ei-mata range-dhange dui priya-sakha

calilena krsna-karye yanra yatha vasa//CB, Antya 10.124//

TRANSLATION

In this way the two intimate friends went to their residences to perform their Krsna consciousness duties.

Text 125

bhiksa kari' ailena gaurangera sthane

prabhu-sthane asi' sabe thakilasayane//CB, Antya 10.125//

TRANSLATION

After taking their meals, they went to Gauranga's residence for some time, then they returned to their residences and took rest.

Text 126

sakala janena prabhu caitanya-gosani

jagannatha-rupe svapne gela tana thani//CB, Antya 10.126//

TRANSLATION

In His form as Lord Jagannatha, the omniscient Lord Caitanya appeared before Pundarika Vidyanidhi in a dream.

Text 127

svapane dekhena vidyanidhi mahasaya

jagannatha-balai asi’ haila vijaya//CB, Antya 10.127//

TRANSLATION

Vidyanidhi Mahasaya saw Lord Jagannatha and Balarama appear before him in his dream.

Text 128

krodha-rupa jagannatha—vidyanidhi dekhe

apane dhariya tanre cadayena mukhe//CB, Antya 10.128//

TRANSLATION

Vidyanidhi saw Lord Jagannatha catch hold of him and slap his face in an angry mood.

Text 129

dui bhai mili’ cada mare dui gale

hena dadha cadhana ye anguli gale phule//CB, Antya 10.129//

TRANSLATION

The two brothers, Jagannatha and Balarama, slapped him on his cheeks so hard that his swollen face bore impressions of Their fingers.

Text 130

duhkha pai’ vidyanidhi ‘krsna raksa’ bale

‘aparadha ksama’ bali’ pade pada-tale//CB, Antya 10.130//

TRANSLATION

Feeling distress, Vidyanidhi fell at Their feet and prayed, “Krsna save me! Forgive my offenses!

COMMENTARY

As a result of Vidyanidhi’s finding fault with the behavior of Jagannatha’s servants, Sri Jagannatha and Sri Balarama appeared in a dream before Vidyanidhi and profusely slapped him on the face. Vidyanidhi asked Kanai and Balai why They were unnecessarily punishing him. What was his offense? When his offense was disclosed, he begged pardon from Them.

Text 131

“kon aparadhe more maraha gosani!”

prabhu bale,—“tora aparadhera anta nani//CB, Antya 10.131//

TRANSLATION

“O Lord, for what offense are You beating me?” The Lord replied, “There is no end to your offenses.

Text 132

mora jati, mora sevakera jati nani

sakala janila tumi rahi’ ei thani//CB, Antya 10.132//

TRANSLATION

“I do not belong to any caste, and My servants also do not belong to any caste. You should have learned this while staying here.

Text 133

tabe kene rahiyacha jati-nasa-sthane

jati rakhi’ cala tumi apana-bhavane//CB, Antya 10.133//

TRANSLATION

“Why then are you staying in a place where you will lose your caste? If you want to protect your caste, you better go home.

Text 134

ami ye kariya achi yatrara nirbandha

tahate o bhava anacarera sambandha//CB, Antya 10.134//

TRANSLATION

“I have inaugurated the traditional observance of this festival. How then can you think that there is any improper behavior in it?

Text 135

amare kariya brahma, sevaka nindiya

manduya-kapada-sthane dosa-drsti diya”//CB, Antya 10.135//

TRANSLATION

“You accept Me as the Supreme Brahman, but you offend My servants by finding fault in their dressing Me with starched cloth.”

COMMENTARY

What was his offense? In answer to this, Jagannatha said that he had committed the offense of criticizing His servants for dressing Him in starched cloth. If Vidyanidhi wished to protect his religious principles and caste, he should leave Sri-ksetra and return to his own residence. These activities appear faulty only from the external point of view.

Text 136

svapne vidyanidhi mahabhaya pai’ mane

krandana karena matha dhari’ sri-carane//CB, Antya 10.136//

TRANSLATION

Vidyanidhi felt great fear. He therefore placed his head at the lotus feet of the Lord and cried.

Text 137

“saba aparadha prabhu, ksama’ papisthere

ghatilun ghatilun, prabhu balilun tomare//CB, Antya 10.137//

TRANSLATION

“Please forgive the offenses of this most sinful person! I am defeated! I apologize!

COMMENTARY

The word ghatilun means “I apologize” or “I accept defeat.”

Text 138

ye mukhe hasilun prabhu, tora sevakere

se mukhera sasti prabhu, bhala kaila more//CB, Antya 10.138//

TRANSLATION

“O Lord, with this mouth I have laughed at Your servants, so You have now properly punished that mouth.

Text 139

bhala-dina haila mora aji suprabhata

mukha-kapolera bhagye bajila sri-hata”//CB, Antya 10.139//

TRANSLATION

“This is the auspicious beginning of a new day, for my face and forehead were touched by Your lotus hand.”

COMMENTARY

Sri Pundarika Vidyanidhi thought about his bodily pains and understood that the touch of the Lord’s lotus hands had awakened his good fortune. He was extremely happy because the Lord had personally punished him. This is the real mercy of the Lord on his servant.

Text 140

prabhu bale,—“tore anugrahera lagiya

tomare karilunsasti sevaka dekhiya”//CB, Antya 10.140//

TRANSLATION

The Lord replied, “I have punished you to bestow mercy on you, for I consider you My servant.”

Text 141

svapne premanidhi-prati prema-drsti kari’

deule aila dui bhai—rama-hari//CB, Antya 10.141//

TRANSLATION

In this way the two brothers, Jagannatha and Balarama, mercifully glanced on Premanidhi in his dream and then returned to Their temple.

Text 142

svapna dekhi’ vidyanidhi jagiya uthila

gale cada dekhi’ saba hasite lagila//CB, Antya 10.142//

TRANSLATION

After seeing this dream, Pundarika Vidyanidhi woke up. Then he saw the slap marks on his cheeks and began to laugh.

Text 143

sri-hastera cade saba phuliyache gala

dekhi’ premanidhi bale,—“bada bhala bhala//CB, Antya 10.143//

TRANSLATION

His cheeks were swollen from the slapping of the lotus hands of the Supreme Lord. Seeing this, Premanidhi said, “This is very good!

Text 144

yena kailun aparadha, tara sasti pailun

bhalai kailena prabhu, alpe edailun”//CB, Antya 10.144//

TRANSLATION

“I have received punishment for my offense, yet the Lord has mercifully awarded me only a token punishment.”

Text 145

dekha dekha ei vidyanidhira mahima

sevakere daya yata, tara ei sima//CB, Antya 10.145//

TRANSLATION

Just see the glories of Pundarika Vidyanidhi! This is the limit of the Lord’s mercy on His devotees.

Text 146

putra ye pradyumna—tahane o hena-mate

cada na marena prabhu siksara nimitte//CB, Antya 10.146//

TRANSLATION

The Lord did not slap even His own son Pradyumna to teach him in this way.

Texts 147-148

janaki-rukmini-satyabhama-adi yata

isvara-isvariara ache kata kata

saksatei mare yara aparadha haya

svapnera prasada-sasti drsya kabhu naya//CB, Antya 10.147-148//

TRANSLATION

The Lord’s associates and consorts like Janaki, Rukmini, and Satyabhama, as well as the various gods and goddesses are directly punished if they commit an offense, but to receive the Lord’s mercy by being punished in a dream is rarely seen.

Text 149

svapne danda paya, kiba artha-labha haya

jagile purusa se sakala kichu naya//CB, Antya 10.149//

TRANSLATION

Someone who receives punishment or wealth in a dream has nothing to show for it when he wakes up.

Text 150

sasti va prasada prabhu svapne yare kare

ye yadi saksata loke dekhe phala dhare//CB, Antya 10.150//

TRANSLATION

But if the Lord punishes or bestows mercy on someone in a dream, the results are seen by everyone.

Text 151

tanra bada bhagyavan nahika samsare

svapneho na kahe kichu abhakta-janere//CB, Antya 10.151//

TRANSLATION

There is no one so fortunate in this world, for the Lord does not speak to nondevotees even in their dreams.

Texts 152-153

saksate se ei saba bujhaha vicare

ei ye yavana-gane ninda-himsa kare

taharao svapne anubhava matra cahe

ninda-himsa kare dekhi, svapna nahi paye//CB, Antya 10.152-153//

TRANSLATION

By analyzing this incident one can directly understand that because the

yavanas engage in blasphemy and violence, they can never see the Lord in their dreams, even if they want to.

Texts 154-155

yavanera ki daya, ye brahmana sajjana

tara yata aparadha kare anuksana

aparadha haile dui loke duhkha paya

svapneho abhakta papisthere nasikhaya//CB, Antya 10.154-155//

TRANSLATION

What to speak of yavanas, even respectable brahmanas who constantly commit offenses attain miseries in this life and in the next as a result of their offenses. Yet the Lord does not teach such sinful nondevotees in their dreams.

COMMENTARY

The Supreme Lord always remains aloof from either rewarding or punishing the nondevotees. But since He is the well-wisher of the devotees, He rectifies His dear devotee by punishing him in his dream.

Text 156

svapne pratyadesa prabhu karena yahare

se-i mahabhagya hena mane apanare//CB, Antya 10.156//

TRANSLATION

A person who receives instructions from the Lord in a dream considers himself most fortunate.

Text 157

saksate apane svapne marila tahare

e prasade sabe dekhe sri-premanidhire//CB, Antya 10.157//

TRANSLATION

Evidence of the mercy Sri Premanidhi received when he was beaten by the Lord in a dream could be seen by everyone.

Text 158

tabe pundarika-deva uthila prabhate

cade gala phuliyache dekhe dui hate//CB, Antya 10.158//

TRANSLATION

When Pundarika Vidyanidhi got up in the morning, he could feel with his hands that his cheeks were swollen.

Text 159

prati-dina damodara-svarupa asiya

jagannatha dekhe donhe eka-sanga haiya//CB, Antya 10.159//

TRANSLATION

Svarupa Damodara would come every day, and the two would go together to see Lord Jagannatha.

Text 160

pratyaha aise svarupa se dina aila

asiya tanhake kichu kahite lagila//CB, Antya 10.160//

TRANSLATION

When Svarupa Damodara came as he did regularly, he began to speak to Vidyanidhi.

Text 161

“sakale aisa jagannatha-darasane

aji saya haite nahi uthe ki karane?”//CB, Antya 10.161//

TRANSLATION

“Every morning you come with me to see Jagannatha. Why haven’t you gotten up yet today?”

Text 162

vidyanidhi bale,—“bhai, hethaya aisa

saba katha kara mora etha asi’ vaisa”//CB, Antya 10.162//

TRANSLATION

Vidyanidhi replied, “ O brother, please come and sit down and I will explain everything.”

Text 163

damodara asi’ dekhe—tana dui gala

phuliyache, cada-cihna dekhena visala//CB, Antya 10.163//

TRANSLATION

When Svarupa Damodara came near, he saw that Pundarika Vidyanidhi’s cheeks were swollen with slap marks.

Text 164

damodara-svarupa jijnase,—“e-ki kathakene

gala phuliyache, kiba paile vyatha”//CB, Antya 10.164//

TRANSLATION

Svarupa Damodara asked him, “What is this? Why are your cheeks swollen? Did you get hurt?”

Text 165

hasiya balena vidyanidhi mahasaya//CB, Antya 10.165//

TRANSLATION

“suna bhai, kali gela yateka samsaya

COMMENTARY

Pundarika Vidyanidhi smiled and said, “Please listen, brother. All my doubts were vanquished last night.

Text 166

manduya-vastrere ye karilun avajnana

tara sasti gale ei dekha vidyamana//CB, Antya 10.166//

TRANSLATION

“Look at my cheeks and see the evidence of the punishment I received because of criticizing the offering of starched clothes to Lord Jagannatha.

Text 167

aji svapne asi’ jagannatha-balarama

dui-danda cadayena nahika visrama//CB, Antya 10.167//

TRANSLATION

“Last night Lord Jagannatha and Balarama appeared before me in a dream and continually slapped me for two dandas (about forty-eight minutes).

Text 168

‘mora paridhana-vastra karili nindana’

eta bali’ gale cadayena dui jana//CB, Antya 10.168//

TRANSLATION

“They both slapped my cheeks while saying, ‘You have criticized the clothes We wear.’

Text 169

gale bajiyache yata angulera anguri

bhala-mate uttaro karite nahi pari//CB, Antya 10.169//

TRANSLATION

“See the marks of Their fingers on my cheeks. I was unable to pacify Them.

Text 170

e lajjaya kahare sambhasa nahi kari

gala bala haile se bahira haite pari//CB, Antya 10.170//

TRANSLATION

“I am too embarrassed to speak to anyone. I will go out only after my cheeks become normal.

Text 171

eta’ katha anyatra kahite yogya nahe

bada bhagya hena bhai, manila hrdaye//CB, Antya 10.171//

TRANSLATION

“It is not proper to tell others about this incident. O brother, in my heart I consider myself most fortunate.

Text 172

bhala sasti pailun aparadha-anurupe

e nahile paditama maha-andha-kupe”//CB, Antya 10.172//

TRANSLATION

“I have received a proper punishment for my offense, otherwise I would have fallen into a blind well.”

Text 173

vidyanidhi-prati dekhi’ snehera udaya

anande bhasena damodara mahasaya//CB, Antya 10.173//

TRANSLATION

Seeing the Lord’s affection towards Pundarika Vidyanidhi, Svarupa Damodara floated in ecstasy.

Text 174

sakhara sampade haya sakhara ullasa

dui jane hasena paramananda-hasa//CB, Antya 10.174//

TRANSLATION

As one becomes happy upon seeing the good fortune of a friend, the two both laughed in great happiness.

Text 175

damodara-svarupa balena,—“suna bhai!

e-mata adbhuta danda dekhi suni nai//CB, Antya 10.175//

TRANSLATION

Damodara Svarupa said, “Listen, my brother, I have never heard about or seen such a wonderful punishment.

Text 176

svapne asi’ sasti kare apane saksate

ara suni nai, sabe dekhilun tomate”//CB, Antya 10.176//

TRANSLATION

“The Lord appeared in a dream and personally punished you. I have never before heard of such a thing, but I can directly see that you have been punished.”

Text 177

hena-mate dui sakha bhasena santose

ratra-dina na janena krsna-katha-rase//CB, Antya 10.177//

TRANSLATION

In this way the two friends floated in happiness and forgot whether it was day or night as they continually enjoyed topics of Krsna.

COMMENTARY

In the Srimad Bhagavatam (1.1.19) it is stated:

vayam tu na vitrpyama uttama-sloka-vikrame

yac-chrnvatam rasa-jnanam svadu svadu pade pade

“We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who have developed a taste for transcendental relationships with Him relish hearing of His pastimes at every moment.”

In the Srimad Bhagavatam (1.1.3) it is stated:

nigama-kalpa-taror galitam phalam

suka-mukhad amrta-drava-samyutam

pibata bhagavatam rasam alayam

muhur aho rasika bhuvi bhavukah

“O expert and thoughtful men, relish Srimad Bhagavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Sri Sukadeva Gosvami. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.”

In the Srimad Bhagavatam (1.18.14) it is stated:

ko nama trpyed rasavit kathayam

mahattamaikanta-parayanasya

nantam gunanam agunasya jagmur

yogesvara ye bhava-padma-mukhyah

“The Personality of Godhead, Lord Krsna [Govinda], is the exclusive shelter for all great living beings, and His transcendental attributes cannot even be measured by such masters of mystic powers as Lord Siva and Lord Brahma. Can anyone who is expert in relishing nectar [rasa] ever be fully satiated by hearing topics about Him?”

In the Srimad Bhagavatam (10.52.20) it is stated:

brahman krsna-kathah punya

madhvir loka-malapahah

ko nu trpyeta srnvanah

sruta-jno nitya-nutanah

“What experienced listener, O brahmana, could ever grow satiated while listening to the pious, charming and ever-fresh topics of Lord Krsna, which cleanse away the world’s contamination?”

In the Srimad Bhagavatam (4.20.24) it is stated:

na kamaye natha tad apy aham kvacin

na yatra yusmac-caranambujasavah

mahattamantar-hrdayan mukha-cyuto

vidhatsva karnayutam esa me varah

“My dear Lord, I therefore do not wish to have the benediction of merging into Your existence, a benediction in which there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees.”

In the Srimad Bhagavatam (4.20.26) it is stated:

yasahsivam susrava arya-sangame

yadrcchaya copasrnoti te sakrt

katham guna-jno viramed vina pasum

srir yat pravavre guna-sangrahecchaya

“My dear highly glorified Lord, if one, in the association of pure devotees, hears even once the glories of Your activities, he does not, unless he is nothing but an animal, give up the association of devotees, for no intelligent person would be so careless as to leave their association. The perfection of chanting and hearing about Your glories was accepted even by the goddess of fortune, who desired to hear of Your unlimited activities and transcendental glories.”

In the Srimad Bhagavatam (10.1.4) it is stated:

nivrtta-tarsair upagiyamanad

bhavausadhac chrotra-mano-’bhiramat

ka uttamasloka-gunanuvadat

puman virajyeta vina pasughnat

“Glorification of the Supreme Personality of Godhead is performed in the parampara system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?”

In the Srimad Bhagavatam (10.13.2) it is stated:

satam ayam sara-bhrtam nisargo

yad-artha-vani-sruti-cetasam api

prati-ksanam navya-vad acyutasya yat

striya vitanam iva sadhu varta

“Paramahamsas, devotees who have accepted the essence of life, are attached to Krsna in the core of their hearts, and He is the aim of their lives. It is their nature to talk only of Krsna at every moment, as if such topics were newer and newer. They are attached to such topics, just as materialists are attached to topics of women and sex.”

In the Srimad Bhagavatam (10.87.11) it is stated:

tulya-sruta-tapah-silas

tulya-sviyari-madhyamah

api cakruh pravacanam

ekam susrusavo 'pare

“Although these sages were all equally qualified in terms of Vedic study and austerity, and although they all saw friends, enemies, and neutral parties equally, they chose one of their number to be the speaker, and the rest became eager listeners.”

It is also stated [in the Hari-bhakti-vilasa, Tenth Vilasa]:

tatha vaisnava-dharmams ca kriyamanan api svayam

samprcchet tad vidah sadhun anyo 'nya priti vrddhaye

“Although one personally engages in Vaisnava-dharma, he should make inquiries from like-minded devotees to increase his love.”

In the Srimad Bhagavatam (10.31.9) it is stated:

tava kathamrtam tapta-jivanam

kavibhir iditam kalmasapaham

sravana-mangalamsrimad atatam

bhuvi grnanti ye bhuri-da janah

“The nectar of Your words and the descriptions of Your activities are the life and soul of those suffering in this material world. These narrations, transmitted by learned sages, eradicate one’s sinful reactions and bestow good fortune upon whoever hears them. These narrations are broadcast all over the world and are filled with spiritual power. Certainly those who spread the message of Godhead are most munificent.”

Text 178

hena pundarika vidyanidhira prabhava

ihane se gauracandra prabhu bale ‘bapa’//CB, Antya 10.178//

TRANSLATION

Such was the influence of Pundarika Vidyanidhi. Lord Gauracandra would address him as father.

Text 179

pada-sparsa-bhaye na karena ganga-snana

sabe ganga dekhena, karena jala-pana//CB, Antya 10.179//

TRANSLATION

Pundarika Vidyanidhi would not take bath in the Ganges in fear of touching her with his feet. He would simply take darsana of the Ganges and drink the water.

COMMENTARY

Some devotees do not take bath in the Ganges out of consideration that the Ganges water is nectar emanating from Krsna’s lotus feet. Rather than touching the water of the Ganges with their feet, they drink the water and take darsana of the Ganges.

Text 180

e bhaktera nama laina gauranga isvara

‘pundarika bapa’ bali’ kandena vistara//CB, Antya 10.180//

TRANSLATION

Lord Gauranga would cry profusely and call out the name of this devotee, “O father, Pundarika!”

Text 181

pundarika-vidyanidhi-caritra sunile

avasya tanhare krsna-pada-padma mile//CB, Antya 10.181//

TRANSLATION

Whoever hears the characteristics of Pundarika Vidyanidhi will certainly achieve the lotus feet of Krsna.

Text 182

sri-krsna-caitanya-nityananda-canda jana

vrndavanadasa tachu pada-yuge gana//CB, Antya 10.182//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gaudiya-bhasya of Sri Caitanya-bhagavata, Antya-khanda, Chapter Ten, entitled “The Glories of Sri Pundarika Vidyanidhi.”

End of Antya-khanda

END OF SRI SRIMAD VRNDAVANA DASA THAKURA’S SRI CAITANYA-BHAGAVATA

sri-gaurasundara-vara lila tanra manohara

nityananda-svarupa-prakasa

acarya advaita ara gadadhara-sakti tanra

panca-tattva bhakta srinivasa

The pastimes of the Panca-tattva are most enchanting. Sri Gaurasundara is the Supreme Personality of Godhead, Lord Nityananda is His personal manifestation, Advaita is His separate expansion, Gadadhara is His energy, and Srinivasa is His devotee.

patita-pavana-srestha sri-gaura-kisora-prestha

patita-janera tanra gati

srivasera bhratr-suta narayani-name

matavisvambhara-pade yanra mati

They are the supreme deliverers of the fallen souls, they are most dear to Sri Gaurakisora, and they are the ultimate goal of the fallen souls. Srivasa's brother had a daughter named Narayani, who was the author's mother. Her mind was fixed at the lotus feet of Visvambhara.

vrndavana suta tanra karunara parabara

'sri-caitanya-bhagavata' yanra

nityananda-sesa-bhrtya hari-jana-seva-krtya

bujha'la ye sarva-sara-sara

Her son was Vrndavana dasa, who was unlimitedly merciful, who compiled Sri Caitanya-bhagavata, who was the last servant of Nityananda, and who revealed that service to the devotees of Hari is the essence of all.

vaisnava-mahima yata varnilena susangata

tahara tulana kotha nai

vaisnava-virodhi-jana satata tapita mana

mulya-hina sei bhasma chai

He perfectly described the incomparable glories of the Vaisnavas. The minds of those who are averse to the Vaisnavas are always disturbed by the material miseries. Such persons are as worthless as ash.

nitai-vimukha-jane daya-patra tare gane

pada-ghata kare tara sire

ehena dayala vira nahi tribhuvane dhira

laye yaya virajara tire

Vrndavana dasa considered that people averse to Nitai were suitable candidates for compassion, so he kicked them in the head. There is no one in the three worlds as greatly compassionate or sober as him, for he delivers such persons from material existence.

mudha-jana na bujhiya ahankare matta hiya

‘krodhi bali’ karaye sthapana

vaisnavera daya-danda kabhu na bujhaye bhanda

nica-citta kariya gopana

Foolish people intoxicated by false ego cannot understand him, so they attempt to establish him as an angry person. The hypocrites hide their own low-class mentality and can never understand the punishment awarded by a Vaisnava, which is simply an exhibition of compassion.

‘sri-gaudiya-bhasya’ nama bhakta-jana-seva-kama

likhi, chadi’ kapatadi chala

bhagavata-vyakhya-kale prabhu more sada pale

citta deya yathocita bala

In the course of writing this commentary, Sri Gaudiya-bhasya, with the desire to serve the devotees, I have rejected all forms of cheating headed by duplicity. While writing this commentary on Caitanya-bhagavata, the Lord always maintained me and gave me the necessary strength of heart.

sri-caitanya-bhagavata grantha suddha-bhakti-mata

kahe sadasri-bhaktivinoda

nirantara patha-phale kubuddhi yaibe ca’le

krsna-preme labhibe pramoda

Sri Bhaktivinoda would always say that Sri Caitanya-bhagavata describes the process of pure devotional service. By constantly studying this book, one’s sinful mentality is destroyed and one will achieve the joy of ecstatic love for Krsna.

nijendriya-priti-kama nahe kabhu bhakti-dhama

vaisnava-sevaya nahi bhoga

bhakta-seva-phale prema sei mulyavan ksema

vigata haibe sarva-roga

The desire to satisfy one’s senses has no place in devotional service. There is no question of sense gratification in the service of Vaisnavas. As a result of serving the devotees, one attains prema, the most valuable asset, and all material diseases are vanquished.

lina haibara asa calile kapata-

pasadure yabe sakala mangala

sthula suksma deha-dvaya bhakti-bale haya ksaya

bhagavata-bhajana-kausala

The desire to merge in the existence of the Lord is as crooked as playing dice, for it deprives one of all auspiciousness. The gross and subtle bodies of a person expert in the worship of the bhagavatas are destroyed by the strength of his devotional service.

sri-varsabhanaviasa tanhara dayita-dasa

bhasya-lekhakera paricaya

bhakati-vimukha jana visayete klista-mana

tabu yace prabhu padasraya

The writer of this commentary is Sri Varsabhanavi-dayita-dasa, who desires to attain Sri Varsabhanavi and who is the servant of Her beloved Lord. Although he is averse to devotional service and his mind is attached to material enjoyment, he begs for the shelter of the Lord’s lotus feet.

sri-gauda-mandala-majha navadvipa tirtharaja

mayapura gaura-janma-sthala

tathaya caitanya-matha nahi vase yathasatha

gaura-jane kariya sambala

Sri Caitanya Matha is situated within Sri Gauda-mandala in Mayapur-Navadvipa, the topmost tirtha and site of Gaura's appearance. No cheaters are residing therein; only Gaura's devotees live there.

bhakativinoda-dasa-sange mora sada vasa

tandera anujnasire dhari'

cari-sata-cha' callise samapinu jyaistha-sese

utakamandera sailopari

I always reside in the association of Srila Bhaktivinoda's servants. Accepting their order on my head, I completed this commentary on the hill of Utkamand at the end of the month of Jyaistha, in the Gaurabda year 446 (A.D. 1932).

bhasya-racanara kale bhakta-gana more pale

gaurava-sambhrame more chale

avakasa sada diya bhakti-pathe calaiyasnehera dorika diya gale

While writing this commentary, the devotees took care of me and deceived me with awe and respect. They bound me with ropes of affection by always providing facilities for me and encouraging me in my devotional service.

sri-gauranga-bhakta-gana sri-bhaktivinoda-jana

tandera carane mora gati

bhasya-likhanera vyaje tridandi-sevaka-saje

rahu yena nitya-seva-mati

May my mind always remain fixed at the lotus feet of Lord Gauranga's devotees like Sri Bhaktivinoda. May my mind always remain fixed in eternal service as it was while writing this commentary as the servant of the tridandi-sannyasis.